

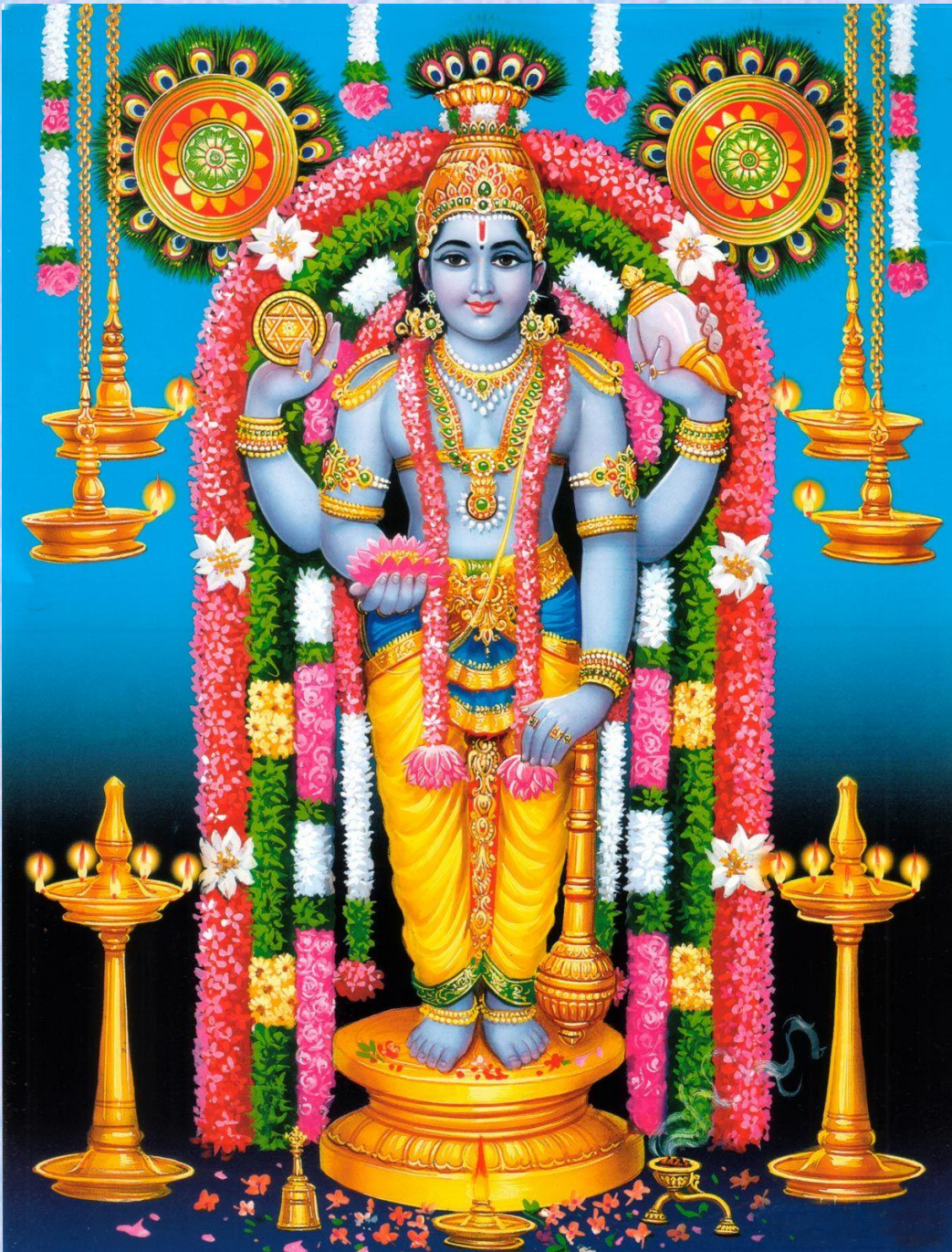
श्रीमन्नारायणीयम्

पञ्चम दशकम्

(विराट् पुरुषोत् प्रत्तिप्रकारवर्णनम्)

Shriman Narayaneeyam
Dashakam 5

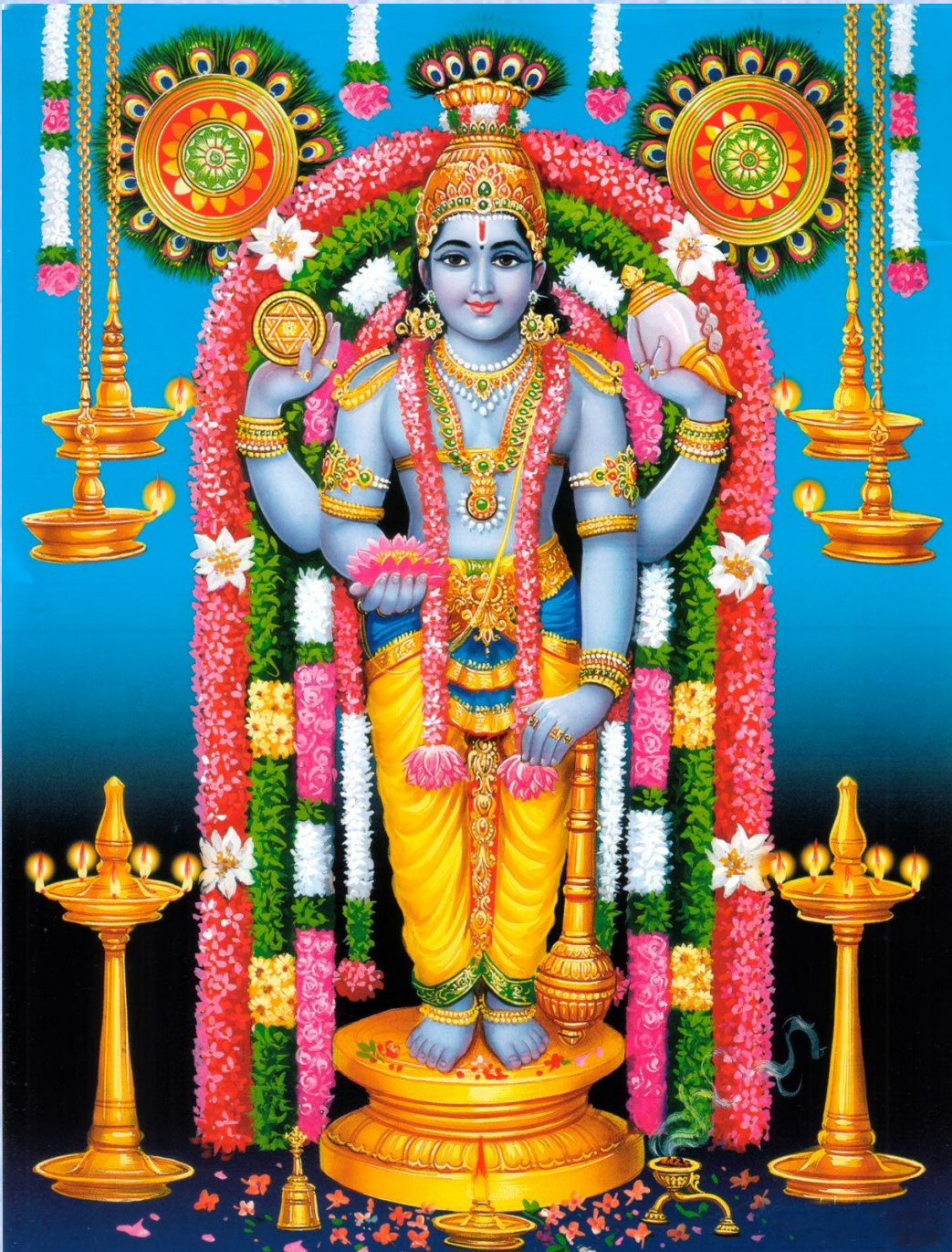
(Cosmic Evolution)



