

nArAyaNa anuvAkam

(nArAyaNa sUktam)



'Sri nrsimha sevA rasikan'
Oppiliappan Koil Sri VaradAcAri SaThakopan

Sincere Thanks To:

1. SrI Srinivasan Narayanan for Sanskrit/ITrans texts and proof reading
2. Nedumtheru SrI Mukund Srinivasan, SrI Shreekrishna Akilesh, SrI S Srivatsan, SrI Srivallabhan Rajagopalan, www.thiruvarangam.com, SrI Narasimha BhaTTar, www.exoticindiaart.com and www.glimpseofkrishna.com for the images.
3. Smt Jayashree Muralidharan for eBook assembly



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SrI tirunArAyaNa perumAL - Melkote
Thanks: SrI Shreekrishna Akilesh



॥ श्रीः ॥

नारायणसूक्तम् nArAyaNa sUktam



INTRODUCTION

aDiyEn will cover here the meanings and commentaries of nArAyaNAnuvAkam to complete the coverage of the panca sUktams in our ebook series. Many of the mantrams of nArAyaNAnuvAkam are from MahA nArAyaNopanishad for which Upanishad BhAshyakArar has blessed us with a Sanskrit commentary based on VisishTAdvaitic perspective. VedAnta VidvAan, Dr. N.S. Anantha RangachAr Swamy has edited and translated the MahA nArAyaNopanishad in 2003. aDiyEn will be making use of Dr. NSA Swamy's translations of Upanishad BhAshyakArar's commentaries to illustrate the meanings of many mantrams according to Bhagavat RaamAnuja siddhAntam. aDiyEn's many thanks to this MahA VidvAn.

Most of the mantrams of nArAyaNa sUktam (nArAyaNAnuvAkam) as stated before are from MahA nArAyaNopanishad, an Upanishad belonging to KrshNa Yajur Veda. There are two recensions of this Upanishad: Andra pATha and drAviDa pATha . Sri Ranga Ramanuja Muni, a sanyAsi, who spent his last years at Swamy Desikan sannidhi at tUppul next to Lord dIpa PrakASan's sannidhi at the divya desam of tiruttaNKA, used the drAviDa pATham of MahA nArAyaNa Upanishad for His commentary on nArAyaNAnuvAkam.

In the very first mantram, the word "viSvam" appears thrice: "viSvAksham, viSva Sambhuvam and viSvam nArAyaNam devam". The word "viSvam" is the



first word of SrI VishNu SahasranAmam to offer salutations to SrI VishNu nArAyaNan:

"viSvam vishNur-vashaTkAro bhUtabhavya-bhavatprabhu:".

The first namaskAram here is: "om viSvAya nama:". "viSvam" means "full in all respects" according to Swamy ParASara BhaTTar. The word "viSvam" meaning 'entirety' has been derived from the root "viS" with the addition of the suffix "kvan". This derivation according to grammar points out the meaning of "viSvam" as someone "who enters all parts". The word "viSvam" points out then to the cardinal doctrine of "antaryAmi Brahman" of brhadAraNyaka Upanishad. "viSvam" also means Universe. The One who enters all vastus of Universe is also the possessor of limitless glory. The nArAyaNAnuvAkam celebrates at many places the indwellership of the Lord, in all cetanams and acetanams (sentient and insentient) of the Universe, He creates and goes on to extol His ananta kalyANa guNams. The importance of the word "viSvam" from the Vedic point of view is attested by the oldest of Vedams, Rg Vedam having 90 rks in its ten kANDams to celebrate the viSva sAmrAT (viSvasya rAjA) aspects of the Lord. He is saluted as the foundation of this world (viSvAdhAran), creator/architect of the world (viSva karma), protector of the world (viSva rakshakan) and viSva mUrti.

