

SHRIMAN NĀRĀYANEYAM

Dashaka 8

एवं तावत् प्राकृतप्रक्षयान्ते
ब्राह्मे कल्पे ह्यादिमे लब्धजन्मा ।
ब्रह्मा भूयस्त्वत् एवाप्य वेदान्
सृष्टिं चक्रे पूर्वकल्पोपमानाम् ॥१॥

एवं तावत्	in this manner then
प्राकृत-प्रक्षय-अन्ते	at the close of the Prakrit Pralaya (total dissolution)
ब्राह्मे कल्पे हि आदिमे	in Braahmakalpa which is the very first
लब्ध-जन्मा ब्रह्मा	having come into existence a new Brahmaa
भूयः - त्वत्तः	again, from Thee alone
एव-आप्य वेदान्	receiving the knowledge of the Vedas
सृष्टिं चक्रे	started creation
पूर्व-कल्प-उपमानाम्	in the same way as in the previous Kalpa

At the end of the Prakrit Pralaya, in the first Kalpa which is known as Braahma Kalpa, Brahmaa came into existence. He got the knowledge of the Vedas from Thee alone and began creation in the same way as in the previous Kalpas.

सोऽयं चतुर्युगसहस्रमितान्यहानि
तावन्मिताश्च रजनीर्बहुशो निनाय ।
निद्रात्यसौ त्वयि निलीय समं स्वसृष्टै-
नैमित्तिकप्रलयमाहुरतोऽस्य रात्रिम् ॥ २ ॥

सः -अयं	that this (Brahmaa)
चतुः -युग-सहस्र-मितानि-	over a period of 1000 chaturyugas
अहानि	(which are his) day
तावत्-मिताः-	and as many
च रजनीः	nights
बहुशः निनाय	many times having spent
निद्रति-असौ	he sleeps
त्वयि निलीय	merging in Thee
समं स्वसृष्टैः-	along with all his creation
नैमित्तिक-प्रलयम्-आहुः -	(this period) is called Naimittika Pralaya
अतः -अस्य रात्रिम्	which is his night time

One thousand Chaturyugaas make one day for this Brahma, and an equal duration is his night. During his day time he creates and at night he sleeps. His night is called the Naimittika Pralaya, when along with his creation he merges in Thee. Thus he spent many days and nights.

अस्मादृशां पुनरहर्मुखकृत्यतुल्यां
 सृष्टिं करोत्यनुदिनं स भवत्प्रसादात् ।
 प्राग्ब्राह्मकल्पजनुषां च परायुषां तु
 सुप्तप्रबोधनसमास्ति तदाऽपि सृष्टिः ॥ ३ ॥

अस्मादृशां पुनः -	like we people (the mortals) again
अहः -मुख-कृत्य-तुल्यां	at the beginning of the day's morning duties
सृष्टिं करोति-अनुदिनं स	he (Brahmaa) does the work of creation every day
भवत्-प्रसादात्	by Thy grace
प्राक्-ब्राह्मकल्प-जनुषां	earlier than the BraahmaKalpa those who were born
च पर-आयुषां तु	and for the eternal souls, however
सुप्त-प्रबोधन-समा-अस्ति	(creation) is like waking up from sleep
तदा-अपि सृष्टिः	even when it is creation

Brahmaa, by Thy grace performs creation every day just as humans like us wake up in the morning and start our daily duties. For those who were born before the Braahma Kalpa, and for the eternal souls, being born in the new Kalpa is like getting up from sleep.

पञ्चाशदब्दमधुना स्ववयोर्ध्वरूप-
 मेकं परार्धमतिवृत्य हि वर्ततेऽसौ ।
 तत्रान्त्यरात्रिजनितान् कथयामि भूमन्
 पश्चाद्दिनावतरणे च भवद्विलासान् ॥ ४ ॥

पञ्चाशत्-अब्दम्-अधुना	fifty years now
स्व-वयः -अर्ध-रूपम्-	his half life span
एकं परार्धम्-	(which is) one paraardha
अतिवृत्य हि वर्तते-असौ	having crossed, indeed, remains he (Brahmaa)
तत्र-अन्त्य-रात्रि-जनितात्	there, at the last of those nights, what took place
कथयामि	I will narrate
भूमन्	O Infinite Being!
पश्चात्-दिन-अवतरणे च	and after that, at the beginning of the (next) day
भवत्-विलासान्	(regarding) Thy sportive activities (I shall narrate)

O Infinite Being! Brahmaa ruling over the present cycle has now completed fifty years of his life, which is known as one paraardha. I shall now narrate Thy sportive activities during the previous night of Brahma and at the beginning of the next morning of the present paraardha.

