

Nārāyaṇa sūktam reflections
Rāmulu Gajavāḍa Saṁskṛtaṁ Teacher

Nārāyaṇa sūktam presents a glorious picture of *saguṇabrahman* or *Brahman* with attributes as *Nārāyaṇa*. *Nārāyaṇa* all pervading and permeating throughout the universe, is ever in the state of supreme meditation and is the living consciousness, soul, the very *Ātman* of the manifest and unmanifest universe. He is supreme intelligence with innumerable heads and the witness of all knowable and unknowable happenings with innumerable eyes. He is the master of all knowledge. He is supremely auspicious, the goal and ultimate destiny of all living and nonliving, the supreme consciousness.

Nārāyaṇa is within and out of the minutest part of the entire universe in subtle form. He resides in the core of every being, within the darkest chamber of the heart in the most minute form resembling lightning in the dark sky. *Nārāyaṇa* radiates heat into every cell of the body supporting life functions and consuming food as *Vaiśvānara*.

He is verily *Brahma*, *Śiva*, *Hari*, *Indra* and *Paramasvarāṭ* the supreme ruler of the universe. He is truth and absolute supreme Truth. He is the *supreme Brahman*, *Puruśottama*, the supreme personality. We contemplate on *Nārāyaṇa*, may He enlighten us.

Peace peace peace

*Word by word translation of "*Nārāyaṇa sūktam*" is presented in the following pages.

॥ नारायणसूक्तम् ॥

॥ nārāyaṇasūktam ॥

Rāmulu Gajavāḍa, Saṁskṛtam Teacher

ॐ ॥ सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् । विश्वं नारायणं देवमक्षरं परमं पदम् । १
om|| sahasraśīrṣaṁ devaṁ viśvākṣaṁ viśvaśambhuvam | viśvaṁ
nārāyaṇaṁ devamakṣaraṁ paramaṁ padam | 1

To Nārāyaṇa of innumerable heads, universal witness, of auspiciousness, the universe, indestructible and the supreme abode. 1

सहस्र शीर्षं sahasra śīrṣaṁ = having thousand (innumerable) heads, देवं devaṁ = of divine effulgence, विश्वाक्षं viśvākṣaṁ = universal eye (witness), विश्व शम्भुवम् viśva śambhuvam = universal auspiciousness, विश्वं viśvaṁ = universe, नारायणं nārāyaṇaṁ = Nārāyaṇa, देवमक्षरं devamakṣaraṁ = divine and indestructible, परमं पदम् paramaṁ padam = supreme abode (ultimate goal and destiny of all living and nonliving being).

विश्वतः परमान्नित्यं विश्वं नारायणं हरिम् । विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति । २
viśvataḥ paramānṅityaṁ viśvaṁ nārāyaṇaṁ harim | viśvamevedaṁ
puruṣa-stadviśva-mupajīvati | 2

To Nārāyaṇa superior (to) than this universe, ever abiding, the very essence of universe, all pervading living consciousness of the universe, the stealer of a devotee's heart. 2

विश्वतः viśvataḥ = than this universe, परमात् paramāt = superior, नित्यं nityaṁ = ever abiding & permanent, विश्वं नारायणं viśvaṁ nārāyaṇaṁ = to Nārāyaṇa, the very universe itself (manifest and unmanifest) , हरिम् harim = to Hari (stealer of devotee's Heart), विश्वम् एव viśvam eva = verily the universe, इदं पुरुषः idaṁ puruṣaḥ = this Puruṣa, तद् tad = that, विश्वम् उपजीवति viśvam upajīvati = all pervading as the living consciousness of the universe. 2

पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् । नारायणं महाज्ञेयं विश्वात्मानं परायणं । ३
patim viśvasyātmeśvaragṃ śāśvatagṃ śiva-mācyutam | nārāyaṇam
māhājñeyam viśvātmānaṃ parāyaṇam | 3

To *Nārāyaṇa*, the Lord of the Universe, the supreme Soul, Soul of living beings, the very essence of the Universe, auspicious one, object of Supreme Knowledge, indestructible, supreme destiny. 3

पतिं *patim* = the Lord, विश्वस्यात्मेश्वरं (विश्वस्य आत्म ईश्वरं) *viśvasyātmeśvaraṃ*
(viśvasya ātma īśvaraṃ) = Lord of the very Soul (Atman) of the Universe, शाश्वतं
śāśvataṃ = eternal, शिवं *śivaṃ* = auspicious, अच्युतम् *acyutam* = indestructible,
नारायणं *nārāyaṇam* = to *Nārāyaṇa*, महा ज्ञेयं *māhā jñeyam* = object of Supreme
knowledge, विश्वात्मानं *viśvātmānaṃ* = to the essence of the Universe, परायणं
parāyaṇam = to the Supreme journey and abode. 3

