

Purusha sUktam

(with nyAsam, mantrArtham, pUjA vidhAnam and homa vidhi)



Annotated Commentary in English

by

'Sri nrsimha sevA rasikan'

'Sri vedAnta deSika padAmbuja sevA rasikan'

Oppiliappan Koil Sri VaradAcAri SaThakopan



Sincere Thanks To

1. Smt Kalyani Krishnamachari for translating into English the Tamil text on Purusha sUkta commentary by u.vE.Sri Melma Raghavan svAmi available in the appendices.
2. Sri Srinivasan Narayanan for addition of Sanskrit texts, transliteration in English and proof reading text
3. Neduntheru Sri Mukund Srinivasan, Sri Kausik Sarathy, Sri V.C.Govindarajan for images
4. Smt Jayashree Muralidharan for cover design and eBook assembly



Table of contents

Introduction	: 1
purusha sUkta mantrams and comments	: 3
mudgala upanishat	: 27
purusha sUkta nyAsam	: 33
purusha sUkta mantrArtha nirupaNam	: 37
Appendices	: 41
mudgala upanishat mantram	: 43
PuruSha sUktam - Tamil Commentaries by nyAya sAhitya shiromaNi	: 49
ubhayavedAnta vidvAn shrl mElmA. Narasimha tAtAcArya svAmi	
Translation into English of Srl. u. ve vidvAn shrl mElmA Narasimha tAtacArya svAmi's Tamil commentaries by Smt. KalyANi KrshNamAcAri	: 55



'parama purushan' - Sri devi, BhU devi sameta Sri PeraruLALa perumAL - Tirukkacchi
(Thanks: Sri Kausik Sarathy)

Foreword

W

ho we are, how did we arrive here, what is the purpose of our lives here, what happens after

our life in this material world are questions that have swirled around the minds of human beings from time immemorial and continue to attract the attention of the finest thinkers to gain insights. Wise men from India have reflected on these questions from their homes in deep forests at the foot hills of Himalayas; the particle physicists at CERN backed up by their costly and powerful Hadron colliders have been looking for answers to some of these profound questions about the origin of the material Universe from the astro and particle physics point of view. Their focus has been on the material universe alone. Vedanta on the other hand looks beyond the material (“Cosmic Dust”) aspects and introduces a powerful spiritual principle defined as Brahman “where from all these entities are born, by which being born, they abide, into which at the time of dissolution they enter”. Vedas asks us to know that Brahman, the Supreme consciousness existing as “a single infinitesimal point (a Bindu)”, which explodes and expands to create ultimately the entities with names and forms albeit with finite life and contracts finally into the Bindu. Cosmic cycles of creation and destruction of this kind on a subtle and gigantic scale go on continuously like “inhaling and exhaling” as it were according to this Vedantic view.

Ancient Vedic Texts of India (Vedams and Upanishads) have provided profound insights about the Creation of the Universe. It is the subject of this monograph reflecting on the Purusha Suktam or the Vedic view of Creation. Greek philosopher Aristotle wondered about “an intelligent natural world that functions according to some deliberate design”. Book of Genesis supports the faith of many about the origin of creation. From Mayans to aborigines of Australian bush have developed their own theories on the origin of the Universe in their scheme of things! The debate on the Creation of the Universe with its beings goes on. The questions on the Time before Time (The Big Bang) have attracted the attention of few scientists, while the millennium old Religious texts have come up with their own daring and profound insights.

The Big bang theory is the current “cosmological model” from the point of view of Scientists about the early development of the universe. The central theme of the Big Bang theory is that our universe is an expanding one. This model rests on the concept that our universe was contained in a single point in time before it exploded in trillionth of a trillionth of a second and expanded. It continues to expand. Modern measurements puts this moment at 13.8 billion years ago. This time is considered as the beginning point for our universe and is recognized by the scientists as the age of the Universe. After the big bang, it is postulated that the primordial universe consisting of Hydrogen, Helium and a small amount of Lithium coalesced to form giant clouds through gravity to form stars and galaxies, which later became the places where the heavier elements were formed. It is theorized that dark matter provides “the gravitational scaffolding” for the created galaxies including ours. Particle accelerators are trying to smash particles together at very high speeds to create conditions that might come close to those which existed at the time of big bang leading to our expanding universe state. It is conceded however that the particle accelerators can only probe so far in to higher energy realms beyond the large Hadron Colliders of CERN realized so far. More expensive machines are still being planned to push the frontiers of today’s research. There are a lot of gaps in our knowledge and unified concepts are being sought in this complex area, which provides a challenge for the scientists as well as the Philosophers.

Modern day scientists have indeed peered in to space, smashed atoms at extreme temperatures and densities similar to the one that existed at ancient times running back to billions of years. They have also discovered recently the Higgs Boson aka “the God Particle” during their search. This heavily sought after unstable particle is found to have an infinitely small mass of 125.3 billion electron volts. It is considered a crucial particle to bind all things together. In spite of all these brilliant scientific accomplishments, one has to concede humbly that the nature of the Universe and its creation cannot be understood only by inspecting our galaxies or watching far off supernovas and engaging on speculations about dark matter, neutron stars and dark energy. We have come to the humbling conclusion that the formation, the existence, the functioning and the transformation of our universe is beyond the peering in to the space and making sense out of the data from large Hadron colliders and application of Big Data analytics approaches. It is conceded that such an understanding lies deeper. As one put it, “It involves our very Selves”. Such is the message that arises out of these deliberations and recommends us to seek the nuggets of wisdom developed by the seers of the Vedic times and look at them as harbingers of insights that are being sought by modern Science. The dialog between the Sages and the Scientists continues. Let us now look at some of the statements about Creation by the Vedic seers.

The Nasadiya Suktam of Rg Vedam hints what the universe was like before the origin of the universe and how it evolved. This sooktam is called the Hymn of Creation and deals with cosmology and the origin of the universe. Additional insights about Creation have been provided by Hiranyagarbha and Viswakarma Suktams of Rg vedam, Narayana Suktam, Brahma Sutrams, Iswara Upanishad, Satapata Brahmanam, Matsya Puranam, Srimat Bhagavatam and Mantra Pushpam, which is part of the Vedic passages known as Arunam.

