

SHRIMAN NĀRĀYANEYAM

Dashaka 6

एवं चतुर्दशजगन्मयतां गतस्य
पातालमीश तव पादतलं वदन्ति ।
पादोर्ध्वदेशमपि देव रसातलं ते
गुल्फद्वयं खलु महातलमद्भुतात्मन् ॥१॥

एवं	in this manner
चतुर्दश-जगत्-मयतां गतस्य	(of Thee) who had manifested as the fourteen worlds
पातालम्-	Paataal
ईश	O Lord!
तव पादतलं	soles (lower part) of Thy feet
वदन्ति	is said to be
पाद-ऊर्ध्व-देशम्-अपि	the upper surface of (Thy) feet
देव	O Effulgent One!
रसातलं	(is) Rasaatala
ते गुल्फद्वयं खलु	Thy two ankles, indeed
महातलम्-	(are) Mahaatala

अद्भुत्-आत्मन्

O Lord of wondrous form

O Lord! Thou took the wonderful form of the fourteen worlds as Thy Viraat Swaroopa : The lower worlds - Paataala -is the lower portion of Thy feet. Rasaatala - is the upper portion of Thy feet. Mahaatala is Thy two ankles.

जङ्घे तलातलमथो सुतलं च जानू
किञ्चोरुभागयुगलं वितलातले द्वे ।
क्षोणीतलं जघनमम्बरमङ्ग नाभि-
वक्षश्च शक्रनिलयस्तव चक्रपाणे ॥ २ ॥

जङ्घे तलातलम्-	(Thy) shins Talaatal
अथः सुतलं च जानू	then, Sutala (are Thy) knees
किञ्च-उरु-भाग-युगलं	moreover, the two thighs (are)
वितल-अतले द्वे	the two (worlds) Vitala and Atala
क्षोणीतलं जघनम्-	the earth is (Thy) hip
अम्बरम्-अङ्ग नाभिः -	sky is O Lord! the navel
वक्षः - च	and the chest
शक्र-निलयः तव	of Thine is the abode of Indra (swarga)
चक्रपाणे	O Wielder of the discus!

O Wielder of the discus! Talaatala is Thy shins (lower part of leg between knee and ankle). Sutala is Thy knees. Vitala and Atala are the two thighs. The higher worlds: Bhoomi (earth)

is Thy hip; Bhuva (sky) is Thy naval; Swarga (heaven) is Thy chest which is the abode of Indra.

ग्रीवा महस्तव मुखं च जनस्तपस्तु
फालं शिरस्तव समस्तमयस्य सत्यम् ।
एवं जगन्मयतनो जगदाश्रितैर-
प्यन्यैर्निबद्धवपुषे भगवन्नमस्ते ॥ ३ ॥

ग्रीवा महः - तव	Thy neck is Maharloka
मुखं च जनः -	and face is Janaloka
तपः - तु फालं	Tapoloka, indeed, is forehead
शिरः -	head
तव समस्तमयस्य	of Thee who are everything
सत्यम्	is Satyaloka
एवं	in this manner
जगन्मयतनो	whose body is the universe!
जगदाश्रितैः-अपि-अन्यैः	of all other things forming the universe
निबद्धवपुषे	whose body is conceived as being made up of
भगवन् नमः - ते	O Lord! Salutations to Thee!

O Lord! Thy body is the whole universe. Maharloka is Thy neck. Janaloka is Thy face. Tapoloka is Thy forehead. Satyaloka is Thy head. Of all the other things of which the

universe is made, Thy body is also conceived of being made up of all that. O Lord! salutations to Thee.