दिनावसानेऽथ सरोजयोनिः

सुषुप्तिकामस्त्वयि सन्निलिल्ये ।

जगन्ति च त्वज्जठरं समीयु-

स्तदेदमेकार्णवमास विश्वम् ॥५॥

दिन-अवसाने-अथ	then, at the end of the day
सरोजयोनिः	the lotus born (Brahmaa)

सुषुप्ति-कामः -	to sleep desiring
त्वयि सन्निलिल्ये	in Thee merged
जगन्ति च	and the worlds (also)
त्वत्-जठरं समीयुः -	in Thy abdomen, merged
तत्-इदम्-एक-अर्णवम्-आस विश्वम्	that this universe became one ocean

O Lord! At the end of a creative day of Brahmaa, desirous of sleep, he along with the world merged in Thy abdomen in subtle form. At that time the whole universe became one big ocean.

तवैव वेषे फणिराजि शेषे
जलैकशेषे भुवने स्म शेषे ।
आनन्दसान्द्रानुभवस्वरूपः
स्वयोगनिद्रापरिमुद्रितात्मा ॥ ६ ॥

तव-एव वेषे	in Thy form alone
फणिराजि शेषे	(who is) on the king of serpents, sleeping
जल-एक-शेषे भुवने	with nothing but waters as the universe
स्म शेषे	(Thou) reclined (on the serpent bed)
आनन्द-सान्द्र-अनुभव-स्वरूपः	of the nature of giving experience saturated bliss
स्व-योग-निद्रा-परिमुद्रित-आत्मा	(Thou) in yoga slumber engaging Thyself

O Lord! At the time when the whole universe was reduced to causal waters, Thou reclined on Aadi Shesha, the king of serpents who is also one of Thy manifestations. Thou were absorbed in yoga nidraa, in a state of pure bliss.

कालाख्यशक्तिं प्रलयावसाने
प्रबोधयेत्यादिशता किलादौ ।
त्वया प्रसुप्तं परिसुप्तशक्ति-
व्रजेन तत्राखिलजीवधाम्ना ॥७॥

काल-आख्य-शक्तिं	(Thy) power called Time
प्रलय-अवसाने प्रबोधय-	at the end of the deluge awaken me'
इति-आदिशता	thus commanding, it is said
किल-आदौ	at the beginning of (the pralaya)
त्वया प्रसुप्तं	Thou slept
परिसुप्त-शक्ति-व्रजेन तत्र	in whom all the energies had become latent, at that time
अखिल जीवधाम्ना	(and who is) the abode of all jivas

Thou commanded Thy power which is called Time to awaken Thee at the end of the deluge (Pralaya). Then, at the beginning of the Pralaya Thou resorted to sleep with all the various energies and the jeevas merged in Thee.

चतुर्युगाणां च सहस्रमेवं
त्वयि प्रसुप्ते पुनरद्वितीये ।
कालाख्यशक्तिः प्रथमप्रबुद्धा
प्रबोधयत्त्वां किल विश्वनाथ ॥८॥

चतुर्युगाणां च सहस्रम्-	and for a thousand chaturyugas
एवं त्वयि प्रसुप्ते	thus Thou having slept
पुनः -अद्वितीये	then with no one else besides Thou
काल-आख्य-शक्तिः	the power of Time
प्रथम-प्रबुद्धा	first waking up
प्रबोधयत्-त्वां किल	awakened Thee, it is said
विश्वनाथ	O Lord of the Universe!

O Unparalleled Lord of the universe! When thus during the Naimittika Pralaya consisting of a thousand chaturyugas, Thou had slept, the power of time (Kaala Shakti) woke up first and awakened Thee from Thy slumber.