Let us study some excerpts from the above sources on how they view creation.

(A) The Nasadiya Suktam, the hymn of Creation, has only seven verses and it dares to ask questions and hints at answers in a mode of “edifying puzzlement”. It is a master piece of religious cosmology and enters in to areas, where material cosmology never dared to enter or has stumbled. The sooktam asks the questions about what existed before the moment of creation. The first verse states that there was only “darkness wrapped in darkness” and all that was nothing but “unilluminated water” as the sole presence. Out of that arose at last That One, “which came to be, enclosed in nothing and was born of the power of tapas”. At the beginning, desire (kama), the primal seed born of the mind of That One, the Self-manifested Svayambhu descended on the undifferentiated unknown and led on to the ultimate appearance of the world of names and forms.

Let us reflect on the profound messages housed in this hymn of Creation. Sri Rayalu Viswanath has captured the essence of the seven mantras of Naasadiya Suktam and compared its spiritual and poetic messages with those from the understandings gained by the Big Bang theory as a forerunner to the creation of the material universe. Here are the translations of Sri Rayalu Viswanath of the seven mantras of the Nasadeeya sooktam:

- 1) “neither existence, nor non-existence was there; neither matter nor space around. What covered it, where it was and who protected it? Why that plasma, all pervading deep and profound?”
- 2) “Neither death nor immortality was there and there was neither day or night; but for the breathless one breathing on its own. There was nothing else, surely nothing.”
- 3) “It was darkness concealed in darkness and an uninterrupted continuum of fluid – out came in material form and shape—that one lying deep inside, on its own intent.”
- 4) “In the cosmic mind, all pervading desire, the primal seed made its first appearance and the wise men

seeking deep in their heart could see the link between 'That is' and 'That is not'."

5) "Reins of link, a grid of criss cross lines holds all the seeds and mighty forces, microcosmic forces with in and macro forces out above."

6) "Who really knows, who can declare when it (creation) started or where from and where will it end? The seekers and the sought entered later –and so who knows when all this manifested?"

7) "That One out of which the Creation came may hold the reins or not. Percieving all from above, That One knows the beginning—may not know too!"

Ryalu Viswanath concludes his essay invites our attention to the overlaps between the Vedic utterances on Creation and the Scientific advances of recent times linked to Big Bang Theory time boundaries and projections.

(B) The Hiranya Garbha Suktam from Rk Vedam is another hymn instructing us on Creation. It asserts that God as Lord manifested Himself at the beginning as the Creator of the universe holding "the collective totality", the heaven and earth, with in Himself and animated the created entities with intelligence.

(C) The Satapata Brahmana states that the cosmic mind of Prajapati, the Supreme Being, desired and it (Creation) happened.

(D) Purusha Suktam provides a symbolic answer to creation with the analogy of a Yaj~nam (cosmic sacrifice). It describes the spiritual web and unity of the universe. The attributes of Purusha, the Cosmic Being in His immanent and transcendent form. This monograph covers in great detail the meanings and commentaries on the Purusha Sukta Mantrams found in all the four Vedams. Commentators have observed that Purusha Suktam gives a description of "the spiritual unity of the Universe. It presents the nature of Purusha, the Cosmic Being as both immanent and yet transcendent". A very traditional introduction by Sri V.Sunder to Purusha Suktam based on the commentary of the VaishNava AchAryan, Sri Ranganatha Muni can be accessed at:

<http://www.Ramanuja.org/Purusha/sukta-intro.html>

(E) Vedanta Sutrams identify Brahman, the Supreme Being, as the One from whom this universe originates, subsists and at the end returns.

(F) The Bhagavata Puranam salutes Narayana alone existed at the beginning and identifies Him as the sole cause of Creation, Sustenance and dissolution. He is recognized as the Supreme Seed of Creation and being subtler than the subtle and greater than the greatest.

(G) Swamy Krishnananda has identified Sri Rudram as a great meditation on the Virat svarupa of the Lord as the original almighty before Creation. One has to remember that Sri Rudran is a Saranagatan at the sacred feet of Lord Narasimhan (vide Sri Mantraraja Pada stotram).

(H) Matsya PurAnam: It starts with the state of things after the great dissolution (Maha Pralayam). Darkness was everywhere in the Universe. Every thing was in a state of layam (stillness). Nothing was moving. At that time, the Self-manifested One (Svayambhu) arose, created primordial waters first and placed next the seed of Creation in those waters. That seed transformed in to a golden egg/womb and thereafter Svayambhu entered in to it to create the naama-roopa Prapancham.

(I) Narayana Suktam: Every thing that is visible (vyaktam) or invisible (avyaktam) in this created world is

pervaded by Narayana with in and outside.

(J) Isavasya Upanishad: The Universe is pervaded by Iswara (God), who is both with in and externally. He is the moving (chith) and non-moving (achith). He is near and far.

(K) Excerpts from The Bhagavad Gita: “I am also that which is the seed of all beings, Oh Arjuna! Nothing that moves or does not move, exists without Me” (10.39). “I stand sustaining this whole universe with a fragment of my Power” (10.42); “I am the upholder of all beings and yet I am not in them. My will alone causes their existence” (9.5). “I am the Father, Mother, Creator and the grandfather of the Universe...I am the seat of origin and dissolution, the base for the goal, the supporter and the Lord, the witness, the abode, the refuge and friend. I am the seat of origin and dissolution, the base for preservation and the imperishable seed” (9.17 and 18).

(L) Siva Agama Text on the Nataraja doctrine: At the front entrance of CERN in Switzerland stands a statue of Nataraja, the king of dance to remind us about the intricate balance between the forces of Creation and destruction of the Universe. He stands inside a ring of fire (the Manifest Universe) holding Fire in one of His four hands. Here, the Fire stands as the symbol of annihilation at the end of each cycle of Creation. This symbolizes the forces of destruction. On the other hand, he has a double sided damaruka (drum) creating the sounds as pulses of Time to summon up new creations. This recognizes Sound as the First element of creation in a rapidly unfolding Universe. There is a rhythm to it. It has been pointed out Time is considered Cyclical in India compared to being treated as linear in the West.