व्यक्ताव्यक्तमिदं न किञ्चिदभवत्प्राक्प्राकृतप्रक्षये
मायायाम् गुणसाम्यरुद्धविकृतौ त्वय्यागतायां लयम् ।
नो मृत्युश्च तदाऽमृतं च समभून्नाहो न रात्रेः स्थिति-
स्तत्रैकस्त्वमशिष्यथाः किल परानन्दप्रकाशात्मना ॥५-१॥

vyaktaavyaktamidaM na kinchidabhavatpraakpraakRitaprakshaye
maayaayaam guNasaamyaruddhavikRitau tvayyaagataayaaM layam |
nO mRityushcha tadaamRitaM cha samabhuunnaahnO na raatreH
sthitistatraikastvamashiShyathaaH|| 5 - 1 ||

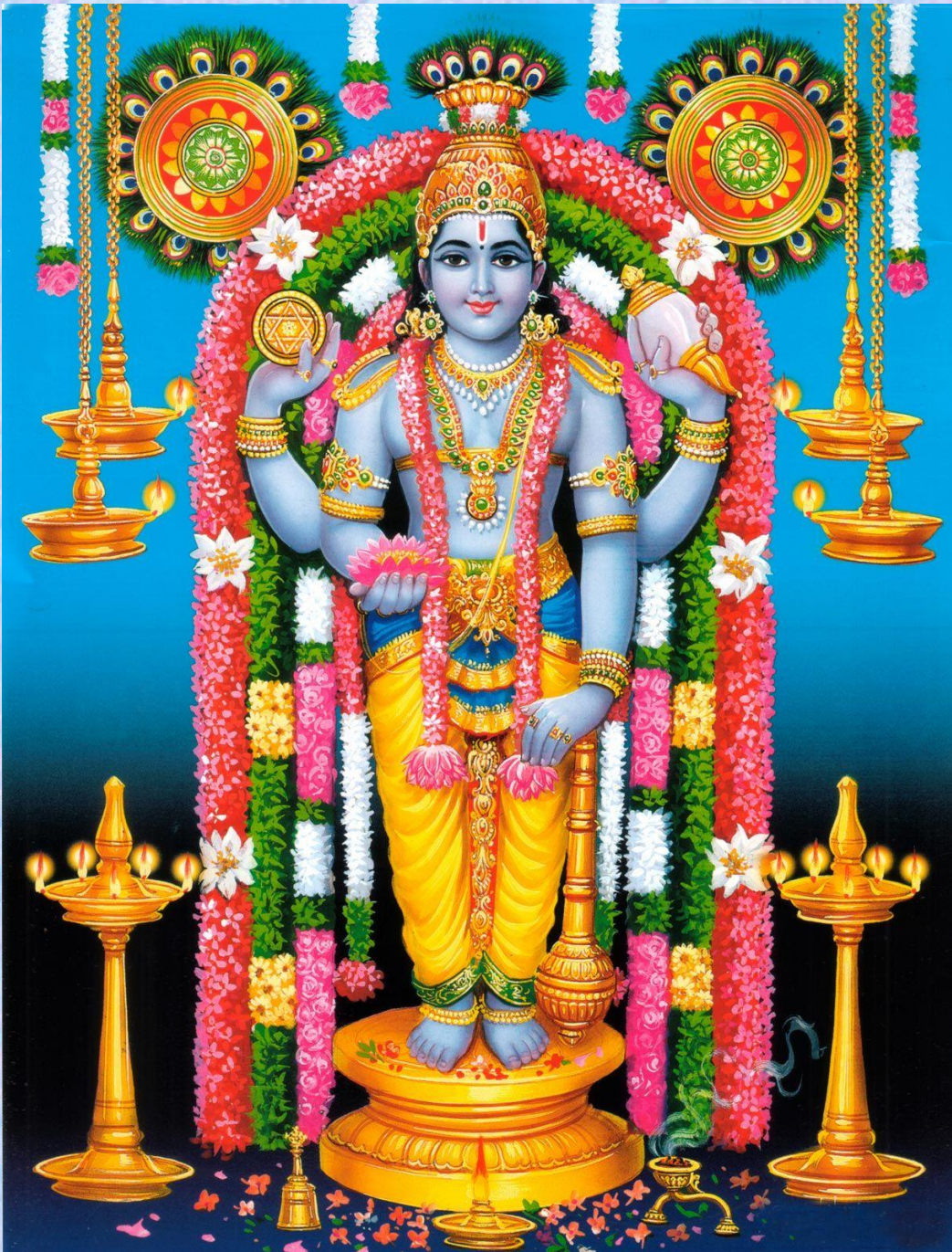
This world consisting of the manifest and the unmanifest worlds (gross and the subtle) did not exist at all, before and during the total dissolution. The three Gunaas (Satwa, Rajas and Tamas) of Maya were in equilibrium, preventing any modification and so had become latent in Thee. At that time neither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