One of the celebrated rks salutes Him as the Lord with eyes seeing everywhere engaged in the act of creation of the Universe and its beings: "The mighty Lord alone with eyes spanning the Universe (viSva cakshu:), the mouths all around, arms all around and feet spreading over the entire Universe, creates heaven and earth and forges them into order with His winged arms". In the nArAyaNAnuvAkam, the upadesams are about SrIman nArAyaNan as the innerself of all, His Lordship, His ananta kalyANa guNams, akhila heya rahitatvam (freedom from all blemishes), His Parama PurushArthatvam (being the ultimate goal of life) and His residence in our heart lotus with His divine consort. A separate eBook on the deeper meanings of the rk vedic salutation of "viSvam" can be found at: <http://www.srihayagrivan.org/html/ebook043.htm>



A study of nArAyaNa anuvAka mantrams connects us to various Upanishads (Sruti Siras) that reveal the essential doctrines about Brahman. AcAryA RaamAnujA's SrI bhAshyam and Swamy Desikan's adhikaraNa sArAvaLi elaborate on the distinguishing characteristics of Brahman. The Upanishad teachings revealed here are:

- Brahman is the Self of all (**sarvAtmA**) in the Universe; He is "**svAdhIna-aSesha sattA sthiti yatanatayA sarvabhAvena tishThan**" as per the 98th Slokam of adhikaraNa sArAvaLi.
- He is the inner controller of all as the antarAtma (**sarva niyantA**); the antaryAmyadhikaraNam of brahma sUtrams and the antaryAmi brahmaNa of brhAdAraNyakam provide the basis for this statement. In response to UddAlakA's question on who controls this world and all things, Sage Yaa-j~navalkya responds: "He who dwells in the sentient and the insentient, of whom they do not know, whose body they are, who controls them from within, He (ParamAtman) is the inner controller (**antaryAmin**), the immortal (**amrta:**)".
- He is the eternal, imperishable reality (**akshara brahman**); this is covered by the adrSyatvAdi-guNakAdhikaraNam. This is based on MuNDaka Upanishad passage set as a dialog between Sage Angiras and student Saunaka, where the teacher reveals the imperishable reality/akhshara aspects of Brahman with the upadesam: "**nityam vibhum sarvagatam susUkshmam tat avyayam yat bhUta yonim paripaSyanti dheerA:**". Here, Sage Angiras explains the Brahman as "eternal, all pervading, omnipresent, very subtle and imperishable (**avyayam**) serving as the source of beings (**bhUta yoni**)". Neither the jIvan or the prakrti can display these features. It is only the akshara Brahman that can project these attributes.
- He is the sovereign ruler of all souls (**vaiSvAnara brahman**); this relates to the vaiSvAnaradhikaraNam of Brahma sUtram, which rules that the Brahman is the One who in His cosmic form is the ruler of all souls. This



viSva SarIrakan, Brahman is the ruler of all souls.

- He is the support of heaven and earth (**Ayatana brahman**); this revelation of yet another attribute of brahman arises from the dyubhvAdya-adhikaraNa based on MuNDaka Upanishad passage: "He in whom the heaven, earth and the sky along with the mind and vital breath (prANa) are woven; know Him alone as the Atman and abandon all other talks; He is the bridge (setu) to the immortality". Brahman being the bridge of immortality (moksham) establishes the Ayatanatva of brahman.
- He is the AdhAram for the Universe (**sarvAdharan**). Brahman is recognized as the AdhAram or the main support of the whole Universe due to His unmatched, supreme power to command the entities of the Universe and sustain them. Swamy Desikan explains this sarvAdhAratvam based on the virtue of the power of His command (**niyamanena SAsanena sarva kAryAdhAra**:).
- He is the resident of the subtle space in the heart lotus (**daharAkASan**). The pramANam here is the daharAdhikaraNa of Brahma sUtrams based on the famous chAndogya passage. In his 129th Slokam of adhikaraNa sArAvali, Swamy Desikan reveals that Brahman abides in the subtle, inner portion of the heart and is the support for the entire universe (**dahara svAdhAra sarva loka**:). The chAndogya Upanishad mantram states: "In that subtle space (brahma puri) is housed the Brahman, who contains whatever there is in this world. He is eternal and is satya kAma and satya sankalpa, the attributes unique to Brahman".
- He is the cause of the Universe (**jagat kAraNatvam**).
- He is the devourer of the Universe (**attA Brahman**). The relevant Brahma sUtra is: "**attA carAcara grahaNAt**". He is the eater of both the movable and the immovable. He is the **jagat samhArakan**.
- He is the giver of names and forms to the created Universe (**prapanca nAma**



rUpa kartA). ChAndogya Upanishad (VI:3.2) states clearly that Brahman along with the jIvan enters into the created objects and provides names and forms to them (anena eva jIvena AtmanA anupraviSyA nAma rUpe vyAkaravANi).