त्वद्ब्रह्मरन्ध्रपदमीश्वर विश्वकन्द
छन्दांसि केशव घनास्तव केशपाशाः ।
उल्लासिचिल्लियुगलं द्रुहिणस्य गेहं
पक्ष्माणि रात्रिदिवसौ सविता च नेत्रै ॥४॥

त्वत्-ब्रह्मरन्ध्रपदम्-	Thy Brahmarandhra area (the psychic orifice on the crown of the head)
ईश्वर विश्वकन्द	O Lord! Thou the source of the universe!
छन्दांसि	(are) the Vedas
केशव	O Keshava!
घनाः तव केशपाशाः	the dark clouds are Thy locks of hair
उल्लासि-चिल्लि-युगलं	the delightful two eyebrows
द्रुहिणस्य गेहं	are the abode of Brahma
पक्ष्माणि	the eyelashes
रात्रि-दिवसौ	are night and day
सविता च नेत्रे	and the eyes are the Sun

O Lord! The very cause of the universe,O Keshava! Thy Brahmarandhra are the Vedas. The clouds are Thy beautiful locks of hair. The abode of Brahma are Thy two eyebrows.Thy eyelashes are the night and the day, and Thy eyes is the Sun.

निश्शेषविश्वरचना च कटाक्षमोक्षः

कर्णौ दिशोऽश्वियुगलं तव नासिके द्वे ।

लोभत्रपे च भगवन्नधरोत्तरोष्ठौ

तारागणाश्च दशनाः शमनश्च दंष्ट्रा ॥५॥

निश्शेष-विश्व-रचना च	the creation of the whole universe
कटाक्ष-मोक्षः	is by extending a glance of Thy eye
कर्णौ दिशः -	(Thy) ears are the directions (quarters)
अश्वियुगलम्	the two Ashvinidevas
तव नासिके द्वे	are Thy two nostrils
लोभत्रपे च	greed and modesty
भगवन्	O Lord!
अधर-उत्तर-ओष्ठौ	(are Thy) lower and upper lips
तारा-गणाः - च	and the galaxy of stars
दशनाः	are Thy teeth
शमनः च दंष्ट्रा	the molars are Yama (the god of death)

O Lord! The whole of the creation is the extention of Thy one glance. The different directions are Thy ears. The Ashwini devataas are Thy two nostrils. Greed and modesty are Thy lower lip and the upper lip. The stars are Thy teeth, and Yama (death) is Thy molars.

माया विलासहसितं श्वसितं समीरो
जिह्वा जलं वचनमीश शकुन्तपङ्क्तिः ।
सिद्धादयः स्वरगणा मुखरन्ध्रमग्नि-
देवा भुजाः स्तनयुगं तव धर्मदेवः ॥६॥

माया	Maayaa (Thy cosmic creative power)
विलास-हसितं	is (Thy) charming smile
श्वसितं समीरः	(Thy) breath is the wind
जिह्वा जलं	(Thy) tongue is water
वचनम्-	speech
ईश	O Lord !
शकुन्त-पङ्क्ति	is the birds' chirping in formation
सिद्ध-आदयः स्वरगणाः	(Thy) voice is the Sidhdhaas (and other divine artists)
मुख-रन्ध्रम्-अग्निः-	(Thy) mouth is fire
देवा भुजाः	(Thy) arms are the gods (Devaa)
स्तनयुगं तव धर्मदेवः	Thy breasts is the Dharmadeva (the god of righteousness)

O Lord! Maayaa is Thy charming smile and Thy breath is the wind. Water is Thy tongue. The birds' chirpings, as they fly in formation, are Thy speech and Thy voice are the Sidhdhaas and divine artists. Fire is Thy mouth and the gods are Thy arms. Thy breasts are the Dharma devas.

पृष्ठं त्वधर्म इह देव मनः सुधांशु -
रव्यक्तमेव हृदयंबुजमम्बुजाक्ष ।
कुक्षिः समुद्रनिवहा वसनं तु सन्ध्ये
शेफः प्रजापतिरसौ वृषणौ च मित्रः ॥७॥

पृष्ठं तु-अधर्म	(Thy) back is Adharma (unrighteousness)
इह	of this (cosmic world)
देव	O Lord!
मनः सुधांशुः -	mind is the moon
अव्यक्तम्-एव	the unmanifest
हृदय-अम्बुजम्	(is Thy) heart lotus
अम्बुजाक्ष	O Lotus eyed One!
कुक्षिः समुद्रनिवहाः	(Thy) abdomen is the ocean
वसनं तु सन्ध्ये	(Thy) garments are the two sandhyaas (dawn and dusk)
शेफः प्रजापतिः-	(Thy) generative organ is Prajaapati (god of procreation)
असौ वृषणौ च मित्रः	and (Thy) testicles are god Mitra

O Lord! Adharma is Thy back and the moon is Thy mind. O lotus eyed One! The unmanifest is Thy heart lotus and the oceans are Thy abdomen. The sandhyaas are Thy garments , Prajaapati is Thy generative organ and Thy testicles is god Mitra.