कालः कर्म गुणाश्च जीवनिवहा विश्वं च कार्यं विभो
चिल्लीलारतिमेयुषि त्वयि तदा निर्लीनतामाययुः ।
तेषां नैव वदन्त्यसत्त्वमयि भोः शक्त्यात्मना तिष्ठतां
नो चेत् किं गगनप्रसूनसदृशां भूयो भवेत्संभवः ॥ ५ - २ ॥

kaalaH karma guNaashcha jiivanivahaa vishvaM cha kaaryaM vibhO
chilliilaaratimeyuShi tvayi tadaa nirliinataamaayayuH |
teShaaM naiva vadantyasattvamayi bhOHshaktyaatmanaa tiShThataaM
nO chet kiM gaganaprasuunasadRishaaM bhuuyO bhavetsambhavaH || 5 - 2 ||

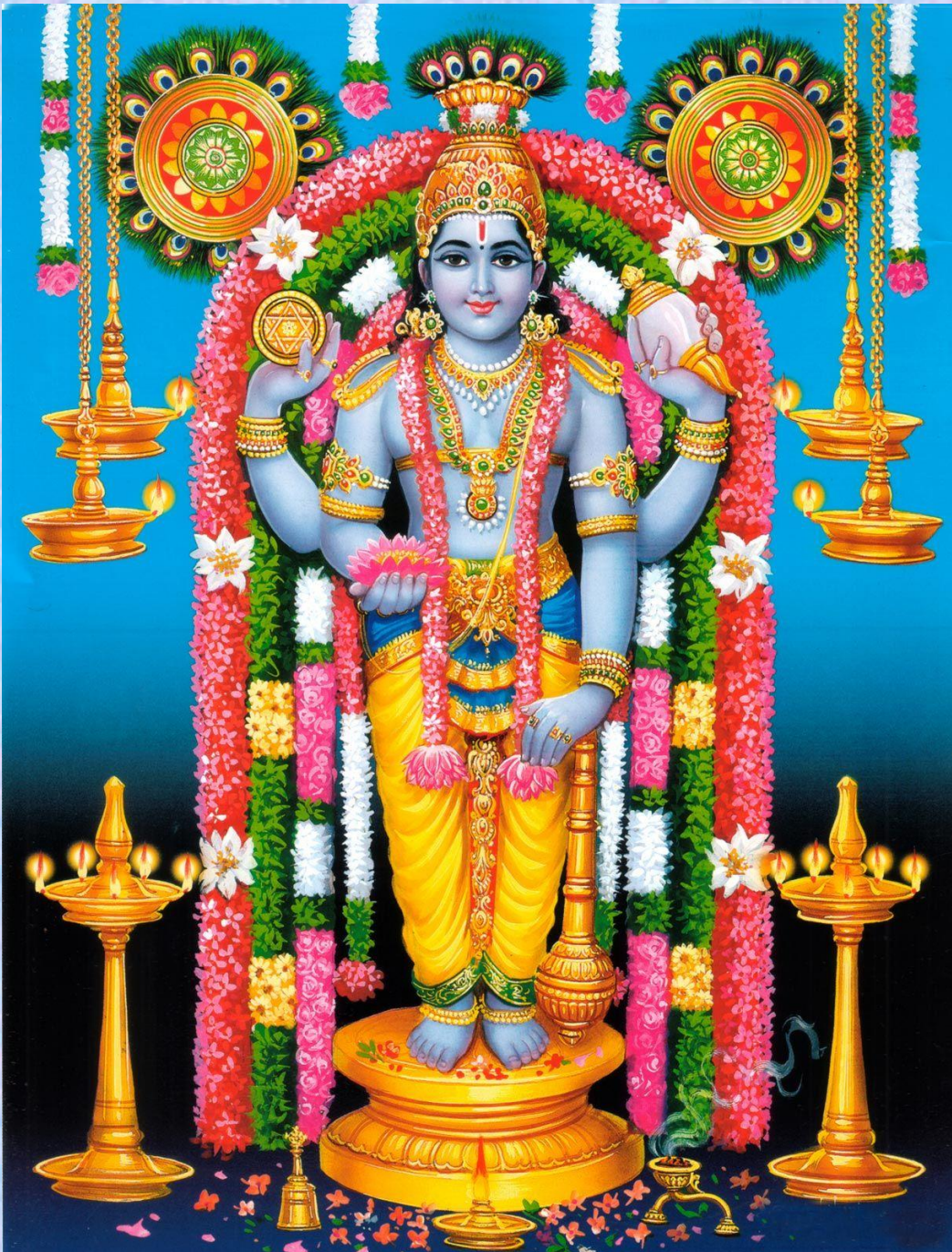
O All pervading Lord! Then, Time, Karmas (effects of good and bad actions), Gunas (Satwa, Rajas and Tamas), all the Jivas and the entire universe (born out of Maayaa) were all merged in Thee and Thou were absorbed in Thy own nature of pure Consciousness Bliss. However, O Lord! the Srutis do not declare 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 ॥ ५ - ३ ॥

evaM cha dviparaardhakaalavigataaviikshaaM sisR^ikshaatmikaaM
bibhraaNe tvayi chukshubhe tribhuvaniibhaavaaya maayaa svayam |
maayaataH khalu kaalashaktirakhilaadRiShTaM svabhaavOpi cha
praadurbhuuya guNaanvikaasya vidadhustasyaassahaayakriyaam || 5 - 3 ||