- He is the object of enjoyment of the mukta jIvans (muktabhogyan). The source pramANam here is the IkshAti-karmAdhikaraNam. Brahman is the object of realization and enjoyment by the mukta jIvan through meditation on the syllable "om" referred to in the praSnopanishad. Brahman's muktabhogya svabhAvatvam is revealed here.
- He is infinitely great (bhUman) as stated in the bhUmAdhikaraNam linked to ChAnDogya Upanishad passage. According to Sage BadarAyaNA, "bhumA" means Brahman and is associated with satya and sukhA (bliss), amrtatva, ananyAdhAratva, the unique dharmAs of Brahman.

After exploring the unique lakshaNams of Brahman, who is SrIman nArAyaNan for upAsakAs, let us now start the study of the individual mantrams of the nArAyaNAnuvAkam and the many ways in which the many lakshaNams of SrIman nArAyaNan are celebrated in the Upanishadic context in the different mantrams.

SrIman nArAyaNa caraNau SaraNam prapadye

dAsan,

Oppiliappan Koil Varadachari Sadagopan





SrI devaperumAL - Kanchipuram (Thanks: SrI Shreekrishna Akilesh)



Mantrams and Commentaries





'viSvam nArAyaNam devam'
Thanks: www.glimpseofkrishna.com



॥ श्रीः ॥

नारायणसूक्तम्

nArAyaNa sUktam



सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।

विश्वं नारायणं देवमक्षरं परमं प्रभुम् ॥

sahasraSIrsham devam viSvAksham viSvaSambhuvam |

viSvam nArAyaNam devam aksharam paramam prabhum || 1 ||

Meaning:

Only nArAyaNan has thousand (infinite) heads. He performs the sports like the creation of the universe and its beings. He blesses all with auspiciousness. Since He is the indweller of all cetanams and acetanams, He has them as His body. He is the sole abode of all kalyANa guNams. He is pure (amalan) and has no heyams (defects) even if He resides in all sentient and insentient beings. He is eternal and avikAran (changeless). He is the One without an equal or superior. He is the sarva svAmi and is the possessor of all vibhUtis (aiSvaryams). He is the indweller of even Siva, who has the lokams as His SarIram, when He manifests as ashTa mUrti.

Comments:

The description of the Lord having "sahasra SIrsham" is a reference not to just thousand heads but infinite (ananta) number of heads in all directions. His pervasion everywhere is indicated. "viSvAksham" refers to His capability to perceive everything in the universe that He created. He is "viSva Sambhu", who generates auspiciousness for all the worlds and their beings. The word



"aksharam" means One who never wanes or declines. As an object of enjoyment by the nitya sUris and mukta jIvans, he ever grows more and more. "prabhu:" refers to His svAmitvam.



'The everlasting Supreme Being' - ParamapadanAthan
(Thanks: Nedumtheru SrI Mukund Srinivasan)

niruktam comments:

"brhamAdhInAm ca sarveshAm bhoga-moksha-samarpaNe samartha: prabhu:
ityukta:".



He is the most powerful and can confer rare posts like Brahma padam to devAs and moksham to prapnnAs.

The vision to relate to in the context of "sahasra SIrsham" is the Lord's display of His cosmic form as revealed to us in the eleventh chapter of Srimad Bhagavad-Gita. In the fifth Slokam of this chapter, GeetAcAryan invites Arjuna to experience His many (hundreds and thousands of divine forms), different in hue and in manifold modes. Our Lord gives Arjuna the divine eye to see these wondrous forms. In the middle of the battle-field of Kuru Kshetram, Arjuna beheld the entire universe assembled together in one single spot within the body of the Lord of Lords. He witnessed the Lord of "sahasra SIrsham" blazing like thousands of Suns and burning fire. Arjuna salutes this viSva rUpan as "tvamaksharam, viSvasya param nidhAnam" and as "avyayan" and "SAsvata dharmagoptA".

