

SHRIMAN NĀRĀYANEYAM

Dashaka 9

स्थितस्स कमलोद्भवस्तव हि नाभिपङ्केरुहे
कुतः स्विदिदमम्बुधावुदितमित्यनालोकयन् ।
तदीक्षणकुतूहलात् प्रतिदिशं विवृत्तानन-
श्चतुर्वदनतामगाद्विकसदष्टदृष्ट्यम्बुजाम् ॥ १ ॥

स्थितः -	seated
स कमलोद्भवः -	he, the lotus born (Brahmaa)
तव हि नाभिपङ्केरुहे	in Thy navel lotus itself
कुतः स्विद्-	from where indeed
इदम्-अम्बुधौ-उदितम्-	this (lotus) in the ocean has come up
इति-अनालोकयन्	this not comprehending
तत्-ईक्षण-कुतूहलात्	out of eagerness to find the source
प्रतिदिशं विवृत्त-आननः -	in all directions (he) turned his face
चतुः-वदनताम्-अगात्-	(and thus) became endowed with four faces
विकसत्-अष्ट-दृष्टि-अम्बुजाम्	with eight eyes (beautiful) like full blown lotuses

Brahma sitting on the full blown lotus emerging from Thy lotus-like navel, and wondering about its origin looked all around by turning his face in all the directions. He was thus

endowed with four faces and lotus-like eight beautiful eyes.

महार्णवविघूर्णितं कमलमेव तत्केवलं

विलोक्य तदुपाश्रयं तव तनुं तु नालोकयन् ।

क एष कमलोदरे महति निस्सहायो ह्यहं

कुतः स्विदिदम्बुजं समजनीति चिन्तामगात् ॥ २ ॥

महार्णव-विघूर्णितं	tossing in the vast ocean
कमलम्-एव तत्-केवलं	that lotus all alone
विलोक्य तत्-उपाश्रयं	seeing its support (the stem)
तव तनुं तु न-आलोकयन्	and not seeing Thy body
कः एष	who is this (me)
कमल-उदरे महति	inside this huge lotus
निस्सहायः हि-अहं	without any support (helpless) am I
कुतः स्विद्-	from where
इदम्-अम्बुजम् समजनि-	did this lotus originate
इति चिन्ताम्-अगात्	(he) was immersed in such thoughts

Brahmaa found himself to be all alone in the huge lotus which was tossing about in the vast ocean of causal waters. He saw the stem supporting the lotus but was unable to see Thy body and wondered as to who he was helpless and all alone and also of the source of the lotus.

अमुष्य हि सरोरुहः किमपि कारणं सम्भवे-
दिति स्म कृतनिश्चयस्स खलु नालरन्ध्राध्वना ।
स्वयोगबलविद्यया समवरूढवान् प्रौढधी -
स्त्वदीयमतिमोहनं न तु कलेवरं दृष्टवान् ॥३॥

अमुष्य हि सरोरुहः	certainly for this lotus
किम्-अपि कारणम् सम्भवेत्-	there must be some cause (place) of origin
इति स्म कृतनिश्चयः -	thus having concluded
स खलु	he (Brahmaa) indeed
नाल-रन्ध्र-अध्वना	through the hollow in the lotus stem
स्व-योग-बल-विध्यया	with the power of his yogic knowledge
स्मवरूढवान्	descended
प्रौढधीः -	he of mighty intellect
त्वदीयम्-अति-मोहनं	Thy this most enchanting
न तु कलेवरं दृष्टवान्	form but could not percieve

Brahmaa who was of mighty intellect, decided that there must definitely be some source of this lotus. Using his yogic power he descended through the hollow of the lotus stem to look for the cause. He, however could not not see Thy most enchanting form.

