

नारायणसूक्तम् [Narayana Suktam]

Introduction:

This Suktam explains about meditation. Before meditation ,one has to recite this and contemplate on the meaning, which in turn helps in going into deep meditation. Initially the first few lines talk of God's glory and later it describes about where to meditate and how to meditate. It is explained in a step-by-step process about how to direct one's mind during meditation.

ॐ धा॒ता पु॒रस्ता॒द्यमु॒दाज॒हार । श॒क्रः प्र॒विद्वान्प्र॒दिश॒श्चत॒स्रः । तमे॒वं वि॒द्वानमृ॒त इ॒ह भ॒वति । नान्यः पन्था॑ अ॒यना॒य वि॒द्यते ॥

dhā॒tā pu॒ra॒stādyāmu॒dājahā॑rā | śakraḥ pra॒vidvānpradi॑śaśca॒tāsraḥ | tame॒vaṁ vi॒dvānamṛ॑ta
i॒ha bhavati | nānyaḥ panthā॑ aya॒nāya vidya॑te

The one whom the Creator saw and revealed, the one whom Indra perceived in all four directions. Knowing Him I become immortal. I know not anyone else other than Him.

सह॒स्रशी॒र्षं दे॒वं वि॒श्वाक्षं॑ वि॒श्वश॑म्भुवम् । वि॒श्वं ना॒रायणं॑ दे॒वमक्ष॑रं॒ पर॒मं प॒दम् ॥

sa॒ha॒sraśi॑rṣaṁ de॒vaṁ vi॒śvākṣaṁ॑ vi॒śvaśam॑bhuvam | vi॒śvaṁ nā॒rāyaṇaṁ॑ de॒vaṁakṣa॑raṁ
pa॒ra॒maṁ pa॒dam |

This Universe is the Eternal Being Narayana. He is the imperishable, the supreme and the goal. He is the countless headed and countless eyed -omnipresent and omniscient, the resplendent, the source of delight for the whole Universe.

वि॒श्वतः॑ प॒रमा॒न्नित्यं॑ वि॒श्वं ना॒रायण॑गं॒ हरि॑म् । वि॒श्वमे॒वेदं॑ पु॒रुष॑स्तद्वि॒श्व-मु॒पजी॑वति ॥

vi॒śvataḥ॑ pa॒ra॒mānni॑tyaṁ vi॒śvaṁ nā॒rāyaṇa॑gṁ॒ harim॑ | vi॒śvame॒vedaṁ॑ pu॒ruṣa॑stadvि॒श्व-मु॒pa॑jīvati ॥

This Universe is the Supreme Being (Purusha) alone; hence it subsists on Him. I meditate on this Eternal, Omnipresent God Narayana who destroys all our sins.

पतिं॑ वि॒श्वस्या॒त्मेश्व॑रगं॒ शाश्व॑तगं॒ शिव॑-मच्युतम् । ना॒रायणं॑ म॒हाज्ञे॒यं वि॒श्वात्मानं॑ प॒राय॑णम् ॥

patiṁ॑ vi॒śvasyā॒tmeśva॑raṁ॒ śāśva॑taṁ॒ śiva॑-macyutam | nā॒rāyaṇaṁ॑ ma॒hājñe॒yaṁ
vi॒śvātma॑naṁ pa॒rāyaṇa॑m ॥

He is the protector of the Universe, the Lord of all Souls (or Lord over Self), the perpetual one, the auspicious, the indestructible and the goal of all Creation. He is the Supreme object worthy of being known, the Soul of all beings and the unfailing refuge. I meditate on You O Narayana!

नारायणपरोज्योति-रात्मा नारायणः परः । नारायण परं ब्रह्म तत्त्वं नारायणः परः । नारायण-परो ध्याता ध्यानं नारायणः
परः ॥

nārāyaṇapārojyoti-rātmā nārāyaṇaḥ paraḥ | nārāyaṇa param brahma tattvaṁ nārāyaṇaḥ
paraḥ | nārāyaṇa-pāro dhyātā dhyānaṁ nārāyaṇaḥ paraḥ ||

The Lord Narayana is the Supreme Absolute; Narayana is the Supreme Reality; Narayana is the Supreme Light; Narayana is the Supreme Self; Narayana is the Supreme Meditator; Narayana is the Supreme Meditation.

यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा । अन्तर्बाहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

yacca kiñcījjagatsarvaṁ drśyate śrūyate'pi vā | antarbahiśca tatsarvaṁ vyāpya nārāyaṇaḥ
sthitaḥ ||

Whatever in this Universe is, -seen or heard of, -pervading all this from inside and outside alike, stands supreme the Eternal Divine Being -Narayana.

अनन्तमव्ययं कविग्ं समुद्रेऽन्तं विश्वशम्भुवम् । पद्मकोशप्रतीकाशग्ं हृदयं चाप्यधोमुखम् ॥

anāntamavyayaṁ kavigṁ samudre'ntaṁ viśvaśambhuvam | padmakōśapratikāśagṁ
hṛdayaṁ cāpyadhomukham ||

He is the limitless, imperishable, omniscient, residing in the ocean of the heart, the cause of the happiness of the Universe, the Supreme end of all striving. He manifests Himself in the ether of the heart which is comparable to an inverted bud of the lotus flower.