Arjuna salutes the viSvarUpan as "You are the imperishable, Supreme One to be realized. You are the Supreme Substratum of this Universe. You are immutable, the guardian of the eternal law and you are the everlasting Supreme Being".

विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ।

विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥

viSvata: paramam nityam viSvam nArAyaNagum harim |

viSvamevedam purushastadviSvamupajIvati || 2 ||

Meaning:

SrIman nArAyaNan is the basis (AdhAram) for all created objects. He is superior to all vastus. He is eternal and is Adi madhyAnta rahitan. He removes the sins of all devotees and attracts them to Him. He is the antarAtmA for all. All what we see in this Universe are nothing but Him since all cetanAcetanams have Him as their substrate (AdhAram) and indweller.





'The Indweller of All things in the Universe '
SrI PuNDareekAksha perumAL - tiruveLLarai
(Thanks : www.thiruvaramam.com)



Comments:

SrIman nArAyaNan is "viSvata: paramam nityam" since He is the most Supreme and Eternal. He is this Universe and is the Hari nArAyaNan pervading it (viSvam nArAyaNagum harim). All this Universe is nothing but Purusha (viSvamevedam purusha:) since He is the indweller of all objects of the Universe. The upajIvy-upajIvi relationship between the Lord and His Universe is indicated by the words, "tadviSvamupajIvati". The Universe has its jIvanam because of Him and therefore it is the upajIvi and SrIman nArAyaNan is the upajIvyam. The mantram points out that this Universe lives on account of the rakshakatvam of this Purushan. As praised by Arjuna in the battle-field, the Lord is the Supreme Being without beginning, middle and end (anAdimadhyAntan) with infinite might (ananta vIryan) with thousands of arms and mouths emitting burning fire that warms the whole Universe (GitA: 11.19). He pervades the interspaces between heaven and earth as well as all directions (dyAvAprthivyoridamantaram hi vyAptam tvayaikena diSaSca sarvA:). He has the Universe as His abode (jagannivAsan), the primal God (Adideva) and ancient person (purANa purushan) and the supreme resting place of the Universe (viSvasya param nidhAnam). There is none equal to You or greater to You in all the three worlds (na tvatsamo-astyabhydhika: kutoanyo, lokatraye api apratimaprabhAva?).

पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।

नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥

patim viSvasyAtmeSvaragum SASvatagum Sivamacyutam |

nArAyaNam mahAj~neyam viSvAtmAnam parAyaNam || 3 ||

Meaning:

nArAyaNan is the Lord (Master) of all. He has no Master and stays as the Master of Himself. He always has the form of auspiciousness (mangaLam). He never abandons anyone who sought His refuge (acyutan). He is the knowledge



principle of all that is to be known, all that needs to be meditated upon and all lofty purushArthams that one wishes to obtain.



'Acyutan' - SrI DevanAtha perumAL - tiruvendipuram

Thanks: SrI Srivallabhan Rajagopalan

Comments:

The word "pati" means the Master. He is "viSvasya pati", the Master of the cetanams and acetanams of this Universe created by Him. SrI Upanishad BhAshyakArar suggests that the word "pati" signifies "Sesha-Seshi bhAvam" or



the Master-Servant relationship. "AtmeSvaram" refers to Him being samAnAdhikAra dharidran or the One with no equal or superior. He alone is the ruler of Himself and there is no one who rules over Him . "Sivam" here stands not for Lord Siva but for auspiciousness (nirupAdhika Suddhimatvam), which is eternal (SASvatam). He is "acyutan". Swamy Desikan has composed an entire Satakam on acyutan and His acyuta tattvam (18th e-book in the Ahobilavalli series: <http://www.ahobilavalli.org>). "ASritAnAm cyuti: yasmAt nAsti sa: acyuta:". He is never away from those who has sought His refuge. He never abandons them. This nArAyaNa is identified as the highest tattvam to be known (mahAj~neyam/j~neyatamam). He is the inner self of all in the Universe (viSvAtman). He is the Father of all this world of sentient and insentient. He is AcAryan worthy of utmost reverence (pitAsi lokasya carAcarasya, tvamasya pUjyaSca gurur-garIyAn).