One of Nataraja’s hand presents the gesture of grace (abhayam)/ sustenance. In the Saiva siddhantam, the uplifted leg refers to the gesture that liberates souls from bondage. With another leg, Nataraja is stepping on a dwarf, who symbolizes ignorance. The interplay of Creation, protection and dissolution is thus captured in the image of Lord Nataraja.

The plaque next to Nataraja’s statue at CERN says: “Hundreds of years ago, the Indian artists created the visual images of dancing Shivas in a beautiful series of bronzes. In our time, physicists have used the most advanced technology to portray the pattern of the cosmic dance. The metaphor of the Cosmic dance thus unifies ancient mythology, religious art and modern Physics”. It has been suggested by great Scientists from Albert Einstein to Robert Oppenheimer that there is a kinship between Vedanta and Modern Science. May that kinship continue to grow and yield rich returns in the times to come!

dAsan

Oppiliappan Koil V Sadagopan

श्रीः

पुरुषसूक्तम्

purusha sUktam



Introduction

Dear VedAbhimAnis:

We will cover the write up on Purusha sUktam to raise much needed funds for the renovation of the historical and sacred hundred Pillar Sri BhAshya pravacana MaNDapam built at Upper Ahobilam for SrImat Adi vaN SaThakopa jlyar by the local king, Sri Mukunda Raaya. He was the same king, who completed earlier the construction of the beautiful 100 Pillar MaNDapam at Kaancl for Lord VaradarAjan and Sri Perumdevi tAyAr.

The write up about the new kaimkaryam at Upper Ahobilam is available to you at <http://www.ahobilasri.org>. Many photos of the historic building and the history of the 100 stone pillar MaNDapam and future plans for use after renovation are covered in that hyperlink. Please enjoy the history of things that happened there some six hundred years ago, when Adi vaN SaThakopa jlyar was initiated in to sanyAsa ASramam by Lord Narasimhan Himself.

As sishyAs and abhimAnis of Sri Ahobila MaTham, please take part in this once in life time AcArya kaimkarayam. Please let aDiyEn know of your interest to participate by sending email to yennappan@computer.net

Among the two attachments, one has the original Tamil Text of u.vE. Sri mElmA Narasimha tAtAcAr svAmi in Tamil, which appeared many years ago in the first issue of Veda samskrta VidyAlayam journal. The second attachment is a high fidelity translation of the Tamil Text of Mel Maa SwAmi by SrImati KalyANi KrshNamAcAri. The essence of Purusha sUktam and the commentary on the various Sri VaishNavite tattvams that it covers are brought to bear by Mel Maa SwAmi.

Purusha sUktam is recognized for its coverage of the Purushottama tattvam. It is found in all the four Vedams with some slight variations. It is considered as the essence of all the Vedams and VedAngams (Srutis):

idam purushasUktam hi sarva vedeshu paThyate, athaH SrutibhyaH sarvApyo phalavat samudIritam

Purusha sUktam is studied in all the four vedAs and is recognized as the sAram of all Srutis.

Purusha sUktam is found in the ancient Rg Vedam (10.90) with sixteen mantrams. Next follows, Sukla Yajur Veda Vaajasaneya samhita (31.1.16). In KrshNa Yajur Vedam's taittiriya ArANYakam we come across it in 3.12-13. In sAma Vedam, it is at 4.3 and in the atharvaNa Vedam, we find it at 19.6.3. SrImAn KrshNa tatAchAr of Bangaluru has released an e-book in our Sundarasimham series (73rd e-book reachable through <http://www.sadagopan.org>). It has English and Kannada texts of Purusha sUktam as found in all the four

Vedas. The web site <http://www.vedchant.com> is a wonderful web site, which has audio recordings of all the four VedAs. One can hear from these CD-s the recitation of Purusha sUktam from all the four VedAs.

Purusha sUktam or the Hymn of the Cosmic Man and it is also known as the Creation Hymn. The Purushan of Purusha sUktam is none other than Sriman NaarAyaNan. The 16th mantram of Purusha sUktam declares proudly:

vedAhametam purusham mahAntam

I have realized this Supreme Purushan. I know Him. The declaration is like Sage ViSvAmitrA's pronouncement in the sabhA of King daSarathA:

aham vedmi mahAtmAnam rAmam satya parAkramam

The mantra drashT rshi of this mantram (nArAyaNa rshi) declares through his dhyAna anubhavam:

etam purusham virAjam mahAntam – Adityavat prakASamAnam vedAham jAnAmi

Knowing Him thus, we will be liberated in this very life. There is no other path to moksham other than this (nAnyAH panthA ayanAya vidyate) declares the 17th Purusha sUkta mantram convincingly. It says:

yathA virAD purushoham iti sAkshAtkaroti | tadAnIm vartamAna dehasyatatsvarUpatvAbhAvAt tan maraNenAyampAsako na mriyate |

na hi karma sahasrairapi amrtatvam sampAdayitum sakyate |

As sishyAs and abhimAnis of Srl Ahobila Matham, Please take part in this once in lifetime AchArya Kaimkarayam. Please let adiyEn know of your interest to participate by sending email to yennappan@computer.net.