ततः सकलनालिकाविवरमार्गगो मार्गयन्
प्रयस्य शतवत्सरं किमपि नैव संदृष्टवान् ।

निवृत्य कमलोदरे सुखनिषण्ण एकाग्रधीः
समाधिबलमादधे भवदनुग्रहैकाग्रही ॥४॥

ततः	then
सकल-नालिका-विवर-मार्गगः	going through all the orifices of the stem
मार्गयन्	searching
प्रयस्य शतवत्सरं	striving for hundred divine years
किम्-अपि न-एव संदृष्टवान्	could not see anything at all
निवृत्य कमल-उदरे	(he then) returned inside the lotus
सुखनिषण्ण एकाग्रधीः	sitting comfortably with one pointed intellect
समाधि-बलम्-आदधे	resorted to deep samaadhi
भवत्-अनुग्रह-एक-आग्रही	solely desirous of Thy grace

Brahamaa spent a hundred divine years strenuously searching through all the orifices of the lotus stem but he could not see anything. He returned to the lotus and sat calmly with one pointed concentration and resorted to deep samaadhi solely desirous of Thy grace.

शतेन परिवत्सरैर्दृढसमाधिबन्धोल्लसत्-
प्रबोधविशदीकृतः स खलु पद्मिनीसम्भवः ।
अदृष्टचरमद्भुतं तव हि रूपमन्तर्दृशा
व्यचष्ट परितुष्टधीर्भुजगभोगभागाश्रयम् ॥५॥

शतेन परिवत्सरैः -	for a hundred (divine) years
-------------------	------------------------------

दृढ-समाधि-बन्ध-उल्लसत्-	of practising of undisturbed samaadhi, resulted
प्रबोध-विशदीकृतः	(and) the knowledge dawned (in him)
स खलु पद्मिनीसम्भवः	he, indeed, the lotus born (Brahmaa)
अदृष्टचरम्-अद्भुतं	not seen by humans, the wonderful
तव हि रूपम्-	Thy divine form
अन्तर्दृशा व्यचष्ट	in his inner vision saw
परितुष्टधीः-	(with) heart full of contentment
भुजग-भोगभाग-आश्रयं	on a part of the body of the great serpent, resting

The lotus born Brahmaa was absorbed in undisturbed samaadhi for a hundred divine years. The knowledge of Reality then dawned on him. He then had the vision of Thy wonderful form which humans cannot easily see, resting on a part of Aadishesha's (the great serpent's), body. So he was full of happiness and contentment.

किरीटमुकुटोल्लसत्कटकहारकेयूरयुङ्-
मणिस्फुरितमेखलं सुपरिवीतपीताम्बरम् ।
कलायकुसुमप्रभं गलतलोल्लसत्कौस्तुभं
वपुस्तदयि भावये कमलजन्मे दर्शितम् ॥ ६ ॥

किरीट-मुकुट-उल्लसत्-	a crown, with a diadem shining
कटक-हार-केयूर-युक्-	with bracelets, necklaces and shoulder ornaments
मणि-स्फुरित-मेखलं	with gems studded waist band

सुपरिवीत-पीताम्बरम्	with beautifully worn yellow silk cloth
कलाय-कुसुम-प्रभं	like the Kalaaya flower (blue lily) brilliant (blue complexion)
गल-तल-उल्लसत्-कौस्तुभं	(with) around the neck the shining Kaustubha jewel
वपुः -तत्-अयि भावये	on that form of Thine, O Lord! I meditate
कमलजन्मने दर्शितं	to the lotus born (Brahmaa) which was revealed

O Lord! That divine form of Thine with the golden crown, with a brilliant blue complexion like the beautiful Kalaaya flower (blue lily), with the shining Kaustubh jewel adorning Thy neck, with shoulder ornaments and bracelets , and with studded golden waistband and beautifully wearing a yellow silk garment (Peetaambara). This Thy form was revealed to the lotus born Brahmaa , on which I meditate.

श्रुतिप्रकरदर्शितप्रचुरवैभव श्रीपते

हरे जय जय प्रभो पदमुपैषि दिष्ट्या दृशोः ।

कुरुष्व धियमाशु मे भुवननिर्मितौ कर्मठा-

मिति द्रुहिणवर्णितस्वगुणबंहिमा पाहि माम् ॥७॥

श्रुति-प्रकर-	in several Vedic texts
दर्शित-प्रचुर-वैभव	declared, the abundant glory
श्रीपते	O Consort of Laxmi!
हरे	O Destroyer of all sorrows
जय जय प्रभो	Hail O Lord!