नारायणपरो ज्योतिरात्मा नारायणः परः । नारायणपरं ब्रह्म तत्त्वं नारायणः परः । नारायणपरो
ध्याता ध्यानं नारायणः परः । ४
nārāyaṇapāro jyotirātmā nārāyaṇaḥ paraḥ | nārāyaṇaparāṃ brahma tattvaṃ
nārāyaṇaḥ paraḥ | nārāyaṇapāro dhyātā dhyānaṃ nārāyaṇaḥ paraḥ | 4

Nārāyaṇa is the supreme effulgent light, the very innate true nature of Brahman and the very essence of the universe. *Nārāyaṇa* is the supreme self. *Nārāyaṇa* is supreme meditator and object of meditation. 4

नारायण परः ज्योति *nārāyaṇa paraḥ jyoti* = *Nārāyaṇa* is the supreme effulgence (light),
आत्मा नारायणः परः *ātmā nārāyaṇaḥ paraḥ* = *Nārāyaṇa* the supreme Atman (supreme
essence), नारायणः परं ब्रह्म तत्त्वं *nārāyaṇaḥ paraṃ brahma tattvaṃ* = *Nārāyaṇa* is true
and very innate nature of Brahman, नारायणः परः *nārāyaṇaḥ paraḥ* = *Nārāyaṇa* is the
supreme Self, नारायण परः ध्याता *nārāyaṇa paraḥ dhyātā* = *Nārāyaṇa* is the supreme

meditator, ध्यानं नारायणः परः *dhyānaṁ nārāyaṇaḥ paraḥ* = Nārāyaṇa is the supreme object of meditation. 4

यच्च किञ्चिज्जगत् सर्वं दृश्यते श्रूयतेऽपि वा ॥ अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥ ५
*yaccā kiñcijjāgat sarvaṁ dṛśyate śrūyate'pi vā | antārbahiścā tatsarvaṁ
vyāpya nārāyaṇaḥ sthitaḥ || 5 ||*

Even a minutest part of the entire universe that is seen or heard is pervaded and well occupied (established) in and out by Nārāyaṇa. 5

यत् च *yat ca* = and which, किञ्चित् जगत् सर्वं *kiñcit jagat sarvaṁ* = a little part of the entire universe, दृश्यते *dṛśyate* = seen, श्रूयते अपि वा *śrūyate api vā* = or also heard, अन्तः बहिः च *antaḥ bahiḥ ca* = in and out, तत् सर्वं *tat sarvaṁ* = all that, व्याप्य *vyāpya* = is pervaded, नारायणः स्थितः *nārāyaṇaḥ sthitaḥ* = Nārāyaṇa is established. 5

अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशम्भुवम् । पद्मकोश-प्रतीकाशं हृदयंचाप्यधोमुखम् । ६
*anāntamaavyayaṁ kavim samudre'ntaṁ viśvaśambhuvam | padmakōśa -
pratīkāśaṁ hṛdayaṅcāpyadhomukham | 6*

Nārāyaṇa who is universal auspiciousness, universal visionary, infinite, unchangeable who resides in the heart which resembles an inverted lotus bud and who puts an end to this samāra bhava Sāgara of mundane existence. 6

अनन्तम् *anāntam* = endless and infinite, अव्ययं *avyayaṁ* = unchangeable, कविं *kavim* = universal visionary, समुद्रेऽन्तं *samudre'ntaṁ* = he puts an end to this samsāra sāgara or bhava sāgara, विश्व शम्भुवम् *viśva śambhuvam* = universal auspiciousness, पद्मकोश *padmakōśa* = lotus bud, प्रतीकाशं *pratīkāśaṁ* = resembling, हृदयं *hṛdayaṁ* = heart, च अपि *ca api* = and also, अधः मुखम् *adhaḥ mukham* = inverted. 6

अधो॑ निष्टया॑ वितस्यान्ते॑ नाभ्यामुपरि॑ तिष्ठति॑ । ज्वालमालाकुलं॑ भाती विश्वस्यायतनं॑ महत् ।
adhó niṣṭyā vīṭasyānte nābhyāmúpari tiṣṭhāti | jvālamālākulam bhātī
viśvasyāyatanaṁ mahat | 7

There in innermost chamber of the heart located below throat and above navel Narāyaṇa like the row of shining flames, the very essence of entire universe. 7