श्रीः

purusha sUkta mantrams and comments



Purusha sUktam - Saanti pATHam

ओं तच्छं योरावृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये । दैवीस्वस्तिरस्तु नः । स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजम् । शं नो अस्तु द्विपदे । शं चतुष्पदे । ॐ शान्तिः शान्तिः शान्तिः ॥

om taccham yorAvrNImahe | gAtum yaj~nAya | gAtum yaj~napataye |

daivIsvastirastu naH | svastirmAnushebhyaH | Urdhvam jigAtu bhesajam |

Sam no astu dvipade | Sam catushpade | om SAntiH SAntiH SAntiH ||

Word by word meaning:

tat SamyoH AvrNImahe - We seek with ardor that auspicious act that provides peace and tranquility to the samsArIc afflictions of today and for the future days. SaayaNar interprets **AvrNeemahe** as a prayer (prArthayAmahe).

gAtum yaj~nAya - We seek the growth of this yaj~nam and progression in an auspicious way (gati).

svasti mAnushebhyaH | SamyoH AvrNImahe - We seek with ardor that auspicious act that provides peace and tranquility to the samsArIc afflictions of today and for the future days.

yaj~napataye gAtum (AvrNImahe) - We seek what is auspicious for the YajamAnan (kartA), what will be auspicious. We seek phala prApti (fruition) for the yaj~nam that the yajamAnan performs.

naH daivIH svasti astu - May the anugrahams of the Gods be with us!

mAnushebhyaH svasti: astu - Let there be auspiciousness for the Mankind!

bhesajam Urdhvam jigAtu - May the plant and creepers, who are like life giving medicine, grow upwards in a healthy manner!

dvipade naH Sam astu - May mangaLam come our way from the living entities with two feet!

catushpade Sam astu - May there be mangaLam among the four-footed animals!

SAntiH SAntiH SAntiH - May the three kinds of Peace and Tranquility prevail!

The prayer of ancient seers is to stay in a world free from sufferings of many kinds to focus on upAsanA on the Brahman. Gaining kinship with nature and fellow human beings is a vital part of their prayers to gods. They wanted to lead a harmonious life. They wanted freedom from the tApa trayams and the inauspiciousness associated with them in their present and future lives. The three kinds of tApam are:

(1) AdhyAtmikam (2) Adhibhaudikam and (3) Adhidaivikam.

AdhyAtmika tApam are sufferings experienced by the sthUla (gross) and sUkshma (subtle) SarIrams. Sufferings caused by hunger, thirst, desire, anger, doubt and confusion are some of the kinds linked to the first variety of tApam.

Adhibhaudika tApam is caused by sufferings from attacks by wild animals, pests and wars.

Adhidaivika tApam is caused by supernatural forces over which humans have no control. Sufferings caused by natural disasters (earth quake, typhoons, landslides and tsunami) belong to this category of tApams.

They identified "Sam" as the tranquil state free from the acquired rogams (physical and mental diseases) and recognized "Sam" as the destroyer of the sorrows arising from the three kinds of samsArIc afflictions (tApam trayam). SaayaNa describes "Sam" in his bhAshyam as:

prAptAnAm rogAdInAm upaSamana karaNam, AgmInAm rogAdInAm viyoga (death) kAraNam

Most of the upanishats start with a SAnTi pATHam. For instance, kaThopanishat and muNDaka upanishat start with the SAnTi pATHam of "bhadram karNebhiH SrNAyAmaH". taittiriyaopanishat starts with the SAnTi pATHam (upakrama SAnTi) of "Sam no mitraH Sam varuNaH" and concludes with another SAnTi pATHam - "saha nA-vavatu, saha nau bhunaktu mA vidvishAvahai, om SAnTiH SAnTiH SAnTiH". In between it has an upasamhAra SAnTi pATHam at the end of SikshAvallI, which is a variation of the SAnTi pATHam at the beginning of SikshAvallI. The prayers are for the confluence of auspicious factors leading up to universal harmony, peace and tranquility.

The prayer for unity of minds to create healthy and powerful organizations for prosperity of all and to promote universal brotherhood feeling and for the reign of righteousness is offered at the very end of Rg Vedam (X.191.2):

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्

sam gacchatvam sam vadatvam sam vo manmmsi jAnatAm

The sangA concept of Buddhism arose from this ancient Veda mantram.



pUrvAnvAkam of purusha sUktam

mantram 1

हरिः ओं ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वा । अत्यतिष्ठदशाङ्गुलम् ॥ १ ॥

hari: om |

sahasraSirshA purushaH sahasrAkshaH sahasrapAt |

sa bhUmim viSvato vrtvA | atyatishThat daSAngulam || 1 ||

Word by word Meaning:

sahasra-SirshAH - Parama purushar has thousands of Heads.

sahsrAkashaH - Parama Purushar has thousands of Eyes.

sahasrapAt - He has thousands of Feet.

saH bhUmim viSvata: vrtvA - He pervades (vrtvA) the Earth (bhUmi) everywhere (viSvato) and

daSAngulam atyatishThat - He manifests and stands as One who is beyond the arithmetic of calculating with ten fingers.

Comments:

sahasra SirshAH purushaH - The MahA Purushan is visualized by Arjuna in the form of ViSvarUpa darSanam described in Srlmat Bhagavad GitA in the 16th Slokam of the 11th chapter:

अनेकबाहूदरवक्रनेत्रं

पश्यामि त्वां सरवतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥

aneka-bAhu udara-vaktra-netram

paSyAmi tvAm saravato-anantarUpam |

nAntam na madhyam na punas-tavAdim

paSyAmi viSveSvara viSvarUpa ||

Oh Lord of the Universe! Oh Thou who art of the Universal Form! "With manifold arms, stomachs, mouths

and eyes, I Behold Your infinite form on all sides. I see no end, no middle nor the beginning too of You!"

Arjuna goes on to say:

सनातनस्त्वं पुरुषो मतो मे sanAtanastvam purusho mato me

I know You are the Supreme Person, who is everlasting.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः

dyAvA-prthivyoridamantaram hi vyAptam tvayaikena diSaSca sarvAH

describes Arjuna now.

The frightened Arjuna says here:

"Oh MahAtman! You alone have pervaded the interspace between heaven and earth, and all the quarters".

sahasra-SrshA purusha - SaayaNa bhAshyam explains the tattvam behind this VirAD Purushan:

sarva prANi-samashTi-rUpo-brahmANDa-deho-virADAkhyo yaH

purushaH so'ayam sahasra SrshAH daSAngulam ityupalakshaNam,

brahmANDat-bahirapi sarvato vyApya avastitaH ityarthAH

atyatishtaThat daSAngulam - A passage from Padma PurANam is cited here to remind us that this VirAD Purushan is beyond the rules of counting taught to us by the arithmetics.

daSa-damSnAnantayoH akhila koTi yojanayoH, prapancat-Urdhvam ananta yojanAn atItya atitishThatyuktam bhavati | yojanAnAm anantvAt daSAngulam idam vidhuH |

The immensity of this Universal Form of the Supreme Purushan is indicated here as being under the control of any ordinary counting methods.

purushaH - Who is this Purushan? He is the one inside the SarIram (body) known as puram is one explanation. This Purushan appears in two forms (mahatvena, aNutvena), immense form and minute forms. In Purusha sUktam, the immense form is celebrated (aNutvena mahatvena dviTA tishThati keSavaH, atra paurusha sUktena tanmahatvam prapancitam). In the chAndogyam's dahara vidyA section, the aNutvam of the Lord is addressed. The ViraD Purushan beyond all changes is saluted by the Vedams:

"On Him the worlds do rest; and no one goes beyond Him (kaushitika Upanishat: V.8).

