

## Class-VI

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**1**

# **NARAYANA SUKTAM**

The Narayana Sukta is, in a way, the mystical appendix to the Purusha Sukta of the Veda, the only difference between the Purusha Sukta and the Narayana Sukta being the divination of the Deity addressed by them. The Purusha Sukta beholds the supreme being as the all-encompassing, impersonal purusha, while the Narayana Sukta addresses the lord as Narayana. The Purusha Sukta, thus, is a hymn addressed to the Purusha extending beyond the cosmos yet at the same time present within creation, and the Narayana Sukta is a devout, touching, feeling full and personal address to the creator of the universe. In the Narayana Sukta some clarification of the hidden meaning of the Purusha Sukta is to be discovered.

**Note****OBJECTIVES**

After studying this lesson, you will be able to:

- recite Narayana Suktam, and
- know the significance of Narayan suktam.

**1.1 NARAYANA SUKTAM**

Narayana is the thousand-headed one, thousand-eyed, and thousand-limbed. But Narayana is not merely the father or creator of the cosmos, beyond creation, but is also hidden in the heart of everyone. Like a resplendent flame in the heart of the individual, Narayana can be visualised in deep meditation. In the lotus of the heart there is the citadel of the cosmos, the palace of the creator of the universe. Thus, the worshipper of the supreme Narayana need not necessarily look up to the sky to behold him and adore him. One can as well see the same Narayana within himself, in his own heart. While Narayana creates the world from outside, he also impels everyone through feeling and action from within. Through every nerve-current, life flows and vibrates. This vibration, this flow of life, is the chaitanya, or consciousness, of Narayana moving in creation. Narayana is adored as the one being extending beyond Brahma, Vishnu, Siva, Indra and all the gods and angels, while himself appearing as every one of them—the imperishable, self-existent all. Whatever all this universe is—yacca kincit jagat sarvam—



Note

seen or unseen, in its depths or merely heard of, Narayana is within and without all these, enveloping everyone. May Narayana bless us, and bestow upon us glory.

तैत्तिरीयारण्यकम् - ४ प्रपाठकः - १० अनुवाकः १३

ॐ सह नावतु। सह नौ भुनक्तु। सह वीर्यं करवावहे ।

तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Om, may we all be protected. May we all be nourished. May we work together with great energy. May our intellect be sharpened (may our study be effective). Let there be no Animosity amongst us. Om, peace (in me), peace (in nature), peace (in divine forces)

ॐ ॥ सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवं ।

विश्वं नारायणं देवमक्षरं परमं पदम् ।

sahasra-sīrṣam devam̐ viśvākṣam̐ viśva-śāmbhuvam |

viśvam̐ nārāyaṇam̐ devam̐-akṣaram̐ paramam̐ padam || 1 ||

This universe is truly the Supreme powers head only. Therefore it is dependant upon him; the Self- effulgent Divine Being; who has thousands head and eyes, who is the producer of joy for the universe, whose form the universe is; who is the Controller and the Cause of all beings, all-pervasive, imperishable and the unsurpassed Ruler and Saviour of all.



Note

विश्वतः परमाच्चित्तुं विश्वं नारायणः हरिम् ।

विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ।

viśvataḥ parāmān-nityam viśvam nārāyaṇaḥ harim |

viśvam evedaṁ puruṣastad viśvam upajīvati || 2 ||

He (Narayan) is superior to this universe, endless and multi-form. He (Narayan) is the goal of humanity and the Destroyer of sin. That Supreme God is the universe and the Creator thereof.

पतिं विश्वस्यात्मेश्वरः शाश्वतः शिवमच्युतम् ।

नारायणं महाज्ञेयं विश्वात्मानं परायणम् ।

patiṁ viśvasyātmeśvaraḥ śāśvataḥ śivam acyutam |

nārāyaṇam mahā-jñeyaṁ viśvātmānaṁ parāyaṇam || 3 ||

He (Narayan) is the Protector-of-the-whole universe and the Ruler-of-individual-souls, He (Narayan) is permanent, supremely auspicious and unchanging. He (Narayan) has embodied Himself in mankind as the Indwelling-spirit. He (Narayan) is supremely worthy of being known by creatures; the one who is embodied in the universe and who is the Supreme-goal.

नारायणपरो ज्योतिरात्मा नारायणः परः ।

नारायण परं ब्रह्म तत्त्वं नारायणः परः ।

नारायणपरो ध्याता ध्यानं नारायणः परः ।

nārāyaṇa pāro jyotir-ātmā nārāyaṇaḥ pāraḥ |  
nārāyaṇa pāram-brahma tattvaṁ nārāyaṇaḥ pāraḥ || 4 ||  
nārāyaṇa pāro dhyātā dhyānaṁ nārāyaṇaḥ pāraḥ || 5 ||



**Note**

Narayana is the Supreme-Reality designated as almighty Brahman. Narayana is the Supreme, God, Narayana is the Supreme Light, Narayana is the Supreme God. Narayana is the most excellent meditator and meditation.

यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ॥  
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ।  
yaccā kiñcit jagat sarvaṁ dṛśyate śrūyate'pi vā |  
antār-bahiścā tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ || 6 ||

Whatsoever there is in this universe known through perception or report; all that is pervaded by Narayana within and without.