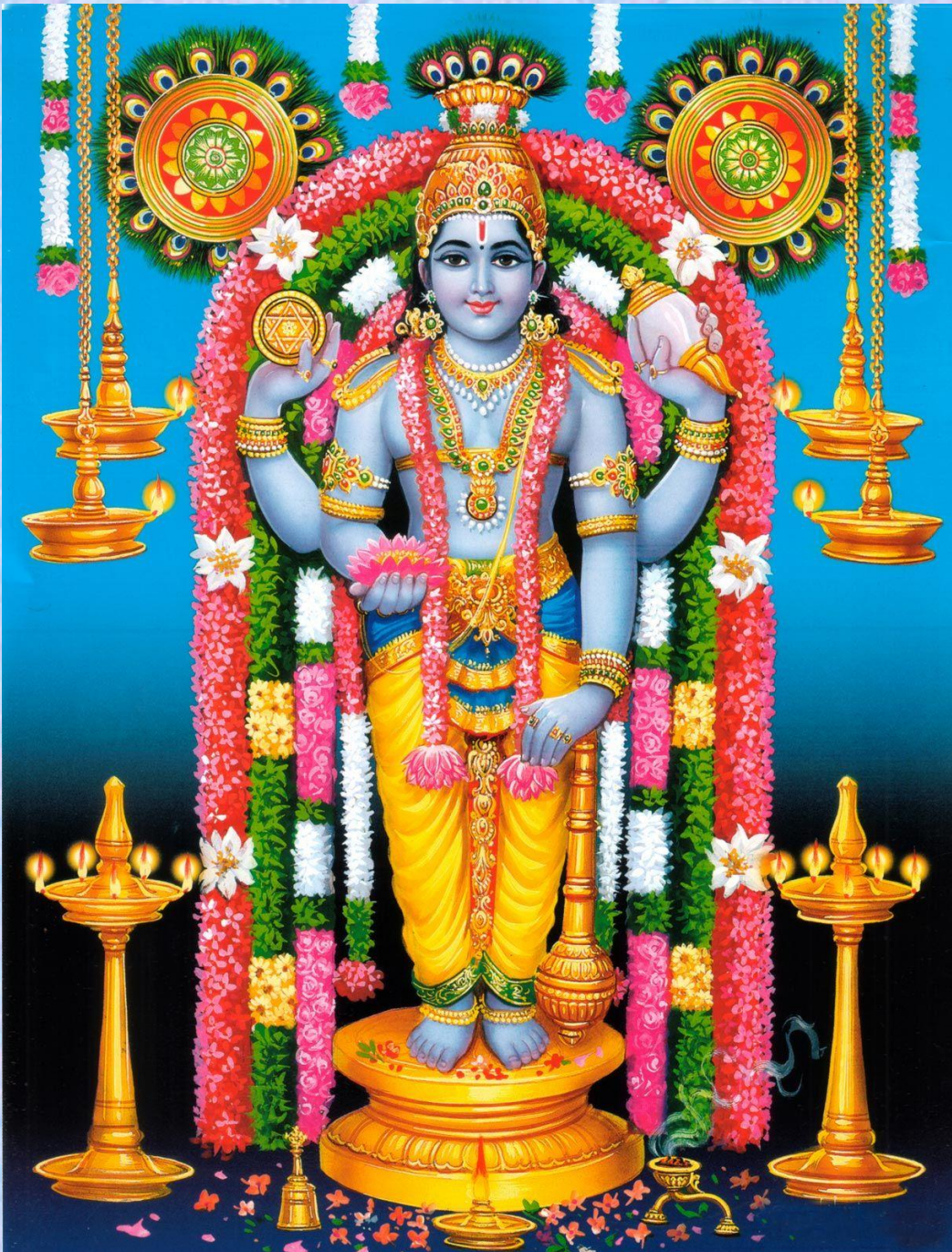
Thus when a period of two Paraardhaas ended, Thou cast Thy glance, which was with the will to create the three worlds. Then Maayaa (Thy creative power) got activated and from it emerged the power of time, the impressions of karma and the resulting tendencies. These supported Maayaa by disturbing the 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 ॥ ५ - ४ ॥

maayaasannihitOpraviShTavapuShaa saakshiiti giitO bhavaan
bhedaistaaM pratibimbatO vivishivaan jiiVopi naivaaparaH |
kaalaadipratibOdhitaatha bhavataa sanchOditaa cha svayaM
maayaa saa khalu buddhitattvamasRijadyOsau mahaanuchyate || 5 - 4 ||