नारायण परं ब्रह्म तत्त्वं नारायणः परः ।

नारायण परो ज्योतिरात्मा नारायणः परः ॥

nArAyaNa param brahma tattvam nArAyaNa: para: |

nArAyaNa paro jyotirAtmA nArAyaNa: para: || 4 ||

Meaning:

nArAyaNa alone is the Supreme ISvaran, the Supreme Reality, the loftiest of tattvams, Superior jyoti and ParamAtmA (Supreme Self).

Comments:

Upanishad BhAshyakArar, Sri RangarAmAnuja Muni has invited our attention to the fact that the name of nArAyaNa is invoked in each of the four pAdams to establish firmly that nArAyaNa alone is the object of meditation (upAsyA) in all brahmopAsanAs. The nirNayam of who is the ParadevatA is vital for one who seeks moksham (paradevatA pAramArthyam).





'param jyoti' - SrI Malayappa swami - tirumala
Thanks: SrI Shreekrishna Akilesh



The devatAs other than SrIman nArAyaNa are incapable of granting moksham since they are karma vasyALs who are recipients of divya j~nAnam from SrIman nArAyaNan to perform kaimkaryams for Him. They do not have SubhASrayam and are the servants of the Lord. They are therefore not fit for upAsana by mumukshus. The seeker of Moksham without firm understanding of SrIman nArAyaNan as the para devatai will lose his way due to failure to understand the concepts like ananya SARaNatvam, bhagavat Seshatvam and devatAntara tyAgam as a prerequisite to approach the SaraNya dampatis as their means and goal. The word "param" is also seen in each of the pAdams to establish firmly the paratvam and paradevata pAramArthyam of SrIman nArAyaNan.

Swamy Desikan sums up brilliantly about the Supremacy of SrIman nArAyaNan in his introductory Slokam for the Paradevata pAramArthyAdhikAram of SrImad Rahasya traya sAram:

त्रय्यन्तैरेककण्ठैस्तदनुगुण-मनु-व्यास-मुख्योक्तिभिश्च

श्रीमान्नारायणो नः पतिरखिलतनुमुक्तिदो मुक्तभोग्यः

trayyantairekakaNThaistadanuguNa-manu-vyAsa-mukhyoktibhiSca

SrImAnnArAyaNo na: patirakhilatanurmuktido muktabhogya:

Here Swami Desikan instructs us that SrIman nArAyaNan, who grants us moksham and the object of enjoyment by the liberated souls is our Supreme Master having all the cetanams and acetanams as His body; He is recognized with one voice by Sages Manu, VyAsA and others as the sarva Seshi (Master of All).

यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।

अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥



yacca kincit jagatyasmin drSyate SrUyate api vA |

antarbahiSca tat sarvam vyApya nArAyaNa: sthita: || 5 ||

Meaning:

Whatever that our eyes see in this universe, whatever that is discussed in the SAstrAs, every one of them is pervaded by Him inside and outside.



SrIman nArAyaNan pervades everything!

Thanks: www.glimpseofkrishna.com

Comments:

The vyApti of SrIman nArAyaNan is established through this mantram. The vyApti is of two types:

1. antar-vyApti and
2. bahir vyApti.



He achieves this difficult goal through His skills (SAmarthyam) to unite the polar opposites (agaTigaTanA sAmarthyam) celebrated by Swamy NammAzhvAr in His TiruviNNagar pAsurams (6.3.1): "Look at the marvelous splendor of my Lord! He is, He pervades, He is present in and is the controller of all - yes, all even mutually non-co-existables". Upanishad BhAshyakArar also reminds us of the first mantram of ISAvAsyopanishad: "All this whatsoever is changeable in this world is pervaded by the Lord (ISA vAsyamidagum sarvam yatkincha jagatyAm jagat)". He pervades all objects that are seen or heard in this world. Swamy ParASara BhaTTar in his VishNu sahasra nAma bhAshyam (nAma 468) cites the instance, where His vyApti was seen, when He pervaded all the devAs and asurAs, the Mandara mountain and the serpent king Vaasuki through His power to enable them to churn the Milky Ocean for bringing out the nectar.

