.. Narayana Sukta ..
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॥ नरायनसूक्तं अवंक ॥

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HYMN ON LORD NARAYANA

(TRANSLATION BY SRI SWAMI KRISHNANANDA)

This universe is the Eternal Being (Narayana), the imperishable, the supreme, the goal, multi-headed and multi-eyed (i.e., omnipresent and omniscient), the resplendent, the source of delight for the whole universe.

This universe is the Supreme Being (Purusha) alone; hence it subsists on That, the Eternal which transcends it (in every way), -the omnipresent Absolute which destroys all sins.

The protector of the universe, the Lord of all Souls (or Lord over Self), the perpetual, the auspicious, the indestructible, the Goal of all creation, the Supreme object worthy of being known, the Soul of all beings, the Refuge unfailing (is He).

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

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, (manifesting Himself) in the ether of the heart which is comparable to an inverted bud of the lotus flower.

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

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 therein is to be found the Substratum of all things.

In that space within the heart resides the Great Flaming 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.

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 he Infinite.)

Brilliant like a streak of lightning set in the midst of the blue rain-bearing clouds, 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.

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, the Truth, the Law, the Supreme Absolute, the Purusha of blue-decked yellow hue, the Centralised-Force, Power, the All-Seeing One.

Prostrations again and again to the Omni-Formed Being, the Truth, the Law, the Supreme Absolute, the Purusha of blue-decked yellow hue, the Centralised-Force, Power, the All-Seeing One.
We commune ourselves with Narayana, and meditate on Vasudeva, may that Vishnu direct us (to the Great Goal).

Om. May there be Peace, Peace, Peace

(Edited by: அலகனாதார்)