अधः निष्टया *adhah niṣṭyā* = below the throat, वितस्यान्ते *vitasyānte* = at distance of breadth of a palm, नाभ्याम् उपरि तिष्ठति *nābhyām úpari tiṣṭhāti* = located above the navel, ज्वाल माला कुलं भाती *jvāla mālā kulam bhātī* (shine) = shine of row of flames, विश्वस्य *viśvasya* = of the universe, आयतनं *āyatanaṁ* = abode, महत् *mahat* = supreme. 7

सन्ततगुं॑ शिलाभिस्तु॑ लम्बत्याकोशसन्निभम् । तस्यान्ते॑ सुषिरगुं॑ सूक्ष्मं तस्मिन्॑ सर्वं प्रतिष्ठितं॑ ।
santātaguṁ śilābhīstu lambātyākośasannibham | tasyānte suṣiraguṁ sūkṣmaṁ tasmin sarvaṁ pratiṣṭhitam | 8

Heart resembling a lotus bud surrounded with blood vessels on all sides is hanging and innermost chamber of that is subtle space and in that substratum of all (in entirety) is established (present). 8

सन्ततं *santataṁ* = on all sides , शिलाभिः *śilābhīḥ* = by blood vessels, लम्बति *lambhati* = hanging, आकोश *ākośa* = inverted lotus bud (heart) , सन्निभं *sannibham* = resembling, तस्य *tasya* = of that (heart) , अन्ते *ante* = inside, सुषिरं *suṣiraṁ* = space, सूक्ष्मं *sūkṣmaṁ* = subtle, तस्मिन् *tasmin* = in that (subtle space) . सर्वं *sarvaṁ* = all (pervading Nārāyaṇa) , प्रतिष्ठितं *pratiṣṭhitam* = well established (present). 8

तस्य॑ मध्ये॑ महानग्नि-विश्वार्चि-विश्वतोमुखः॑ । सोऽग्रभुग्विभजन्तिष्ठ-न्नाहारमजरः॑ कविः॑ । ९
tasya madhye mahānagni-roiśvārci-roiśvatomukhaḥ |
so'grābhugvibhājantiṣṭha-nnāhāramajarah kavīḥ | 9

In the center of that (heart, in the form of inverted lotus bud) great fire (*vaiśvānara*) of unversal effulgence, pervading everywhere, ever chageless consuming food, He resides. 9

तस्य *tasya* = of that, मध्ये *madhye* = in the middle, महान् *mahān* = great, अग्निः *agniḥ* = fire, विश्वार्चिः *viśvārciḥ* = universal effulgence, विश्वतोमुखः *viśvatōmukhaḥ* = pervading in all directions, सः *saḥ* = that, अग्र भुक् *agra bhuk* = first consumes (food), विभजन् *vibhajan* = consuming, तिष्ठन् *tiṣṭhan* = staying, आहारम् *āhāram* = food, अजरः *ajaraḥ* = ever unchangeable one, कविः *kaviḥ* = He, universal visionary). 9

तिर्यग्ूर्ध्व-मधश्शायी रश्मयस्तस्य सन्तता । सन्तापयति स्वं देहमापाद-तलमस्तकः ।
तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थितः । १०
tiryagūrdhva-mādhaśśāyī raśmayāstasya santatā | santāpayāti svaṁ
dehamāpāda-talamastakaḥ | tasya madhye vahniśikhā anīyōrdhvā
vyavasthitaḥ | 10

Pervading in all possible directions, upward and downwards his rays constantly and eternally. He keeps the body (of living beings) heated from foot to head (all over). On the top of the great flames of fire, He occupies minute space. 10

तिर्यक् *tiryak* = all possible directions, ऊर्ध्वम् *ūrdhvam* = up (upward), अधः *adhaḥ* = down (downward), शायी *śāyī* = spreading, pervading, रश्मयः *raśmayah* = rays, तस्य *tasya* = of that, सन्तता *santatā* = ever, सन्तापयति *santāpayāti* = keeps heated (maintains warmth), स्वं देहम् *svaṁ deham* = own body, आपादतलमस्तकः *āpādatalamastakaḥ* = from feet to head, तस्य *tasya* = of that (of the great fire), मध्ये *madhye* = in the middle, वह्नि *vahni* = fire, शिखा *śikhā* = flames, अणीय *aṇīya* = very minute in size, ऊर्ध्वा *ūrdhvā* = on the top, व्यवस्थितः *vyavasthitaḥ* = resides. 10

नीलतो॑-यद॑मध्यस्था॑-द्विद्यु॑लेखे॑व भास्व॑रा । नीवा॑रशू॒कव॑त्तन्वी पी॒ता भा॑स्वत्यणू॒पमा॑ । ११
 nīlato'-yada'madhyasthā-dvīdyullekheva bhāsvārā | nīvāraśūkavattanvī pītā
 bhāsvatyāṇūpamā | 11

