

# SHRIMAN NĀRĀYANEYAM

## Dashaka 5

व्यक्ताव्यक्तमिदं न किञ्चिदभवत्प्राक्प्राकृतप्रक्षये  
मायायाम् गुणसाम्यरुद्धविकृतौ त्वय्यागतायां लयम् ।  
नो मृत्युश्च तदाऽमृतं च समभून्नाहनो न रात्रेः स्थिति-  
स्तत्रैकस्त्वमशिष्यथाः किल परानन्दप्रकाशात्मना ॥ १ ॥

व्यक्त-अव्यक्तम्-इदं	this (universe) made up of the gross and the subtle (manifested and unmanifested)
न किञ्चित्-अभवत्-	nothing existed
प्राक्-प्राकृत-प्रक्षये	before Praakrita Pralaya
मायायाम्	(when) Mayaa (Thy cosmic creative power)
गुण-साम्य-रुद्ध-विकृतौ	whose modifications were neutralised by the equipoise of the three Gunaas
त्वयि आगतायां लयम्	and had become latent in Thee,
नो मृत्युः च	neither death
तदा-अमृतं च	and then nor liberation
समभूत-	(did) exist
न-अहनः	neither day
न रात्रेः	or night

स्थितिः	was in existence
तत्र-एकः - त्वम्-	then Thou as the Only One (without another)
अशिष्यथाः किल	did remain, certainly
परानन्द-प्रकाश-आत्मना	as Supreme Bliss Conciousness

This world consisting of the manifest and the unmanifest worlds (gross and the subtle) did not exist at all, before and during the total dissolution. The three Gunaas (Satwa, Rajas and Tamas) of Maya were in equilibrium, preventing any modification and so had become latent in Thee. At that time neither death nor liberation existed. Day and night also did not exist. Thou alone remained at that time as the Supreme Bliss Conciousness.

कालः कर्म गुणाश्च जीवनिवहा विश्वं च कार्यं विभो  
चिल्लीलारतिमेयुषि त्वयि तदा निर्लीनतामाययुः ।  
तेषां नैव वदन्त्यसत्त्वमयि भोः शक्त्यात्मना तिष्ठतां  
नो चेत् किं गगनप्रसूनसदृशां भूयो भवेत्संभवः ॥ २॥

कालः	Time
कर्म	Karma (effects of actions of Jivas)
गुणाः - च	and the three Gunas
जीवनिवहाः	and all the Jivas
विश्वं च कार्यं	and the universe which is an effect (of Maya)
विभो	O All pervading Lord!

चित्-लीलारतिम्-एयुषि त्वयि	in Thy own nature of pure Consciousness, were absorbed
तदा	at that time (of Maha Pralaya)
निर्लीनताम्-आययुः	and had become completely merged (in Thee)
तेषां न-एव वदन्ति-	of them (the Srutis) do not declare
असत्त्वम्-	absolute non existence
अयि भोः	O Lord!
शक्त्यात्मना तिष्ठतां	in the form of causal entities they remained
नो चेत् किं	otherwise how
गगन-प्रसून-सदृशां	like the sky flower
भूयः भवेत्-संभवः	is manifestation again possible (in the new creative cycle)

O All pervading Lord! Then, Time, Karmas (effects of good and bad actions), Gunas (Satwa, Rajas and Tamas), all the Jivas and the entire universe (born out of Mayaa) were all merged in Thee and Thou were absorbed in Thy own nature of pure Consciousness Bliss. However, O Lord! the Srutis do not declare them as being non existent. They remained in causal form. Otherwise, like the non existence of the flowers in the sky, how could they come into existence again.

एवं च द्विपरार्धकालविगतावीक्षां सिसृक्षात्मिकां  
बिभ्राणे त्वयि चुक्षुभे त्रिभुवनीभावाय माया स्वयम् ।  
मायातः खलु कालशक्तिरखिलादृष्टं स्वभावोऽपि च  
प्रादुर्भूय गुणान्विकास्य विदधुस्तस्यास्सहायक्रियाम् ॥ ३ ॥

एवं च	and in this manner
द्वि-परार्ध-काल-विगतौ-	the period of two Parardhas having ended
ईक्षां सिसृक्षात्मिकां	(when) the glance with the will to create
बिभ्राणे त्वयि	was cast by Thee
चुक्षुभे	got activated
त्रिभुवनी-भावाय	for the creation of the three worlds
माया स्वयम्	Maayaa (bestirred) herself
मायातः खलु	from Maayaa indeed
काल-शक्तिः -	the power known as Time,
अखिल-अदृष्टं	all that is latent (the effects of the deeds of the Jivas)
स्वभावः -अपि च	and the resultng tendencies (innate nature)
प्रादुर्भूय	emerging
गुणान्-विकास्य	activating the three Gunaas
विदधुः -	acted (so as to)
तस्याः -सहायक्रियाम्	support her (Maayaa's) work