The antaryAmi nature of the Supreme Brahman is expounded by brhadAraNayka Upanishad (4.4.22)

स वा एष महानज आत्मा योऽयं विज्ञानमयः य एषोन्तर्हृदय आकाशस्तस्मिच्छेते

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः

sa vA esha mahAnaja AtmA yo'ayam vij~nAnamaya:

ya esha: antarhrdaya AkASa: tasmin Sete sarvasya vaSI,

sarvasyeSAna: sarvasyAdhipati:.

This is the essence of anantaryAmi brahmaNam, which establishes body and soul relationship between the jIvan and Brahman on one side and the world and Brahman on the other hand. BrhadAraNyaka Upanishad has been shown to declare this body-soul relationship thirteen times to establish the centrality of this doctrine. SrImad RaamAyaNam declares the Lord being the body of all sentient and insentient (jagat sarvam SarIram te) and the sarvajn~an. Ahirbudhyanan also salutes SrIman nArAyaNa as the body (SarIram) of all the movable and immovable (carAcarANi bhUtAni sarvANi bhagavat vapu:).





sarvAntaryAmi - namperumAL - SrIrangam
(Thanks: www.thiruvarangam.com)



अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशम्भुवम् ।

पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम् ॥

अधो निष्ठया वितस्त्यां तु नाभ्यामुपरि तिष्ठति ।

हृदयं तद्विजानीयाद्विश्वस्यायतनं महत् ॥

anantamavyayam kavigum samudrentam viSvaSambhuvam |

padmakoSapratIkAsagum hrdayam cApyadhomukham || 6 ||

adho nishTyA vitastyAm tu nAbhyAmupari tishThati |

hrdayam tat vijAnIyAt viSvasyAyatanam mahat || 7 ||

Meaning:

nArAyaNan can not be described as being here and not there. He can not be defined as the One who is now here and not there at other times. He is present in all forms at all times and places. He is sarva vyApi. He has limitless kalyANa guNams. The heart is located in between the bones of the neck and the belly button (nAbhi) occupying the space of ten inches (angulams). This heart is the abode of the sarvAntaryAmi (indweller of all), SrIman nArAyaNan.

Comments on the first pAdam of mantram 6:

SrIman nArAyaNan is saluted as **anantam** (infinite), **kavi** (the Omniscient), **samudrentam** (one with His abode in the Ocean as KshIrAbdhi nAtham), **viSva Sambhuvan** (the inner controller of Sambhu, Sivan). There is the usage of a rare word here: "**avyayam**". This word of salutation for SrIman nArAyaNa means "imperishable (that which is not liable to change)". This noun of "**avyaya:**" for SrIman nArAyaNan salutes His undecaying, immutable nature. There is another meaning for "**avyaya:**" - 13th nAmA of SrI VishNu sahasra nAmam by Swamy ParASara BhaTTar based on the derivation from the verb "**na vIyate**" (not to turn away). It means Our Lord, SrIman nArAyaNan is the One



who does not return the mukta jIvans back to samsAra maNDalam (na ca punarAvartate).

Comments on first and second pAdam of mantram 7:

dahara vidyA of ChAndogya Upanishad as an upAsanam for the attainment of the Lord is the subject of this section. The heart is compared to a downward pointing lotus bud located (tishThati) between the neck joint (nishTyA) and above the navel (nAbyAm upari) and having the measurement (vitasti) of twelve inches. That heart is recognized as the divine abode (mahat Ayatanam) of the Lord, who is the rakshakan of the world and its beings.

सन्ततँ सिराभिस्तु लम्बत्या कोशसन्निभम् ।

तस्यान्ते सुषिरं सूक्ष्मं तस्मिन्सर्वं प्रतिष्ठितम् ॥

santatagum sirAbhistu lambatyA koSa sannibham |

tasyAnte sushiragum sUkshmam tasmin sarvam pratishThitam || 8 ||

Meaning:

This heart resembling a small closed lotus flower is well covered by veins on both sides. At the bottom of this lotus is a small space. nArAyaNan, the Self of all, is established there to present Himself to the upAsakAs.