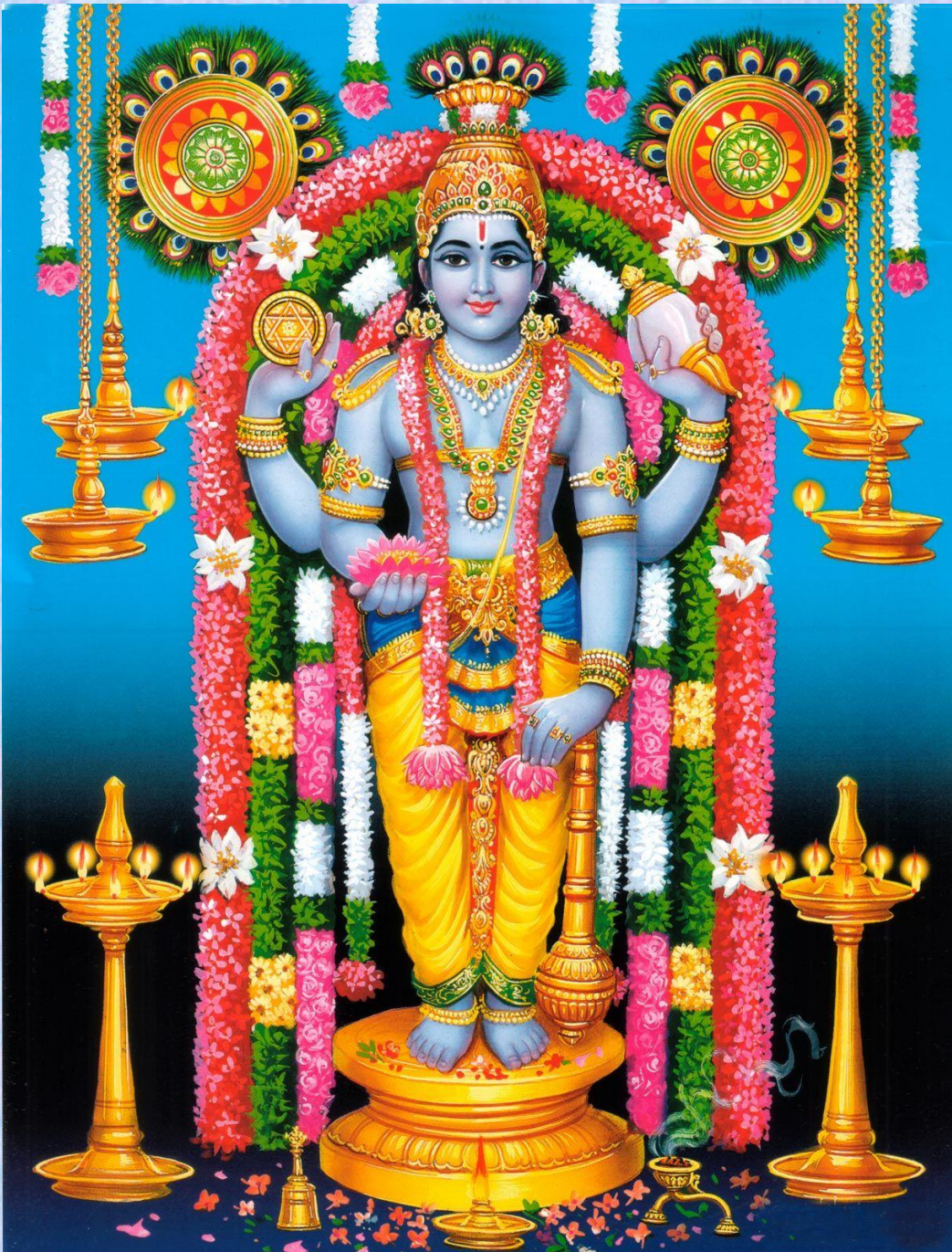
O Lord! Thou has Maayaa by Thy side, but are not influenced by it. The scriptures declare Thee as mere witness. Thy appearances in the diverse forms of Maayaa are mere reflections called Jivas which are not different from Thee. Maayaa being aroused by time and prompted by Thee, projected the principle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



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

tatraasau triguNaatmakOpi cha mahaan sattvapradhaanaH svayaM
jiiivesmin khalu nirvikalpamahamityudbOdhaniShpaadakaH |
chakresmin savikalpabOdhakamahantattvaM mahaan khalvasau
sampuShTaM triguNaistamOtibahulaM viShNO bhavatpreraNaat || 5 - 5 ||

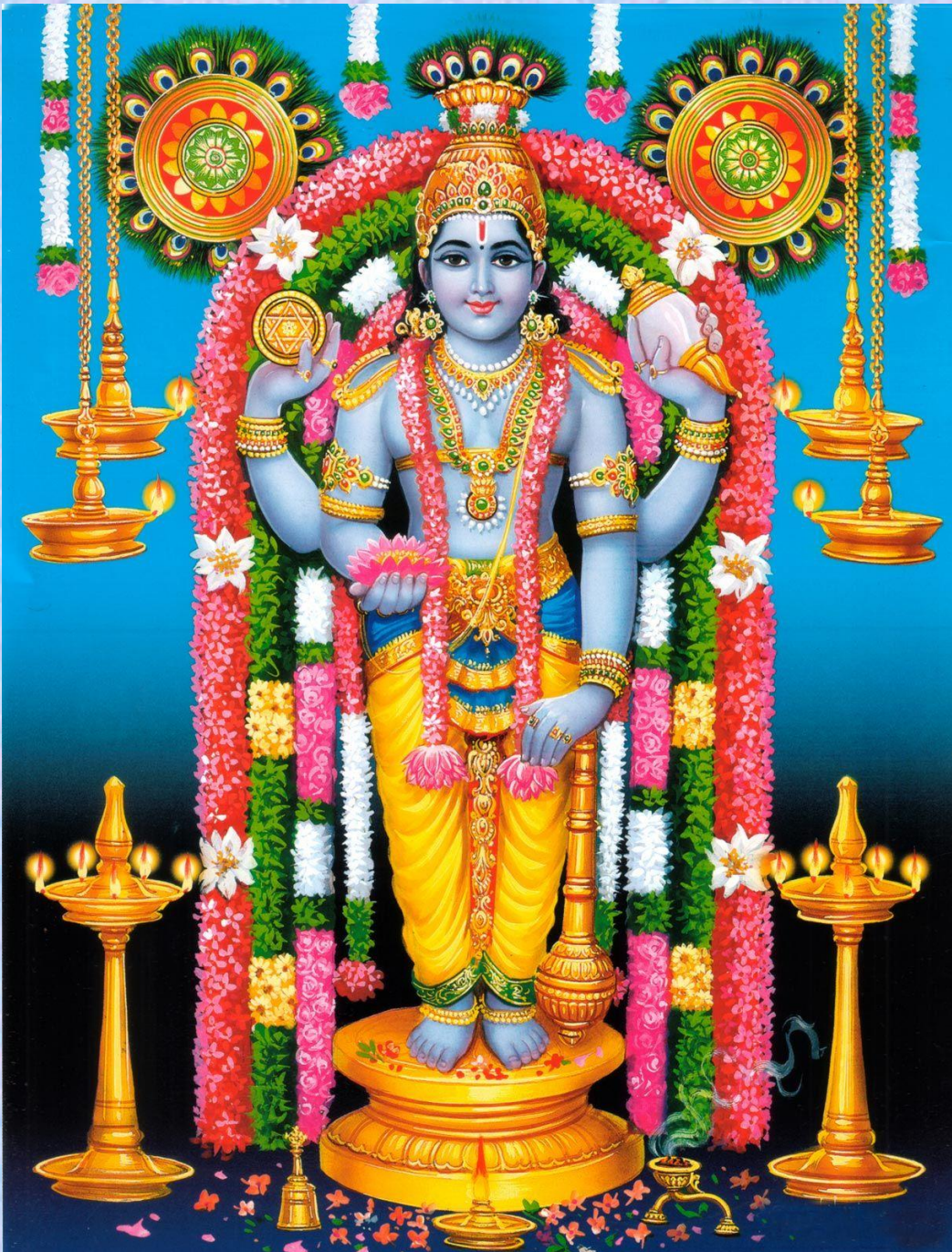
O All pervading Lord! Even though this Mahat Tatwa is made up of three Gunaas, it is predominated by Satwa. Hence it recognizes the collective Jivas as macro "I". (As cosmic whole and not as individual entities). But the same Mahat Tatwa, when predominated by Tamas and Rajas, creates by Thy will the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