अधो निष्ठया वितस्त्यान्ते नाभ्यामुपरि तिष्ठति । ज्वालमालाकुलं भाती विश्वस्यायतनं महत् ॥

adhō niṣṭyā vitastyānte nābhyāmuṣari tiṣṭhati | jvālamālākulaṁ bhātī viśvasyāyatanam
mahat ||

Below the Adams apple, at a distance of a span, and above the navel is the heart which is the relative seat of the manifestation of Pure Consciousness in the human being. It effulges the Great Abode of the Universe, as if adorned with garlands of flames.

सन्ततग्ं शिलाभिस्तु लम्बत्याकोशसन्निभम् । तस्यान्ते सुषिरग्ं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम् ॥

santatagṁ śilābhīstu lambatyākōśasannibham | tasyānte suṣiragṁ sūkṣmaṁ tasmiṁ sarvaṁ
pratiṣṭhitam ||

Surrounded on all sides by nerve-currents (or arteries), suspends the lotus-bud of the heart in an inverted position. It is in a subtle space (a narrow aperture, the Sushumna-Nadi), and there in is to be found the Substratum of all things.

तस्य मध्ये महानग्नि-विश्वार्चि-विश्वतोमुखः । सोऽग्रभुग्विभजन्तिष्ठ - ब्राह्मरमजरः कविः ॥

tasya madhye mahānāgni-rviśvārci-rviśvatōmukhaḥ | so'grābhugvibhajantiṣṭha -
nnāhāramajaraḥ kavīḥ ||

In that space within the heart resides the great flame of fire, undecaying, all-knowing, with tongues spread out in all directions, with faces turned everywhere, consuming food presented before it, and assimilating it unto itself.

तिर्यग्धूर्ध्व-मधश्शायी रश्मयतस्य सन्तता । सन्तापयति स्वं देहमापाद - तलमस्तकः । तस्य मध्ये वह्निशिखा अणीयोर्ध्वा

व्यवस्थितः ॥

tīrya-gūrdhva-mādhaśśāyī raśmayatasya santatā | santāpayati svan dehamāpāda -
talamastakāḥ | tasya madhye vahniśikhā aṇīyordhvā vyavasthitaḥ ||

His rays, spreading all around, side ways as well as above and below, warm up the whole body from head to foot. In the center of that Flame abides the Tongue of Fire as the topmost of all subtle things. (Note: Due to the attachments and entanglements of the Jiva in worldly enjoyment and suffering, the Consciousness is enshrouded in potential as well as expressed objectivity, and hence it appears like a tiny streak of flame within the dark clouds of ignorance. But when the Jiva rises above worldliness the Consciousness is realised as the Infinite.)

नीलतो - यदमध्यस्था-द्विद्युल्लेखेव भास्वरा । नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ॥

nīlato - yadamadhyasthā-dvidyullekheva bhāsvarā | nīvāraśūkavattanvī pītā
bhāsvatyaṇūpamā ||

Slender like the awn of a paddy grain, yellow (like gold) in colour, in subtlety comparable to the minute atom, this Tongue of Fire grows splendid brilliant like a streak of lightning set in the midst of the blue rain-bearing clouds

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः । स ब्रह्म स शिवः स हरिः सेन्द्रः सोऽक्षरः परमः स्वराट् ॥

tasyāḥ śikhāyā madhye paramātmā vyavasthitaḥ | sa brahma sa śivaḥ sa hariḥ sendraḥ
so'kṣaraḥ paramaḥ svarāṭ ||

In the Middle of That Flame, the Supreme Self dwells. This (Self) is Brahma (the Creator), Siva (the Destroyer), Hari (the Protector), Indra (the Ruler), the Imperishable, the Absolute, the Autonomous Being. Prostrations again and again to the Omni-Formed Being.

ऋतगुं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् । ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥

ṛtaguṁ satyaṁ paraṁ brahma puruṣaṁ kṛṣṇapiṅgalam | ūrdhvaretam virūpākṣam
viśvarūpāya vai namo namaḥ ||

Prostrations again and again to the Omni-Formed Being, the Truth, the Law, the Supreme Absolute, the Purusha of blue-decked yellow hue. He is the Centralised-Force, Power, the All-Seeing One.

नाराय॑णाय॑ विद्महे॑ वासुदे॒वाय॑ धीमहि॑ । तन्नो॑ विष्णुः प्रचोद॑यात् ॥

nārāyaṇāya॑ vidmahé॑ vāsudevāya॑ dhīmahī॑ | tanno॑ viṣṇuḥ pracodayāt॑ ॥

We commune ourselves with Narayana, and meditate on Vasudeva, may that Vishnu direct us (to the Great Goal).

ॐ शान्ति॑ शान्ति॑ शान्तिः॑ ॥

om śānti॑ śānti॑ śāntiḥ॑ ॥

May there be Peace to the body, mind and the Soul.