Comments:

"tasyAnte sushiragum sUkshmam tasmin sarvam pratishThitam" - Inside the subtle opening (sushiragum sUkshmam) at the end of the downward hanging, slightly closed lotus (heart) saravAtmA (the indweller of all) is positioned/ established. This is the Supreme Brahman present there to help upAsakAs to meditate on Him as antaryAmi Brahman. He is seated in the middle of the jATharAgni that enters the heart through the subtle opening. The next two mantrams describe this mahA agni and its role.



तस्य मध्ये महानग्नि-विश्वार्चि-विश्वतोमुखः ।

सोऽग्रभुग्विभजन्तिष्ठन्नाहारमजरः कविः ॥

tasya madhye mahAnagnir viSvArcir viSvatomukha: |

so'agrabhug vibhajan tishThan AhAramajara: kavi: || 9 ||

Meaning:

In the middle of that small space is there is the mighty tall fire (MahA Agni) known as jATharAgni. It spreads its tongues of flames on all four sides and spreads everywhere (viSvArcir-viSvatomukha:). It has a sound also accompanying it. It never gets extinguished. It consumes and digests what we eat and converts it in different forms and is involved in the growth the seven dhAtus.

Comments:

The Lord (ajara: kavi:) is visualized as sitting in the midst of that roaring gastric fire, breaks down the food (AhAram vibajan) and Himself consumes it (agrabhug). Thus takes place the antaryAmi ArAdhanam!

सन्तापयति स्वं देहमापादतलमस्तकम् ।

santApayati svam dehamApAdatalamastakam | 10

Meaning:

The previous mantram described the Lord sitting in the middle of the MahA Agni (tasya madhye viSvato mukha: sa: tishThati). That agni was identified as jATharAgni, which is normally found in the stomach. The subtle flame makes its entrance into the heart through that subtle hole at the entrance of the downward turned lotus. The heat from that entire blazing flame spreads across the body from head to foot (ApAdatalamastakam) and warms the body (svam



deham santApayati) of the antaryAmi Brahman.

तस्य मध्ये वह्निशिखा अणीर्योर्ध्वा व्यवस्थितः ।

नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा ।

नीवारशूकवत्तन्वी पीताभास्यात्तनूपमा ॥

tasya madhye vahniSikhA aNIryordhvA vyavasthita: |

nIlatoyadamadhyasthA vidyullekheva bhAsvarA |

nIvAra SUkavat tanvI pItAbhA syAt tanUpamA || 11 ||

Meaning:

This very same jATharAgni keeps us warm from head to foot. In the middle of that agni is a slender flame (vahni SikhA) resembling a creeper that rises upward firmly and stays steady without any flicker. It is abundantly bright. It is shining like a flash of lightning in the middle of the darkish blue rainy season cloud, which is the dark-hued Lord displaying the gold-colored PirATTi on His chest. That flame of agni is slender like the tip of the nIvAra dhAnyam (grain).

Comments:

Both the ninth mantram and the eleventh mantram start with the word "tasya madhye" and focuses on the Lord sitting with His PirATTi in the middle of the vahni SikhA. The next mantram focuses also on the Supreme Brahman being established in the middle of that vahni SikhA. The Upanishad BhAshyakArar quotes AcArya RaamAnuja's description in VedArtha sangraha: of the Lord being seated with His PirATTi in the subtle space in the heart lotus:

सेयं दहरपुण्डरीक मध्यस्थाकाश वर्तिनी वह्निशिखा स्वान्तर्निहित-नीलतोयदाभ परमात्मस्वरूपा
स्वान्तर्निहितनीलतोयदा विद्युदिवाभाति इत्यर्थः



seyam dahara puNDarIka madhyasthAkASa vartinI vahni SikhA, svAntarnihita
nilatoyadAbha paramAtma svarUpA svAntar-nihita-nIlatoyadA vidyudiva
AbhAti ityārtha:



namperumAL and SrI ranganAcciyAr panguni uttiram serti -SrIrangam
Thanks: SrI Narasimha BhaTTar

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।

स ब्रह्मा स शिवः सेन्द्र सोऽक्षरः परमः स्वराट् ॥

tasyA: SikhAyA madhye paramAtmA vyavasthita: |

sa brahmA sa Siva: sendra: sokshara: parama: svarAT || 12 ||

Meaning:

In the middle of that flame, the Supreme Lord, SrIman nArAyaNan resides



steadily with His enchanting, golden form. He is the indweller of karma vasyAs like Brahma, Siva, Indran as well as the mukta jIvan (**akshara:**) liberated from the karmAs of either kind.