Thus when a period of two Paraardhaas ended, Thou cast Thy glance, which was with the will to create the three worlds. Then Maayaa (Thy creative power) got activated and from it emerged the power of time, the impressions of karma and the resulting tendencies. These

supported Maayaa by disturbing the balance of the three Gunaas and diversified as the manifested universe.

मायासन्निहितोऽप्रविष्टवपुषा साक्षीति गीतो भवान्  
भेदैस्तां प्रतिबिंबतो विविशिवान् जीवोऽपि नैवापरः ।  
कालादिप्रतिबोधिताऽथ भवता संचोदिता च स्वयं  
माया सा खलु बुद्धितत्त्वमसृजद्योऽसौ महानुच्यते ॥४॥

माया-सन्निहितः -	having Maayaa as adjunct only
अप्रविष्ट-वपुषा	but without getting influenced by it (untainted by it)
साक्षी-इति गीतः भवान्	Thou are mere witness, it is proclaimed (in the Vedas)
भेदैः -तां	in diverse appearances in that Maayaa
प्रतिबिंबतः	as reflections
विविशिवान् जीवः -अपि	Thou entered as individual soul also
न-एव-अपरः	(which) is not at all different from ( Thee)
काल-आदि-प्रतिबोधिता-	being aroused by Time etc.
अथ भवता संचोदिता च	then also well prompted by Thee
स्वयं माया सा खलु	that Maayaa itself indeed
बुद्धि-तत्त्वम्-असृजत्-	projected the principle of Intelligence
यः -असौ	which (buddhi tatva)

महान्-उच्यते	is called Mahat
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O Lord! Thou has Maayaa by Thy side, but are not influenced by it. The scriptures declare Thee as mere witness. Thy appearances in the diverse forms of Maayaa are mere reflections called Jivas which are not different from Thee. Maayaa being aroused by time and prompted by Thee, projected the principle of Intelligence, which is called Mahat.

तत्रासौ त्रिगुणात्मकोऽपि च महान् सत्त्वप्रधानः स्वयं  
जीवेऽस्मिन् खलु निर्विकल्पमहमित्युद्बोधनिष्पादकः ।  
चक्रेऽस्मिन् सविकल्पबोधकमहन्तत्त्वं महान् खल्वसौ  
सम्पुष्टं त्रिगुणैस्तमोऽतिबहुलं विष्णो भवत्प्रेरणात् ॥५॥

तत्र-	there (among the effects of Maayaa)
असौ त्रिगुणात्मकः - अपि च	that (Mahat) though comprising of all the three Gunaas
महान्	Mahat
सत्त्वप्रधानः स्वयं	being itself predominantly Saatwic
जीवे-अस्मिन् खलु	in the collective Jiva, indeed
निर्विकल्पम्-अहम्-इति-	as the total 'I' sense, without the sense of plurality causes the cognition
उद्बोध-निष्पादकः	created in the Jiva
चक्रे - अस्मिन्	that which causes the awareness of
सविकल्प-बोधक-	separate individuality
महत्-तत्त्वं	Ahankaara (Ego)

महान् खलु-असौ	this same Mahat indeed
सम्पुष्टं त्रिगुणैः -	though having all the three Gunaas in full measure
तमः - अतिबहुलं	being dominated by Tamas
विष्णो	O All pervading Lord
भवत् प्रेरणात्	by Thy prompting

O All pervading Lord! Even though this Mahat Tatwa is made up of three Gunaas, it is predominated by Satwa. Hence it recognizes the collective Jivas as macro "I". (As cosmic whole and not as individual entities). But the same Mahat Tatwa, when predominated by Tamas and Rajas, creates by Thy will the feeling of individual "I" called Aham Tatwa.