SrI bhAshyam 4.4.19 (vikAravarti ca tathA hi sthitimAha) salutes this Supreme Brahman, who is changeless, who is opposed to all evel and is the only abode of all auspicious attributes and is Bliss Absolute.

In the 15th chapter of Srlmad Bhagavat GitA, GeetAcAryan Himself reveals the identity of the Supreme Purushan (Purushottaman):

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

uttamaH purushastvanyaH paramAtmetyudAhrtaH |

yo lokatrayamAviSya bibhartavyaya ISvaraH ||

--- GitA 15.17

Meaning:

There is the Supreme Person other than these (kshara and akshara - bound and liberated Self). He is named the Supreme Self (Permanent) in all the VedAs. He, who, as the Immutable One and Lord (ISvaran), entering the threefold world, supports it. "mAdhva bhAshyam of brahmasUtrams" salutes this Purushottaman as: "pUraNAt sadanAcchiva tato'sau purushottamaH". 'sadanam' means here a place of residence.

VishNu sahasra nAmam salutes this Purushottaman (24th nAmA) as "avikArAya SuddhAya" (Changeless and Pure), "paraH parANAm paramaH" (The Supreme, the greatest among the Great).

The etymological definition for the word "purushA" from ashTAdyAyl is "puru bahu sanoti". "puru" means plenty, and "sanoti", the verb signifies the act of giving. He is the grantor of all Bliss and His attributes and vaibhavam are beyond the range of words and minds.

We will cover the second mantram next.

In the first mantram, it was stated that the ParamAtmA, the Supreme Purushan pervades everywhere and He is beyond the Mathematical rules of counting on ten fingers.

mantram 2:

पुरुष एवेदं सर्वम् । यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्थेशानः । यदन्नेनातिरोहति ॥ २ ॥

purusha evedagum sarvam | yat bhutam yacca bhavyam |

utAmrtatvasyeSAnaH | yadannenAtirohati || 2 ||

Word by word meaning:

yat bhUtam - What was there before

yaccha bhavyam - whatever that is going to appear in the future

idam - whatever is seen currently

sarvam purusha eva ca - All of these are indeed this Parama Purushan!

uta - further,

amrtatvasya - For the state of being eternal, for being in a state of not encountering death ever,

ISAnaH - He, the Parama Purushan is indeed the Lord of that immortal state.

yat annena atirohati (saH purusha eva) - That which manifests itself from behind in this annamaya prapancam is also the same Parama Purushan!

Comments:

“amrtatvasya” - Here, the word 'amrtam' refers to moksham. The learned ones comprehend amrtam as the everlasting, deathless state of existence (mokshe nitye amrte daive klrtitam tvamrtam budaiH). 'amrtatvam' is linked to 'devatvam'.

annena - prANinAm bhogyenAnnena - In this world that is filled with delectable annam (annamaya prapancam)

(yadannena) atirohati - Sruti states:

annAt bhUtAni jAyante

Out of annam are born the bhUtams (beings). The kArya prapancam grows beyond the kAraNam through the annam says Sri RanganAtha Muni.

SaayaNar says in this context:

“bhogyAnnena svakIya kAraNAvastAm atikramya paridrSyamAnAm jagadavastAm prApnoti”

mantram 3:

एतावानस्य महिमा । अतो ज्यायाँश्च पूरुषः ।

पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि ॥ ३ ॥

etAvAnasya mahimA | ato jyAyAgumSca pUrushaH |

pAdo'sya viSvA bhUtAni | tripAdasyAmrtam divi || 3 ||

Word by word meaning:

etAvAn - whatever is seen here,

asya mahimA - all are His mahAtmyam/Vaibhavam.

ataH purushaSca jyAyAn - Beyond all that is seen, the Purushan is much more.

viSvA bhUtAni asya pAdaH - whatever in this world that has been created is one fourth of this Parama Purushan (i.e.), the nAma rUpa prapancam is one fourth in dimension.

asya tripAd amrtam divi - The three fourth of this Parama Purushan's wealth (vibhUti) stays immortal and changeless in His Supreme abode. The three parts (pAdams) referred to here are sat (सत्), cit (चित्) and Ananadam (sacchidAnanda mayam). sat is comprehended by all. cit is grasped by the viveki alone and Anandam is experienced only by the yogi, who is fully awake and has pUrNa bodham (knowledge, perception).

The passage in the adhyAtma kANDam of Satapata brAhmaNam salutes the vaibhavam and mystery of this Parama Purushan by reconciling the mutually contradictory attributes and displays agaDita gaTanA

sAmarthyam (reference is to swAmi NammAzhvAr's pAsurams on TiruviNNagarappan). He stays both as the gigantic one as well as the atomic sized one in vyApti (yatA ayam nArAyaNAkhyAH purusho mahAn bhavati, tadAnImevANur bhavati); He pervades everywhere as well as limits Himself to a finite, small place/hrdayAkASam (yatAyam vyApto bhavati tadaiva prAdeSiko bhavati); He occupies the Supreme abode just as He occupies this earth (yadaiva bhUmau tadaiva parame vyomni bhavati); He stays singular and at the same time remains as many (yadAyam eko bhavati, tadAnImeva aneko bhavati); He stays as prakrti made up of panca bhUtams and at the same time displays His state of not being bound by prakrti (yadaiva prAkrti bhavati, tadaiva aprAkrti bhavati); He gets separated from the prapancam while staying united with it (yatA prapancAt bhinno bhavati, tadaiva abhinno bhavati); He stays bound while also staying liberated (yadaiva bandhako bhavati, tadaiva mokshako bhavati); whatever that is of dual and opposing in nature, all of these are completely absorbed in Him (tasmAt yAni viruddha-svabhAvAni, tAni sarvANi tadAnImeva tasmin lInAni bhavati). Therefore, He is beyond calibration as of this kind or the other and is beyond comprehension, description or meditation (tasmAt ayamIdrSa iti durj~nAno, durvacano, durdhyAnaH). From this we conclude that His superiority/primacy is beyond one's speech and mind (tasmAdasya jyaishTyam vAngmanasAgocaram).