सोऽहं च त्रिगुणक्रमात् त्रिविधतामासाद्य वैकारिको
भूयस्तैजसतामसाविति भवन्नाद्येन सत्त्वात्मना
देवानिन्द्रियमानिनोऽकृत दिशावातार्कपाश्यश्विनो
वह्नीन्द्राच्युतमित्रकान् विधुविधिश्चीरुद्रशारीरकान् ॥ ५ - ६ ॥

sOhaM cha triguNakramaat trividhataamaasaadya vaikaarikO
bhuyastaijasataamasaaviti bhavannaadyena sattvaatmanaa |
devaanindriyamaaninOkRita dishaavaataarkapaashyashvinO
vahniindraachyutamitrakaan vidhuvidhishriirudrashaariirakaan || 5 - 6 ||

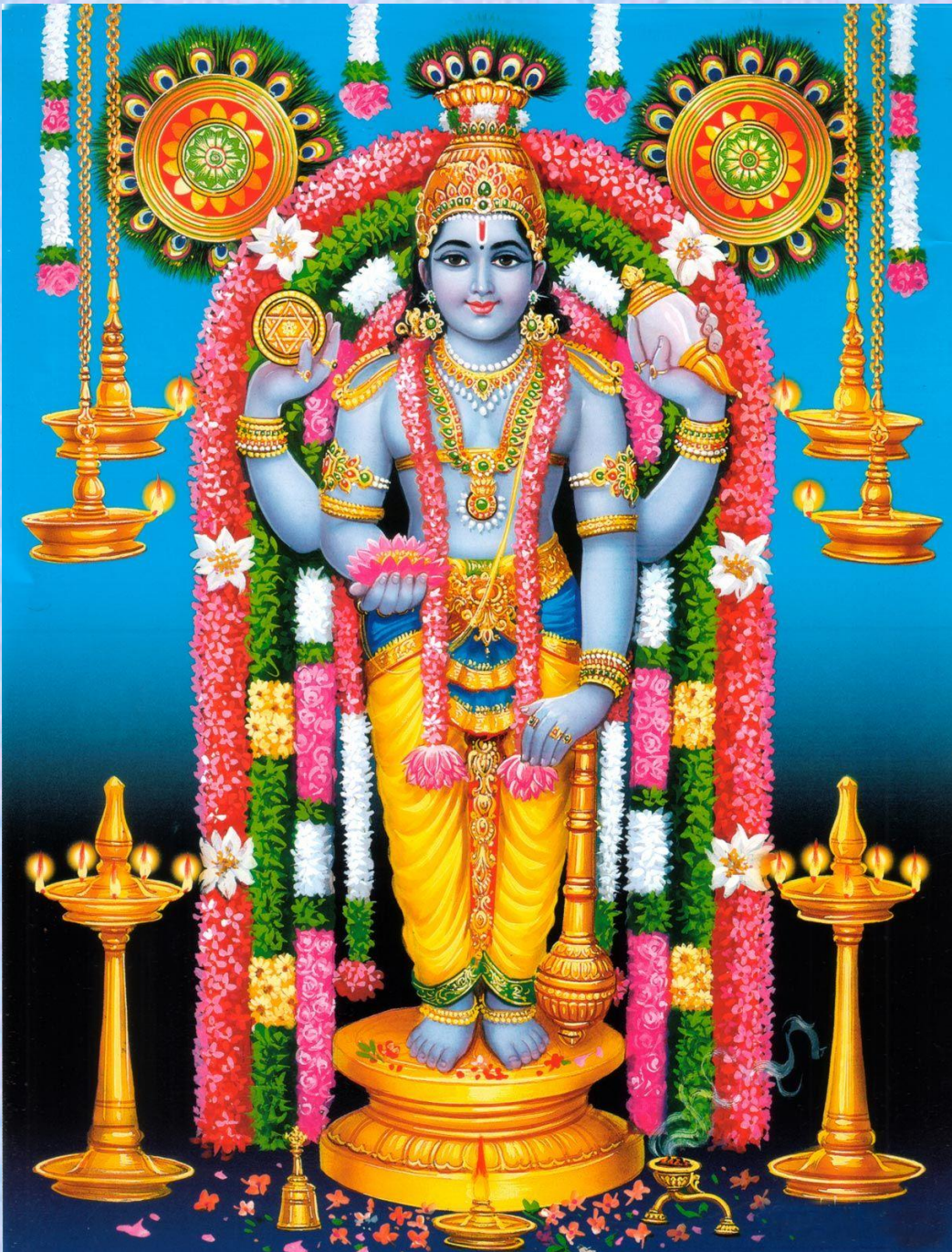
This Aham Tatwa (Ahamkaara) further categorized itself, based on the three Gunaas as Vaikarika (Satwa), Tejas (Rajas) and Tamas (Tamas). From Satwa were created the presiding deities of : Gyanendriyaas -(organs of knowledge) which are Dik Devata (of hearing), Vaayu (of touch), Soorya (of seeing), Varuna (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 त्वद्बलात् ॥ ५ - ७ ॥

bhuuman maanasa buddhyahankRiti milachchittaakhya vRittyanvitaM
tachchaantaH karaNaM vibhO tava balaat sattvaamsha evaasRijat |
jaatastaijasatO dashendriyagaNastattaamasaamshaatpunastanmaatram
nabhasO marutpurapate shabdOjani tvadbalaat || 5 - 7 ||