अनन्तमव्ययं कविः समुद्रेऽन्तं विश्वशम्भुवम् ।  
पद्मकोश प्रतीकाशः हृदयं चाप्यधोमुखम् ।  
anantaṁ avyayaṁ kaviguṁ sāmudrentāṁ viśva śāmbhuvam |  
padma kośa prātikāśaguṁ hṛdayaṁ cāpyadhomukham || 7 ||

One should meditate within the inverted lotus-bud like heart; upon that Supreme Person, the Limitless, Unchanging, All-knowing, the Cause-of-happiness to the universe whole; who

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Note

is the end of the ocean of Samsara and the goal of all striving. The point of focus in meditation is the space within the heart which resembles an inverted lotus bud.

अधो निष्ठया वितस्यान्ते नाभ्यामुपरि तिष्ठति ।

ज्वालमालाकुलं भाति विश्वस्यायतनं महत् ।

adhò niṣṭyā vitastyānte nābhyām upari tiṣṭhāti |

jvāla-mālā-kulam bhātī viśvasyāyatanaṁ mahat || 8 ||

It is known that within the heart which is situated between the larynx and the navel, the Lord of the universe abides shining with a garland of flames.

सन्ततः शिलाभिस्तुलम्बत्याकोशसन्निभम् ।

तस्यान्ते सुषिरः सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम् ।

santātaguṁ śilābhistu lambātyā kośa sannibham |

tasyāntē suṣiraguṁ sūkṣmaṁ tasmiṅ sarvaṁ pratiṣṭhitam || 9 ||

The heart resembles an inverted lotus-bud surrounded by arteries. Within it there is a subtle space, within which everything is established.

तस्य मध्ये महानगग्निर्विश्वार्चिर्विश्वतोमुखः ।

सोऽग्रभुग्विभजन्तिष्ठन्नाहारमजरः कविः ।



Note

tasya madhye maḥan-āgnir viśvārcir viśvatō-mukhaḥ |  
so'grābhug vibhājan tiṣṭhan nāhāram ajaraḥ kavīḥ || 10 ||

In that space is the Undecaying, omni-faced, great Light, which has flames on every side. He enjoys the food presented and metabolizes it in the body.

तिर्यगूर्ध्वमधश्शायी रश्मयस्तस्य सन्तता ।  
सन्तापयति स्वं देहमापादतलमस्तकः ।  
तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थितः ।

tīryag ūrdhvaṁ adhaś-śāyī raśmayās tasya santātā |  
santāpayāti svaṁ deham āpāda talā-mastakaḥ ||  
tasya madhye vahni śikhā aṇīyōrdhvā vyavasthitaḥ || 11 ||

The rays of that Fire spread out, upwards and downwards warming the whole body. In the center of that Light which permeates the whole body there abides a thin tongue of flame; the color of gold which is most subtle.

नीलतोयदमध्यस्थाद्विद्युल्लेखेव भास्वरा ।  
नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ।  
nīla-tōyadā madhyasthād vidyullékheva bhāsvārā |  
nīvāra śūkavat tanvī pītā bhāsvatyaṇūpāmā || 12 ||



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## Note

It is dazzling like a flash of lightening that appears in a darkrain cloud. It is a slender as the awn of a paddy grain which serves as a comparison to illustrate its subtlety.

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।

स ब्रह्म स शिवः स हरिः सेन्द्रः सोऽक्षरः परमः स्वराट् ॥

tasyā śikhāyā mādhye paramātmā vyavasthitah |

sa brahma sa śivaṣ sa hariṣ sendra so'kṣaraḥ paramas svarāt || 13 ||

The Supreme Soul dwells within that flame, He is Lord Brahma, He is Lord Siva, He is Lord Vishnu, He is Lord Indra, He is the Supreme Cause-of-the-universe, the Self-luminous One.

ऋतः सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।

ऊर्ध्वरैतं विरूपाक्षं विश्वरूपाय वै नमो नमः ।

ṛtaguṁ satyam paraṁ brahma puruṣaṁ kṛṣṇa piṅgalam |

ūrdhva-rētaṁ virūpākṣaṁ viśva-rūpāya vai namo namaḥ || 14 ||

The Supreme Brahman the Absolute Reality is a Being dark-blue and yellowish in color, absolutely chaste and possessing uncommon eyes; salutations to Him of the Universal-form.

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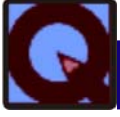
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om̐ nārāyaṇāyā vīdmahē vāsudevāyā dhīmahi |  
tannō viṣṇuḥ pracodayāt || 15 ||

May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.

### Activities

- Recite Narayana Suktam everyday morning before starting any activity.



### INTEXT QUESTIONS 1.1

रिक्तस्थानानि पूरयत-

1. विश्वं ..... देवमुक्षरं परमं पदम् ।
2. नारायणं महाज्ञेयं ..... पुरायणम् ।
3. .... तत्सर्वं व्याप्य नारायणः स्थितः ।
4. .... भाति विश्वस्यायतनं महत् ।
5. .... स्वं देहमापादतलमस्तकः ।

Note



Note



## WHAT HAVE YOU LEARNT

- Meaning of Narayana suktam,
- Nature of Narayan.

### Reference :

1. Taittiriya ranyakam
2. Sukta Sangraha by pandit Sri Ram Ramanuja Acharya, 2017



## TERMINAL QUESTIONS

1. Describe the hidden meaning of Narayan Sukta.



## ANSWERS TO INTEXT QUESTIONS

1.1

1. नारायणं
2. विश्वात्मानं
3. अन्तर्बहिश्च
4. ज्वालमालाकुलं
5. सन्तापयति