Resembling fine line of lightning in the midst of blue cloud of golden yellow hue, very minute (anu) like thin grain. 11

नीलतोयदमध्यस्थात् nīlatoyadamadhyasthāt = from the middle of blue clouds, विद्युत् लेखा इव vidyut lekhā iva = like a fine line of lightening, भास्वरा bhāsvārā = the effulgent one, नीवार शूकवत् nīvāra śūkavat = like fine grain of rice, unhusked, तन्वी tanvī = thin and slender, पीता pītā = golden, yellow, भास्यति bhāsyati = shines, अणु aṇu = minute, उपमा upamā = resembling, like, 11

तस्याः॑ शिखा॑या म॒ध्ये॑ पर॒मात्मा॑ व्यव॒स्थितः॑ ।

स ब्रह्म॑ स शिवः॑ स हरिः॑ सेन्द्रः॑ सोऽक्षरः॑ परमः॑ स्वराट् । १२

tasyāḥ śikhāyā madhye paramātmā vyavasthitah |

sa brahma sa śivaḥ sa hariḥ sendraḥ so'kṣaraḥ paramaḥ svarāṭ | 12

He, the supreme Atman, firmly resides in the midst of that flame. He the Supreme ruler of the universe, imperishable, is verily, Brahma, Śiva, Hari, and Indra. 12

तस्याः tasyāḥ = of that, शिखाया śikhāyā, मध्ये madhye = in the middle, परमात्मा paramātmā = supreme Atman, supreme Self, व्यवस्थितः vyavasthitah = steadily and firmly established, स ब्रह्म sa brahma = He is Brahma, स शिवः sa śivaḥ = He is Śiva, स हरिः sa hariḥ – He is Hari, स इन्द्रः sa indraḥ = He is Indra, सः अक्षर saḥ akṣara = He is imperishable, परम स्वराट् parama svarāṭ = Supreme ruler. 12

ऋ॒त॒ग्ं॑ स॒त्यं॑ प॒रं॑ ब्र॒ह्म॑ पु॒रु॒षं॑ कृ॒ष्ण॑पि॒ङ्ग॒लम् ।

ऊ॒र्ध्व॑रे॒तं॑ वि॒रू॒पाक्षं॑ वि॒श्व॑रू॒पाय॑ वै न॒मो॑ न॒मः॑ ॥

ṛtaḡm̄ satyaṁ̄ paraṁ̄ brahma puruṣaṁ̄ kṛṣṇapiṅgalam̄ | ūrdhvarētaṁ̄
virūpākṣaṁ̄ viśvarūpāya vai namo namaḥ̄ ॥

Salutations to Him, truth and Truth absolute, totally pure supreme Brahman, supreme personality, manifesting in various and diverse forms, dark and effulgent of universal form.

ऋतम् ṛtam = truth in accordance with divine natural order, *Dharma*, सत्यम् satyam = Supreme Truth, Truth absolute, परंब्रह्म parambrahma = supreme Brahman, पुरुषम् puruṣam = Supreme puruṣa, कृष्ण kṛṣṇa = black, dark, पिङ्गलम् piṅgalam = bright, effulgent, ऊर्ध्वरेतम् ūrdhvarētam = totally pure, form leading upward to divinity, विरूपाक्षम् virūpākṣam = changed form with three eyes, विश्वरूपाय viśvarūpāya = to universal form, वै vai = indeed, नमो नमः namo namaḥ = salutations.

ॐ नारा॒य॒णाय॑ वि॒द्म॒हे॑ वा॒सु॒दे॒वाय॑ धी॒म॒हि॑ । तन्नो॑ वि॒ष्णुः॑ प्र॒चो॒द॒यात् ॥

om nārāyaṇāya vidmahe vāsudevāya dhīmahi | tanno viṣṇuḥ pracodayāt ॥

We contemplate and meditate upon glorious Vāsudeva Viṣṇu to stimulate, awaken and enlighten us .

नारायणाय nārāyaṇāya = for, to Nārāyaṇa, विद्महे vidmahe = contemplate and know, वासुदेवाय vāsudevāya = for Vāsudeva, धीमहि dhīmahi = we meditate, तत् tat = that, नः naḥ = us (our), विष्णु viṣṇu = Viṣṇu, प्रचोदयात् pracodayāt = stimulate our minds and awaken.

ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ om śāntiḥ̄ śāntiḥ̄ śāntiḥ̄ ॥

Peace peace peace