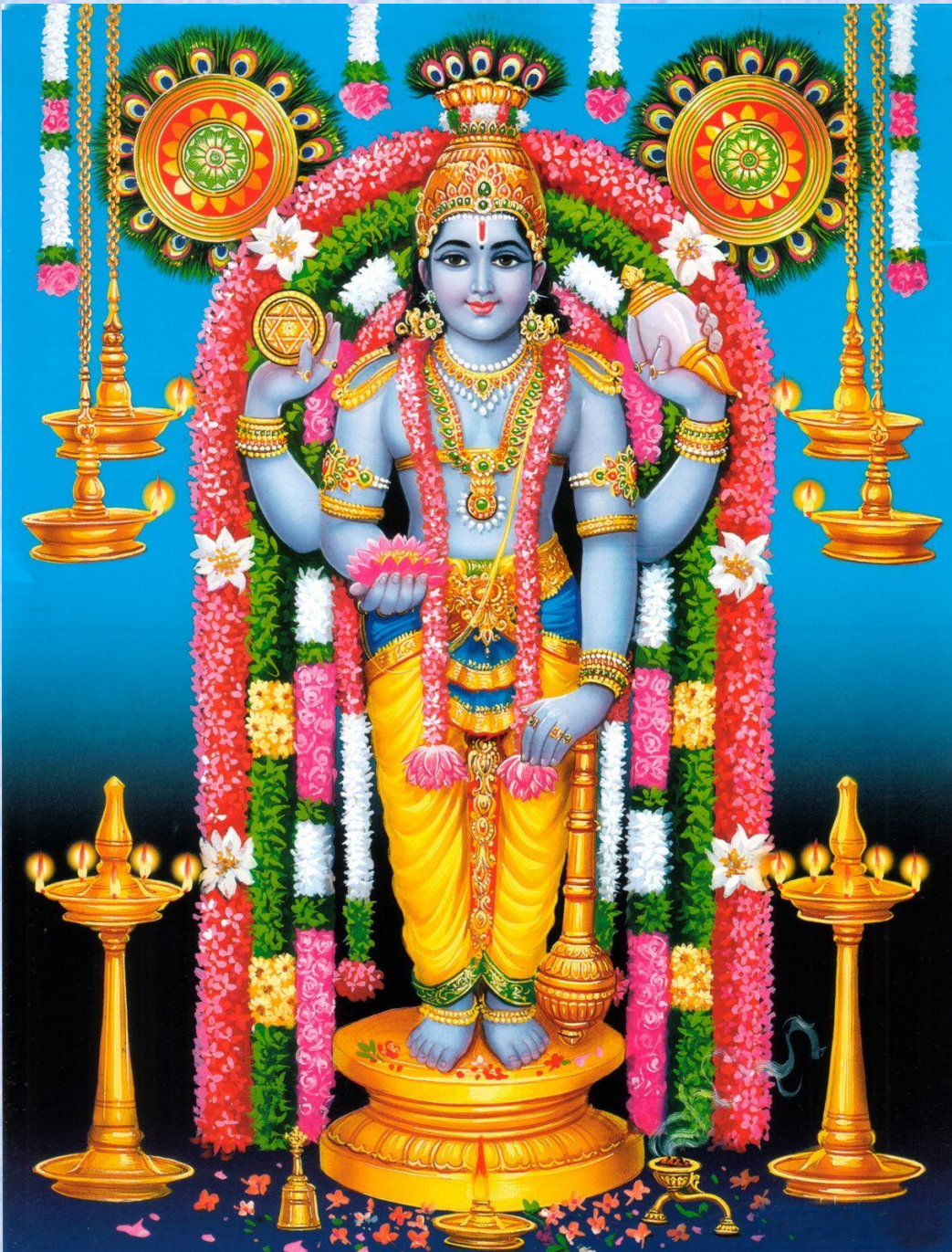
O Infinite One! By Thy will, from the Saatwic aspect of Ahankaara, the inner equipment of Antahkarana was born, consisting of, Manas, Buddhi, Ahankaara and Chitta. From the Raajasic aspect of the Ahankaara the ten Indriyaas were born (5 Karmendriyaas and 5 Jnanendriyaas). O Lord! by Thy will, from the Taamasic aspect of the Ahankaara was born, the sound (Sabda) which is the subtle essence (Tanmaatras) of space (Aakaash)



शब्दाद्वयोम ततः ससर्जिथ विभो स्पर्शं ततो मारुतं
तस्माद्रूपमतो महोऽथ च रसं तोयं च गन्धं महीम् ।
एवं माधव पूर्वपूर्वकलनादाद्याद्यधर्मान्वितं
भूतग्राममिमं त्वमेव भगवन् प्राकाशयस्तामसात् ॥ ५ - ८ ॥

shabdaadvyoMa tataH sasarjitha vibhO sparshaM tatO maarutaM
tasmaadruupamatO mahO(a)tha cha rasaM tOyaM cha gandhaM mahiim |
evaM maadhava puurvapuurvakalanaadaadyaadyadharmaanvitaM
bhuutagraamamimaM tvameva bhagavan praakaashayastaamasaat || 5 - 8 ||