सोऽहं च त्रिगुणक्रमात् त्रिविधतामासाद्य वैकारिको  
भूयस्तैजसतामसाविति भवन्नाद्येन सत्त्वात्मना  
देवानिन्द्रियमानिनोऽकृत दिशावातार्कपाश्यश्चिनो  
वह्नीन्द्राच्युतमित्रकान् विधुविधिश्चिरुद्रशारीरकान् ॥ ६ ॥

सः - अहं च	and that Ahankaara
त्रिगुण-क्रमात्	in accordance with the three Gunaas
त्रिविधताम्-आसाद्य	divided into three
वैकारिकः	as Vaikaarika (the Saatwik part)
भूयः तैजस-तामसौ-	further as Tejas (Raajasic part) and as Tamas (the Taamasic part)
इति भवन्-	thus became

आद्येन सत्त्व-आत्मना	by means of the first, which is predominantly Saatwic
देवान्-इन्द्रियमानिनः - अकृत	created the gods who presided over the sense organs, organs of action and the mind (Anthahkarana)
दिशा-वात-अर्क-पाशि- अश्विनः	the directions (Dik) -air (Vaayu), sun (Soorya), water (Varuna), the gods presiding over the 5sense organs (Ashavini devas)
वह्नी-इन्द्र-अच्युत- मित्रकान्	Agni, Indra, Upendra, Mitra, Prajaapati (presiding over the 5 organs of action)
विधु-विधि-श्रीरुद्र- शारीरकान्	the Moon, Brahma, Sri Rudra, Kshetrajna (presiding over the Antahkarana)

This Aham Tatwa (Ahamkaara) further categorized itself, based on the three Gunaas as Vaikarika (Satwa), Tejas (Rajas) and Tamas (Tamas). From Satwa were created the presiding deities of : Gyanendriyaas -(organs of knowledge) which are Dik Devata (of hearing), Vaayu (of touch), Soorya (of seeing), Varuna (of taste) and Ashwini Devatas (of smell). Karmendriyaas - (organs of action) which are Agni (of speech), Indra (of hands), Vishnu (of the legs), Mitra (of excretion) and Prajaapati (of reproduction). Antahkarana - (Inner equipment consisting of Mana, Buddhi, Ahankaara and Chit) which are Moon (of mind), Brahma (of Buddhi- the intellect), Rudra (of Ahamkaara) and Kshetrajna (of Chitt - memory).

भूमन् मानसबुद्ध्यहंकृतिमिलच्चित्ताख्यवृत्त्यन्वितं  
तच्चान्तःकरणं विभो तव बलात् सत्त्वांश एवासृजत् ।  
जातस्तैजसतो दशेन्द्रियगणस्तत्तामसांशात्पुन-  
स्तन्मात्रं नभसो मरुत्पुरपते शब्दोऽजनि त्वद्वलात् ॥७॥

भूमन्	O Infinite One!
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मानस-बुद्धि-अहंकृति-मिलत्-	the mind, intellect and ego includng
चित्ताख्य-वृत्ति-अन्वितं	memory, these modes constituting
तत्-च-अन्तः - करणं	the ( inner instrument ) Antahkarana
विभो	O All pervading Lord!
तव बलात्	by Thy will (power)
सत्त्वांशः एव-	the Satwic aspect (of Ahankaara) itself
असृजत्	created (the Antahkarana)
जातः - तैजसतः	from the Taijasa aspect was born
दश-इन्द्रिय-गणः	the group of ten indriyaas
तत्-तामस-अंशात्-	from the Tamas aspect
पुनः	again
तन्मात्रं नभसः	the subtle essence (Tanmaatra) of space
मरुत्पुरपते	O Lord of Guruvaayur!
शब्दः -अजनि	sound was born
त्वत्-बलात्	by Thy will (power)

O Infinite One! By Thy will, from the Saatwic aspect of Ahankaara, the inner equipment of Antahkarana was born, consisting of, Manas, Buddhi, Ahankaara and Chitta. From the Raajasic aspect of the Ahankaara the ten Indriyaas were born (5 Karmendriyaas and 5

Jnanendriyaas). O Lord! by Thy will, from the Taamasic aspect of the Ahankaara was born, the sound (Sabda) which is the subtle essence (Tanmaatras) of space (Aakaash).