In the first mantram, it was stated that the ParamAtmA, the Supreme Purushan pervades everywhere and He is beyond the mathematical rules of counting on ten fingers. In the second mantram, it was revealed that all that was seen in the past and those seen now and the ones to be seen in the future are all this eternal Parama Purushan. The annamaya paryAya of taittiriya samhita's Anandavalli passage overlays this insight on the first mantram and extends it to the second mantram. The appropriate passage from Anandavalli section is:

स वा एष पुरुषोऽन्नरसमयः । अयमात्मा अन्नाद्धै प्रजाः प्रजायन्ते अन्नं हि भूतानां ज्येष्ठम्
अन्नाद्भूतानि जायन्ते.... जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ।

sa vA esha prusho'nnarasamayaH | ayamAtmA annAdvai prajAH prajAyante annagum hi bhUtAnAm jyeshTham annAdbhUtAni jAyante ... jAtAnyannena vardhante | adyate'tti ca bhUtAni | tasmAdannam taducyata iti |

Meaning according to Dr. NSA swAmi:

That body, such as it is, is the product of the essence of Food -- This is the Self (chief Part) -- All people that are on earth are born from food -- that food is verily the greatest of all creatures -- Beings are born of Food -- Those that are born grow by Food. It is eaten and it eats the creatures. Therefore it is called Food.

The second Purusha sUkta mantram instructs us:

purusha evedam sarvam – utA amrutatvasya lSAnaH, yat annena atirohati -in this context celebrating annamaya Purushan.

In the third mantram, the distinctions between nAma rUpa prapancam and the rest of the three fourths of the brahma svarUpam are pointed out.

Saayana's commentary is:

“tripAd svarUpam amrtam, vinASa rahitam, sat, divi-dyotamAnAtmake svaprakASa-rUpe'vatishThate, jagaditam brahma svarUpApekSayA –atyalpam iti vivakshitayA pAdatvopanyAsaH”

The fourth mantram celebrates this Parama Purushan pervading the region above Prapancam and His reoccurrence in the Prapancam as His one fourth form. In the fifth mantram, the creation of every thing from from BrahmANDam, Brahmaa, BhUmi and the jIva rASis from that virAD Purushan are covered.

mantram 4:

त्रिपादूर्ध्व उदैत्पुरुषः । पादोऽस्येहाऽऽभवात्पुनः ।

ततो विश्वङ्ख्यक्रामत् । साशनानशने अभि ॥ ४ ॥

tripAdUrdhva udait purushaH | pAdo'syehAbhavAt punaH |

tato vishvang vyakrAmat | sASanAnaSane abhi || 4 ||

Word by word meaning:

tripAd purushaH - the Parama purushan of the three fourth dimension

urdhvaH udait - He shines above the (nAma rUpa) prapancam

asya pAdaH - His one fourth portion

iha punaH abhavAt (abhavat) - manifests in this prapancam again and again.

tataH - from that

sASana-anaSena (vishvak abhi vyakrAmat) - it manifests outwardly in all sentient that live by eating food and the insentient that do not need annam for their sustenance.

vishvak abhi vyakrAmat - in all the sentient and the insentient of the nAma rUpa prapancam, it manifests externally.

Comments:

pAdo-asyehAbhavAt punaH - GitA Slokam 10.42 describes this VirAD purushan bearing and sustaining this nAma rUpa prapancam with a small portion of His yoga sakti -

विष्टाभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्

vishTABhyAhamidam krtsnam ekAmSena sthito jagat

Bhagavat RaamAnuja comments on this GitA Slokam this way based on the VishNu PurANa Vacanam (1.9.53 -

यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता yasyAyutAyutAmSAmSe viSvaSaktiriyam sthita):

इदं चिदचिदात्मकं कृत्स्नं जगत् कार्यावस्थं कारणावस्थं स्थूलं च सूक्ष्मं च स्वरूपसद्भावे स्थितौ प्रवृत्तिभेदे च यथा

मत्संकल्पं न अतिवर्तेत तथा मम महिम्नः अयुतांशेन विष्टभ्य अहम् अवस्थितः ।

idam cidacidAtmakam krtsnam jagat kAryAvastham kAraNAvastham sthUlam ca sUkshmam ca svarUpasadbhAve sthitaU pravrTtibhede ca yathA matsankalpam na ativarteta tathA mama mahimnaH

Meaning:

I sustain this universe with an infinitesimal fraction of My power – this universe consisting of sentient and insentient entities, whether in effect or causal condition, whether gross or subtle – in such a manner that it does not violate My will in preserving its proper form, existence and various activities.

pancadaSI is authored by the advaitic Scholar VidyAraNya tirthar of Sringeri and he was a contemporary of swAmi Desikan. He comments on "pAdo'syehAbhavAtpunaH" in pancadaSI 2.55:

pAdo'sya sarvA bhUtAni tripAdasti svayamprabhaH, ityekadeSa vrttitvam mAyayA vadati SrtiH

Leaving discussions on mAyA aside, the passage means:

For the ParamAtmA, all the entities of the Prapancam are one part and the rest of the three parts are self-luminous indicating the uniqueness of "mAyA." The important point here is the one fourth, three fourth division and not so much about the uniqueness of mAyA.