पदम्-उपैषि दिष्ट्या दृशोः	Thou have appeared, by good fortune, before my eyes
कुरुष्व	make
धियम्-आशु मे	my intellect, soon
भुवन-निर्मितौ कर्मठाम्-	in the creation of the world, capable
इति ब्रुहिण-वर्णित-	thus, described by Brahmaa
स्वगुण-बंहिमा	(Thou possessing) countless excellences
पाहि माम्	please protect me

"O Consort of Laxmi! Thy abundant glories have been sung of in the Vedaas. Hail O all-powerful Lord and remover of sorrows! It is my good fortune that Thou have revealed Thy sacred form to me. O Lord! Make my intelligence capable of creating the world." Thou, whose innumerable excellences were thus praised by Brahma, please be merciful to protect me.

लभस्व भुवनत्रयीरचनदक्षतामक्षतां
गृहाण मदनुग्रहं कुरु तपश्च भूयो विधे ।
भवत्वखिलसाधनी मयि च भक्तिरत्युत्कटे-
त्युदीर्य गिरमादधा मुदितचेतसं वेधसम् ॥८॥

लभस्व	may you attain
भुवनत्रयी-रचन-दक्षताम्-अक्षतां	in creating the three worlds, expertise unending
गृहाण मत्-अनुग्रहं	receive My blessings

कुरु तपः -च भूयः -विधे	and do Tapa (penance) again O Brahmaa
भवतु-अखिल-साधनी	may that accomplish everything
मयि च भक्तिः -अति-उत्कटा-	and intense devotion to me
इति-उदीर्य गिरम्-	saying these words
आदधा मुदित-चेतसं विधसम्	rendered a happy mind to Brahmaa

O Brahmaa, may you be endowed with unending capability and expertise in the creation of the three worlds. May your devotion excel. Do penance again by which you will accomplish everything.' So saying Thou made Brahmaa's mind immensely happy.

शतं कृततपास्ततः स खलु दिव्यसंवत्सरा-
नवाप्य च तपोबलं मतिबलं च पूर्वाधिकम् ।
उदीक्ष्य किल कम्पितं पयसि पङ्कजं वायुना
भवद्वलविजृम्भितः पवनपाथसी पीतवान् ॥९॥

शतं कृत-तपाः-ततः	for a hundred years having done penance, then
स खलु दिव्य-संवत्सरान्-	he (Brahmaa) indeed for hundred divine years
अवाप्य च तपोबलं मतिबलं	attained spiritual powers and mental powers
च पूर्व-अधिकम्	more than ever before
उदीक्ष्य किल	and seeing indeed
कम्पितं पयसि पङ्कजं	the lotus swaying in the waters

वायुना	by the wind
भवत्-बल विजृम्भितः	by Thy prowess strengthened
पवनपाथसी पीतवान्	the wind and the waters (he) drank up

Brahmaa then did penance for another hundred divine years, by which he attained spiritual and mental powers even more than before. He saw the lotus on which he was seated, swaying in the causal waters. He, with the powers given by Thee, drank the wind and the waters.

तवैव कृपया पुनस्सरसिजेन तेनैव सः
 प्रकल्प्य भुवनत्रयीं प्रववृते प्रजानिर्मितौ ।
 तथाविधकृपाभरो गुरुमरुत्पुराधीश्वर
 त्वमाशु परिपाहि मां गुरुदयोक्षितैरीक्षितैः ॥ १० ॥

तव-एव कृपया	by Thy grace alone
पुनः -	then
सरसिजेन तेन-एव	out of that lotus itself
सः	Brahmaa
प्रकल्प्य भुवनत्रयीं	created the three worlds
प्रववृते प्रजानिर्मितौ	engaged himself in creating various species of beings
तथा-विध-कृपाभरः	(O Thou!) who abound in such compassion
गुरुमरुत्पुराधीश्वर	O Lord of Guruvaayur!

त्वम्-आशु परिपाहि मां	Thou soon protect me
गुरु-दया-उक्षितः ईक्षतैः	great mercy overflowing Thy glances

Brahmaa, then, by Thy grace created the three worlds out of that lotus itself and got engaged in creating the various species of beings. O Lord of Guruvaayur! Full of such compassion please cast Thy glance overflowing with great mercy on me and protect me soon.