शब्दाद्ब्योम ततः ससर्जिथ विभो स्पर्शं ततो मारुतं  
तस्माद्रूपमतो महोऽथ च रसं तोयं च गन्धं महीम् ।  
एवं माधव पूर्वपूर्वकलनादाद्याद्यधर्मान्वितं  
भूतग्राममिमं त्वमेव भगवन् प्राकाशयस्तामसात् ॥८॥

शब्दाद्ब्योम	from sound, space
ततः ससर्जिथ	then,Thou created
विभो	O All pervading Lord !
स्पर्शं	touch
ततः मारुतं	then air
तस्माद्रूपम्-	from that (air) form
अतः महः -	then fire
अथ च रसं	and after that taste
तोयं च गन्धं महीम्	then water smell and earth (were born)
एवं माधव	in this manner O Maadhava!
पूर्व-पूर्व-कलनात्-	because of association with the preceding (product)
आद्य-आद्य-धर्म-अन्वितं	having the qualities of the earlier products

भूत-ग्रामम्-इमं	this group of subtle elements
त्वमेव भगवन्	Thou alone O Lord!
प्राकाशयः	did bring into existence
तामसात्	from the Tamasa Ahankaara

O All pervading Lord! From the Tanmaatras of (Shabda) the subtle element of sound, came the element (Aakaash) Space and from it touch (Sparsh). From touch (Sparsh) came the element Air (Vaayu) and from it form (Roopa). From form (Roopa) came the element Fire (Agni) and from it Taste (Rasa). From the Tanmaatras of Taste (Rasa) came the element Water (Jala) and from it smell (Gandha). From smell (Gandha) came the element Earth (Bhoomi). O Maadhava! By Thy will, thus from the Tamasa aspect of Ahankaara, were born the five Tanmaatras and the five Pancha Bhootas each element having the qualities of the preceeding one.

एते भूतगणास्तथेन्द्रियगणा देवाश्च जाताः पृथक्-  
नो शेकुर्भुवनाण्डनिर्मितिविधौ देवैरमीभिस्तदा ।  
त्वं नानाविधसूक्तिभिर्नुतगुणस्तत्त्वान्यमून्याविशं-  
श्रेष्ठाशक्तिमुदीर्य तानि घटयन् हैरण्यमण्डं व्यधाः ॥९॥

एते भूतगणाः -	all these elements
तथा-इन्द्रियगणाः	and the sense organs and the organs of action
देवाः च	and their presiding deities
जाताः	which had come into existence
पृथक् नो शेकुः -	were not capable by themselves

भुवन-अण्ड-निर्मिति-विधौ	of creating the Brahmaand (the cosmic whole)
देवैः अमीभिः तदा	therefore these presiding deities, then
त्वं नाना-विध-सूक्तिभिः-नुत-गुणः-	sung Thy excellences by means of various hymns
तत्त्वानि-अमूनि-आविशन्-	(then Thou) entering these categories
चेष्टा-शक्तिम्-उदीर्य	and activating them
तानि घटयन्	and combining them
हैरण्यम्-अण्डम्	the Golden Egg (the potential universe)
व्यधाः	created

O Lord! Even though all these elements, sense organs , the organs of action, and their presiding deities came into existence, they could not by themselves create the Brahmaanda. Then the presiding deities glorified Thee by various hymns and Thou entered into all of them, activated them and combining them, created the Hiranya Andam (the Golden Egg).

अण्डं तत्खलु पूर्वसृष्टसलिलेऽतिष्ठत् सहस्रं समाः  
निर्भिन्दन्नकृथाश्चतुर्दशजगद्रूपं विराडाह्वयम् ।  
साहस्रैः करपादमूर्धनिवहैर्निःशेषजीवात्मको  
निर्भातोऽसि मरुपुराधिप स मां त्रायस्व सर्वमयात् ॥ १० ॥

अण्डं तत्-खलु	that Brahamanda, indeed
पूर्व-सृष्ट-सलिले-	in the already created Cosmic Waters

अतिष्ठत्	(which) remained
सहस्रं समाः	for a thousand years
निर्भिन्दन्-	(Thou) breaking it open
अकृथाः -	Thou did make (it)
चतुर्दश-जगत्-रूपं	in the form of the fourteen worlds
विराट-अहवयम्	known as 'Virat Swarupa'
साहस्रैः करपादमूर्धनिवहैः -	with thousands of hands, feet and heads
निश्शेष जीवात्मकः	as all beings (Samashti - total life form of all beings)
निर्भातः असि	Thou did shine (manifest Thyself)
मरुत्पुराधिप	O Lord of Guruvayur!
स मां त्रायस्व	That Thou (of such nature) protect me
सर्व-आमयात्	from all ailments

This Golden Egg or Brahmanda remained in the already created cosmic waters for a thousand years. Thereafter, breaking it Thou made it into 14 spheres (worlds), which is known as Thy Viraat Roopa (cosmic form); in which Thou shone as all beings with thousands of hands, feet, heads etc. O Lord of Guruvaayur, who thus manifested in cosmic form, please protect me from all my ailments.