Commentators have referred to the distribution of the Sakti of Parama Purushan as one third in the Prapancam and the three fourth in the region above this prapancam using a cAndogya upanishat passage. The upadeSam is through the four kinds of vAk (speech) and how it originates inside and moves up inside and is heard ultimately outside the body. Speech is recognized as made up of four parts: 1) parA, 2) paSyantI, 3) madhyamA and 4) vaikari

In the mUIAdhAra cakram, vAk originates and it rises as paSyantI in svAdishTAna cakram; at the anAhata cakram at the chest level, it climbs up further as madhyamA vAk and at the viSuddhi cakram, it comes out to be heard as vaikari vAk. While the three divisions of vAk are hidden inside the body (trINi padA nihitA guhAsu), the last (one fourth part) alone is heard as external speech. Thus one fourth of the Sakti of the Supreme Purushan is seen as the nAma rUpa prapancam.

Sri RanganAtha Muni eloquently comments on the passage "tripAUrdhva udaitpurusha" in his BhAshyam:

"esha tripAdaH purusham UrdhvaH prakrti maNDalAdUrdhvam udait udagacchat; tameva tripAdam purusham durj~nAna-sakala-ceshTAmacintya-vibhavodatim-ananta Saktim-sarveSvaram-adhyanta SUNyam-vrtti-kshaya-vivarjita vigraham svAdhIna nikhila ceshTam-jagadudaya vibhava laya IIIA vilAsinam svAtmArAmam sva-trptam jyotirmayam aprameyam sarva pramANAgocaram Sesha-jagadeka kAraNam vAngmanasAdeta vaibhavam stotum aSaktA: srtayaH - "tvameva tvAm vettayo'si so'si, ko attA veda ka iha pravocat, so anga veda yati vA na veda" ityAti vadanti".

Meaning of the above passage:

This "three fourths Purushan" resides above prakrti maNDalam. He is the performer of many incredible deeds. He is an ocean of Vaibhavam/glories that could not be comprehended. He has immeasurable powers. He is the Lord of all. He is full of Bliss. He is knower of every thing (sarvaj~nan). He is the friend/anukuLan for all. He is the foundation/AdhAram for all. He has no beginning or end. He has a body that has no vikArAm (growth or diminution). He is the controller/niyantA of all acts. He is in charge of creation, sustenance and dissolution of the nAma rUpa prapancam. He is contented in Himself and is blissful (svAtmArAmam-svatrptam). He is of the form of jyoti. He is immeasurable (aprimeyam). He cannot be reached by all pramANams since He is beyond them (sarva pramAna agocaran). He is the sole cause of the universe without any claimants for that title (jagadeka kAraNan). He has the glory of not being reached by mind and speech.

Oh tripAd purushA! How can anyone think that they can describe you being this way or that way? You alone know clearly Your attribute. Srutis express their incapability and give up and wonder whether even He knows the vastness of His guNAdiSayams”.

mantram 5:

तस्माद्विराडजायत । विराजो अधि पूरुषः ।

स जातो अत्यरिच्यत । पश्चाद्भूमिमथो पुरः ॥ ५ ॥

tasmAdvirADajAyata | virAjo adhi pUrushaH |

sa jAto atyaricyata | paScAdbhUmimatho pura || 5 ||

Word by word meaning:

tasmAt - from that Adi Purushan

virAD ajAyata - the uniquely resplendent brahmANDam arose.

virAjo adhi purusha: jAtA - Seeking the support and protection (ASrayaNam) of that brahmANDam, the abhimAna Purushan with the name of BrahmA manifested from there.

paSchAt saH bhUmim - After that, BrahmA created this earth (bhUmi)

athaH puraH - thereafter, he created SarIram for the jlva rAsis (sentient).

Comments:

SaayaNar’s definition of 'virAD' is: “vivitam rAjante vastUn iti virAD”.

It is that, where all the different entities are shining with unique splendour. He is “the first progeny of Brahman”, the Supreme Purushan.

SaayaNar continues:

“tasmAt adhi purushAt virADajAyata brahmANDa deha utpannaH”. From that primordial Purushan, virAD with a gigantic form (body) manifested.

“paScAt purataSca sarvatra atipravrtta kAyo'bhavat”. In front, behind and everywhere this VirAD purushan spread with a gigantic body.

“yo'yam sarva-vedAnta vedyaH paramAtmA sa eva svaklyayA mAyayA deham brahmANDam srshTvA tatra jlvarUpeNa praviSya virAD brahmANDAbhimAnI devatAtmA jlvo abhavat”.

This ParamAtmA known by the Vedams and Upanishats created through His own mAyA, a super-gigantic body and entered in to it as a jlvan, which became the abhimAni of the brahmANDa deham shining in splendour.

sa jAto atyaricyata - Thus manifested BrahmA seeking the VirAD purushan as his ASrayaNam (protection and succour) created bhUmi and then bodies to the sentient and created the nAma rUpa prapancam.

SaayaNar comments on “sa jAto atyaricyata” this way: “virAD vyatirikto deva-tiryang-manushyAdi rUpobhUt”. BrahmA created the devAs, animals and humans from that VirAD SarIram.

paScAt bhUmimatho puraH - First was the creation of the bhUmi. After that the devAs, animals and humans with SarIrams (puraH) were created by Brahman. "puraH SarIram" is the one characterized by the even dhAtus.

mantrams 6:

यत्पुरुषेण हविषा । देवा यज्ञमतन्वत ।

वसन्तो अस्यासीदाज्यम् । ग्रीष्म इध्मश्शरद्धविः ॥ ६ ॥

yatpurusheNa havishA | devA yaj~namatanvata |

vasanto asyAsIdAjyam | grIshma idhmaH SaraddhaviH || 6 ||

Introduction to mantram 6 from Purusha sUkta samhitai in Saakalya BrAhmaNam:

VirAD Purushan with a gigantic form stayed inert now (atiprvrttakAyaH san purushas tUshNImAsa).

aniruddha nArAyaNan questioned this VirAD Purushan: Oh BrahmA! why are you actionless (brahman! kim tUshNIm bhAvasIti)?