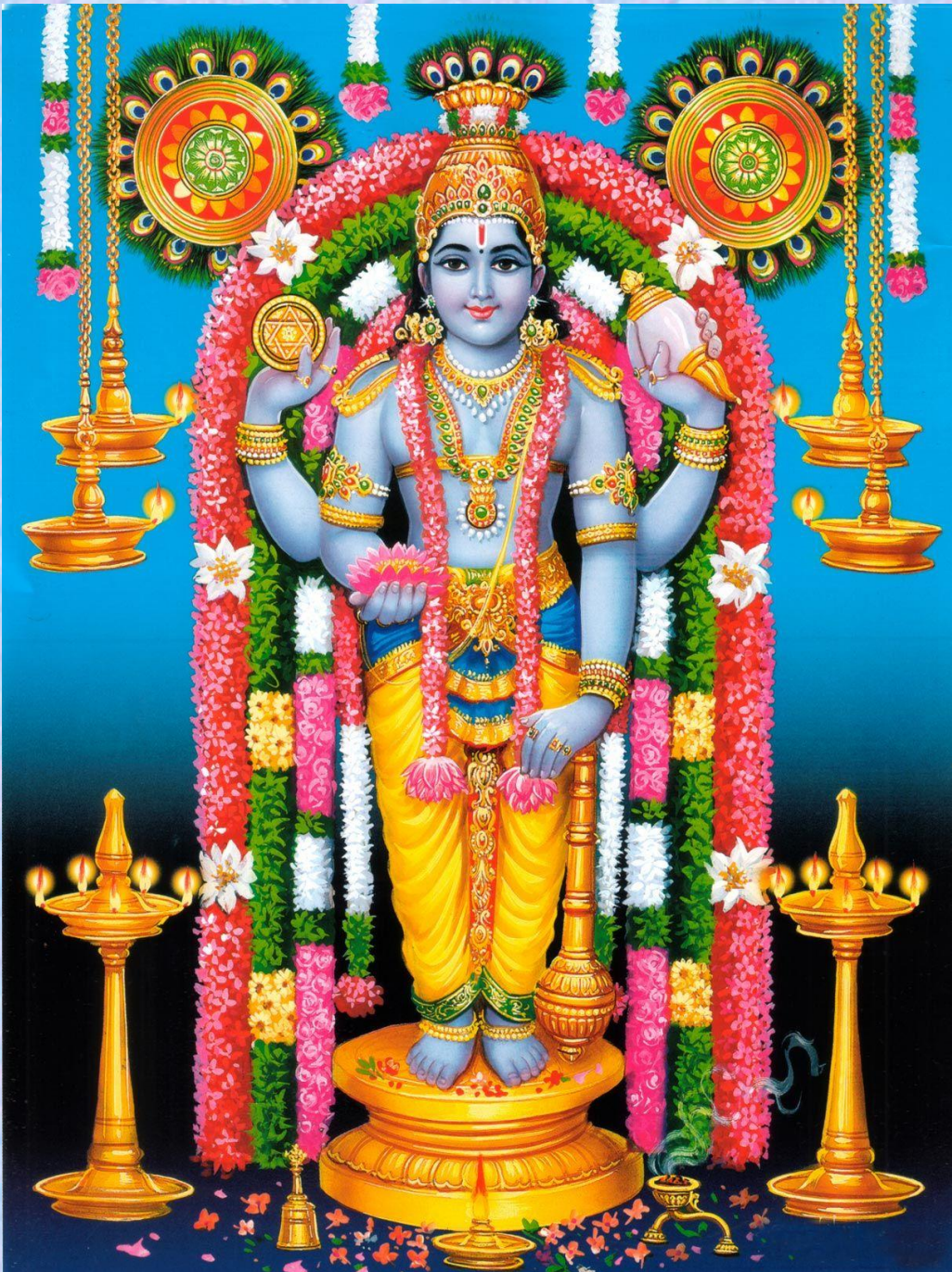
O All pervading Lord! From the Tanmaatra of (Shabda) the subtle element of sound, came the element (Aakaash) Space and from it touch (Sparsh). From touch (Sparsh) came the element Air (Vaayu) and from it form (Roopa). From form (Roopa) came the element Fire (Agni) and from it Taste (Rasa). From the Tanmaatra 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 preceding one.



एते भूतगणास्तथेन्द्रियगणा देवाश्च जाताः पृथङ्-
नो शेकुर्भुवनाण्डनिर्मितिविधौ देवैरमीभिस्तदा ।
त्वं नानाविधसूक्तिभिर्नुतगुणस्तत्त्वान्यमून्याविशं-
श्रेष्ठाशक्तिमुदीर्य तानि घटयन् हैरण्यमण्डं व्यधाः ॥ ५ - ९ ॥

ete bhuutagaNaastathendriyagaNaa devaashcha jaataaH pRithak
nO shekurbhuvanaaNDa nirmitividhau devairamiibhistadaa |
tvaM naanaavidha suktibhirnutaguNastattvaanyamuunyaavishanshcheShThaa
shaktimudiirya taani ghaTayan hairaNyamaNDaM vyadhaaH || 5 - 9 ||

O Lord of Guruvaayur! I find that even those who are indifferent to Thee are leading a happy life. O Bestower of boons! Even though I am an ardent devotee of Thine, I am undergoing various sufferings. Why is this so? O Lord! Will this not bring disrepute to Thee? Hence, O slayer of Kamsa! Kindly eradicate my diseases and soon make me one of your foremost devotees.



अण्डं तत्खलु पूर्वसृष्टसलिलेऽतिष्ठत् सहस्रं समाः
निर्भिन्दन्नकृथाश्चतुर्दशजगद्रूपं विराडाह्वयम् ।
साहस्रैः करपादमूर्धनिवहैर्निशेषजीवात्मको
निर्भातोऽसि मरुत्पुराधिप स मां त्रायस्व सर्वामयात् ॥ ५ - १० ॥
नारायणा अखिल गुरो भगवन् नमस्ते ॥

aNDaM tatkhalu puurvasRiShTasaliletiShThat sahasraM samaaH
nirbhindannakRithaashchaturdashajagadruupaM viraaDaahvayam |
saahasraiH karapaadamuurdhanivahairnishsheShajjiivaatmakO
nirbhaatOsi marutpuraadhipa sa maaM traayasva sarvaamayaat || 5 - 10 ||
Narayana Akhila Guru Bhagavan Namaste ||

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.