विबुध्य च त्वं जलगर्भशायिन्
विलोक्य लोकानखिलान् प्रलीनान् ।
तेष्वेव सूक्ष्मात्मतया निजान्तः -
स्थितेषु विश्वेषु ददाथ दृष्टिम् ॥९॥

विबुध्य च त्वं	and after waking up Thou
जल-गर्भ-शायिन्	who were reclining in the causal waters
विलोक्य	beholding
लोकान्-अखिलान् प्रलीनान्	all the worlds merged (in Thee)

तेषु-एव सूक्ष्म-आत्मतया	on those (worlds) (which were)in subtle form
निजान्तः - स्थितेषु	inside Thee only residing
विश्वेषु	on all of them
ददाथ दृष्टिं	(Thou) cast Thy glance

O Lord! Thou who were reclining in the causal waters, on waking up saw all the worlds merged in Thyself in subtle form. Thou then cast Thy glance on all of them.

ततस्त्वदीयादयि नाभिरन्ध्रा-

उदञ्चितं किञ्चन दिव्यपद्मम् ।

निलीननिश्शेषपदार्थमाला-

संक्षेपरूपं मुकुलायमानम् ॥ १० ॥

ततः त्वदीयात्-	then, from Thy
अयि	O Lord!
नाभिरन्ध्रात्-	navel hole
उदञ्चितं	emerged
किञ्चन दिव्य-पद्मम्	a wonderful brilliant lotus
निलीन-निश्शेष-पदार्थ-माला-	all the things which had remained merged in Thee
संक्षेप-रूपं	contained in subtle form
मुकुलायमानम्	which was in the shape of a bud

Then, O Lord! There emerged from Thy naval hole a wonderful divine lotus in the form of a bud, containing in subtle form all the worlds that remained merged in Thee.

तदेतदंभोरुहकुड्मलं ते
कलेवरात् तोयपथे प्ररूढम् ।
बहिर्निरीतं परितः स्फुरद्भिः
स्वधामभिर्ध्वान्तमलं न्यकृन्तत् ॥ ११ ॥

तत्-एतद्-अम्भोरुह-कुड्मलं	that aforesaid lotus bud
ते कलेवरात्	(originating from) Thy body (navel)
तोय-पथे प्ररूढम्	rising in the causal waters
बहिः - निरीतं	and coming out above (the waters)
परितः स्फुरद्भिः स्वधामभिः-	by its brilliance spreading all around
ध्वान्तम्-अलं न्यकृन्तत्	completely removed the darkness

O Lord! that divine lotus bud, which originated from Thy body, rose above the causal waters and with its brilliance, removed the surrounding darkness completely.

संफुल्लपत्रे नितरां विचित्रे
तस्मिन् भवद्वीर्यधृते सरोजे ।
स पद्मजन्मा विधिराविरासीत्
स्वयंप्रबुद्धाखिलवेदराशिः ॥ १२ ॥

संफुल्ल-पत्रे	in the fully blossomed petals
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नितरां विचित्रे	of the most wonderful
तस्मिन्	in that
भवत्-वीर्यधृते	(which was) supported by Thy yogic prowess
सरोजे	in that lotus
स पद्मजन्मा विधिः -	the lotus born Brahmaa (the creator)
आविरासीत्	appeared
स्वयं-प्रबुद्ध-अखिल-वेद-राशिः	with all the Vedas self manifested in him

O Lord! In the fully blossomed petals of the wonderful lotus, which was supported by Thy yogic prowess, the lotus born Brahmaa (the creator) appeared with all the Vedas self manifested in him.

अस्मिन् परात्मन् ननु पाद्मकल्पे

त्वमित्थमुत्थापितपद्मयोनिः ।

अनन्तभूमा मम रोगराशिं

निरुन्धि वातालयवास विष्णो ॥ १३ ॥

अस्मिन्	in this
परात्मन्	O Supreme Being
ननु पाद्मकल्पे	Paadma Kalpa
त्वम्-इत्थम्-	Thou in this manner

उत्थापित-पद्मयोनिः	caused to originate the lotus born Brahmaa
अनन्तभूमा	O Thou of infinite glory!
मम रोगराशिं निरुन्धि	pray, eradicate my hoards of ailments
वातालयवास विष्णो	O Vishnu Dweller of Guruvaayur!

O Supreme Lord of incomprehensible powers, in this age known as the Paadma Kalpa, Thou thus brought into existence the Creator Brahmaa. O Lord Vishnu! who has manifested in the temple of Guruvaayur, please eradicate my ailments.