'The Enchanting Golden form!'
SrI Malayappa swami - tirumala
Thanks : SrI Shreekrishna Akilesh

Comments:

Upanishad BhAshyakArar points out that Brahma, Sivan, Indran, the other devatAs and the mukta jIvans are connected to the Parama svarAT, the uncontested Supreme Master (Seshi) of them (Seshans) through the principle of **samAnAdhikaraNam** because of the underlying tattvam of SarIrAtma bhAvam. He resides in the middle of that slender jvAlai with His PirATTi for



helping the sAdhakAs to meditate upon Him displaying the golden hue.



'The Supreme Brahman'
tiruuttiramerUr divya dampati-s serti
Thanks: SrI S Srivatsan

ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।

ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥

rtagum satyam param brahma purusham krshNa pingaLam |

Urdhvaretam virUpAksham viSvarUpAya vai nama: || 13 ||

Meaning:

Salutations to the Supreme Brahman (param brahma), the all pervasive sarva gata vibhu (rtagum) , the changeless nirvikAran (satyam) and who has the cosmic form (viSvarUpam). He has eyes that have different functions



(virUpAkshan). One eye is like the scorching fire (vahni sankAsam) for the enemies of His bhAgavatAs and the other is like the cool Moon (tuhina sannibam) regarding His bhaktAs. He has risen above all changes (Urdhvareta nirvikAra purushan). The hue of this Purushan is a blend of dark blue and gold. The dark blue color is that of the Lord and the golden hue is from that of His PirATTi, the HiraNya varNai. This blended color is described as "krshNa pingaLam". Upanishad BhAshyakArar quotes a passage from YogArNava text to salute the KrshNa pingaLa color of the Lord:

namasye paramAnanda vapusham krshNapingaLam

nArAyaNam jagannAtham vasudevamanAmayam



"krshNa pingaLam" - SrI sampathkumarar with ubhaya nAccimArs - Melkote
(Thanks: SrI Shreekrishna Akilesh)

Comments:

This ParamAtmA pervades in all directions (vibhu:). He is changeless unlike others who undergo changes in names and forms. He is therefore an avikAran



(Urdhvaretas) . He is superior to every one. He is sarva vyApi. He has ananta KalyANa guNams. He has two hues blended in to one like the color of the neck region of a peacock (krshNa pingaLam); His own natural hue is dark and His PirATTi's hue is golden yellow and they are blended in to one hybrid hue. He is the grantor of the highest PurushArtham of Mukti. He is the lofty hill of valour. He has the eyes which have different functions; one is cool and pleasing to welcome His bhaktAs, the other is fierce and frightening to punish the virodhis of His bhAgavatAs befitting His name as virUpAkshan. Those eyes look like the dawn, when Candran and sUryan arise at the same time. aDiyEn prostrates before this sarvAntaryAmi.



'aDiyEn prostrates before the sarvAntaryAmi'
tiruvaDi-s of SrI Sampathkumarar of Melkote
Thanks : SrI Shreekrishna Akilesh

ओं नारायणाय विद्महे वासुदेवाय धीमहि ।

तन्नो विष्णुः प्रचोदयात् ॥



om nArAyaNaya vidmahe vAsudevAya dhImahi |

tanno vishNu: pracodayAt || 14 ||



'Meditate on SrIman nArAyaNan alone'

Meaning:

May we meditate on SrIman nArAyaNan alone! For accomplishing that, let us position Lord Vaasudevan in our minds. He is free from all blemishes (amalan) and nirmalan (untouched by the dosham through contact with vastus with dosham). May this all pervading Lord invigorate us to travel by sanmArgam to His supreme abode!

Comments:

This is the celebrated VishNu gAyatrI mantram. All the three vyApaka mantrams of the Lord are integrated here: ashTAKshari, dvadaSAKshari and shaTakshari.

SrImate nArAyaNaya nama:

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