श्रोणीस्थलं मृगगणाः पदयोर्नखास्ते
हस्त्युष्ट्रसैन्धवमुखा गमनं तु कालः ।
विप्रादिवर्णभवनं वदनाब्जबाहु-
चारुरुयुग्मचरणं करुणांबुधे ते ॥८॥

श्रोणीः -स्थलं	(Thy) lower-back
मृगगणाः	forms the animal world
पदयोः - नखाः - ते	the nails of Thy feet
हस्ति-उष्ट्र-सैन्धव-मुखाः	are the animals like elephants, camels, horses etc.
गमनं तु कालः	(Thy) movement is Time
विप्र-आदि-वर्ण-भवनं	Brahmins and the other Varnas ensue from
वदन-आब्ज-बाहु-चारु-उरु-युग्म-चरणं	(Thy) lotus face, arms, charming thighs and feet
करुणा-अम्बुधे ते	of Thee, O Ocean of mercy

O Ocean of mercy! The animal world is Thy lower-back and the elephants camels and horses are the nails of Thy feet. Time is Thy movement. The four varnas -Brahmins, Kshatriyaa, Vaishyaa and Shoodraas originated from Thy lotus face, hands, charming thighs and feet, respectively.

संसारचक्रमयि चक्रधर क्रियास्ते
वीर्यं महासुरगणोऽस्थिकुलानि शैलाः ।
नाड्यस्सरित्समुदयस्तरवश्च रोम
जीयादिदं वपुरनिर्वचनीयमीश ॥९॥

संसार-चक्रम्-	the wheel of Samsaara (the cycle of birth and death)
अयि चक्रधर	O Thou wielder of the discus!
क्रियाः -ते	is Thy activity
वीर्यं महा-असुर-गणः -	(Thy) prowess is the host of powerful Asuraas
अस्थि-कुलानि शैलाः	(Thy) bones are the mountains
नाड्यः -सरित्-समुदयः -	(Thy) blood vessels are the many rivers
तरवः -च रोम	and the trees are Thy hair
जीयात्-	May it always shine (in me)
इदं वपुः -अनिर्वचनीयम्-	this indescribable form
ईश	O Lord!

O Thou wielder of the discus! Thy activity is the wheel of Samsaara and the host of Asuras are Thy prowess. The mountains are Thy bones, the many rivers are Thy blood streams and the trees are Thy hair. May this indescribable form always shine in me.

ईदृग्जगन्मयवपुस्तव कर्मभाजां
कर्मवसानसमये स्मरणीयमाहुः ।
तस्यान्तरात्मवपुषे विमलात्मने ते
वातालयाधिप नमोऽस्तु निरुन्धि रोगान् ॥ १० ॥

ईदृक्-जगन्मय-वपुः - तव	such cosmic (Viraat) form of Thee
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कर्मभाजां	by all human beings (who are subject to the law of Karma)
कर्म-अवसान-समये	at the end of all vedic karmas and at the time of death
स्मरणीयम्-आहुः	should be remembered, it is said
तस्य-अन्तर-आत्म-वपुषे	(Thou) who are the Indweller of that Viraat form
विमलात्मने ते	(and) Thou who are of the nature of pure Sattva
वातालयाधिप	O Lord of Guruvaayur!
नमः -अस्तु	my salutations be to Thee
निरुन्धि रोगान्	may my ailments be eradicated

Human beings who are bound by the law of Karma should remember this Viraat (cosmic) form of Thine, which is of the nature of pure Sattva, at the end of all rituals, and when desirous of liberation and at the time of death. O Lord of Guruvaayur! My salutations to Thee. Please eradicate my ailments.