BrahmA answered: It is because of my aj~nAnam (nescience).

aniruddha nArAyaNan responded:

Please perform a yaj~nam for the purpose of Creation (brahman! srshTartham kancana yaj~nam kuru). By performing that yaj~nam, You will develop the power to create all sentient (tathaH sarvabhUtAni srshTum samartho bhavishyasi). In that Cosmic yaj~nam, make Your indriya devatAs, the priests, transform your SarIram as the offering (havis) and meditate on Me as the enjoyer of that havis, place your mind in Me and enter in to Me, who is in the form of Agni (tatra yaj~ne tavendriyAni devAn rtvijaH krtvA, tvadIyam ca kale param haviH krtvA, mAma ca havirbhujam dhyAtvA, manmanA bhUtvA, mayyagnau niveSaya). Once you come in to contact with My limbs, Your body in the form of the koSams will expand and become gigantic (madhanga-sparSamAtreNa, jagat koSa bhutas-tvat kAyo bruhmishyate). From that giant body will arise sentient beings/PrANi vargams of every kind as in the previous act of creation by You and You will become the Creator again (tasmAt bhUtAni prANi jAtAni yatA puram nirmAya srshTA bhavishyasi). One who comprehends the subtlety of this srshTi yAgam becomes liberated even in this life/janmam.

Word by word meaning of the sixth mantram:

purusheNa - With the havis embodied by VirAD purushan and Him serving as the yaj~na paSu (caturmukhAkhyena paSu havishA)

devAH - devAs staying as the indriyams of the VirAD Purushan performed the yaj~nam (devAH sAdhyAkhyAH tadindriyAni vA dhyAnamayam yaj~nam atanvata)

havishA yat (yaj~nam) atanvata - With that havis, the devAs performed this mAnasa yaj~nam

(tasya yaj~nasya) vasantaH Ajyam AsIt - For that yaj~nam, the vasanta rutu became the Ajyam (ghee)

(tasya yaj~nasya) grIshmaH idhma AsIt - the summer (grIshma) rtu became the samidh (sacrificial twigs)

(tasya yaj~nasya) Sarad haviH AsIt - the autumn (Sarad) kAlam became the offering (havis).

SaayaNar describes this mAnasa yaj~nam done by the devAs this way:

yat-purusheNa havishA-bAhya dravyasyApayanishpannatena havirantarA sambhavAt purusha svarUpameva manasA havishtvena sankalpya tena purushAkhyena havishA yat yadA mAnasam yaj~nm akurvaka

Padma purANa vacanam provides context to this mantram:

During the winter season, the grass is shriveled / burnt down and during the spring, the grass is green and healthy. The cows graze the grass during the spring and yield lot of milk. During the summer, the sages assemble palaSa samidhs and are ready for performing year long satra yAgams.

mantram 7:

सप्तास्यासन्परिधयः । त्रिः सप्त समिधः कृताः ।

देवा यद्यज्ञं तन्वानाः । अबध्नन्पुरुषं पशुम् ॥ ७ ॥

saptAsyAsan paridhayaH | trissapta samidhaH krtAH |

devA yadyaj~nam tanvAnAH | abaghnan purusham paSum || 7 ||

Word by word meaning:

saptAsyAsan paridhayaH - For this srshTi yaj~nam, the seven chandas like Gaayatri serve as paridhayaH. Because they are placed around the agni, they are named 'paridhi-s'. The Satapata BrahmaNam describes what these seven paridhis are:

There are three in utara vedhi; three more are around the AhavanlyAgni. Adityan is the seventh paridhi. In MaitrAyaNi upanishat, the seven paridhi-s are: 1) prthvi, 2) appu, 3) teyu, 4) vAyu, 5) AkASam, 6) ahankAram, and 7) buddhi

triH sapta - The twenty one samidhs are identified in Paingi BrahmaNam as panca bhUtams, five tanmAtrais, five j~nAnedriyams, five karmendriyams and antaH karaNam (4x5+1=21).

devAH (yadyaj~nam tanvAnaH) - The devAs performed the yaj~nam. The devAs referred to here are those in Srl VaikuNTham. The other name for this group of devAs residing in Srl VaikuNTham is 'sAdhyA-s'. Srl RanganAtha Muni identifies another class of devAs, who reside at svargam. sAdhyAs alone are referred to in this mantram by the deva padam.

abaghnan purusham paSum - during the process of performing the yaj~nam, the devAs tied up the Purushan described as BrahmA as the homa PaSu.

mantram 8:

तं यज्ञं बर्हिषि प्रौक्षन् । पुरुषं जातमग्रतः ।

तेन देवा अयजन्त । साध्या ऋषयश्च ये ॥ ८ ॥

tam yaj~nam barhishi praukshan | purusham jAtamagrataH |

tena devA ayajanta | sAdhyA rshayaSca ye || 8 ||

Word by word meaning:

agrataH jAtam - of the One that was first born

tam purusham - that Purushan, who was appropriate for this srshTi yaj~nam (mAnasa yaj~nam)

barhishiH praukshan - the rtviks sprinkled that Purushan with sacred water to consecrate him

tena sAdhyAH devAH rshayaH ye ayajanta - by that act of prokshaNam, the sAdhyAs from Sri VaikuNTham, the devAs from svargam and the sages performed the srshTi yaj~nam. The sAdhyAs, the devAs and the mantra drashTA rshis have srshTi-sAdhana योग्यता (qualifications). After prokshaNa samskAram, the yaj~na was conducted with paSu as havis in that yaj~nam. This yaj~nam is called the sarvahut yaj~nam and the next two mantrams focus on additional details of the sarvahut yaj~nam done for cosmic srshTi.

mantram 9:

तस्माद्यज्ञात्सर्वहुतः । संभृतं पृषदाज्यम् ।

पशूँस्ताँ श्चक्रे वायव्यान् । आरण्यान्ग्राम्याश्च ये ॥ ९ ॥

tasmAt yaj~nAt sarvahutaH | sambhrtam prshadAjyam |

paSugumstAgum cakre vAyavyAn | AraNyAn grAmyAmSca ye || 9 ||

Word by word meanings and comments:

sarvahutaH tasmAt yaj~nAt prshadAjyam sambhrtam - From that sarvahut yaj~nam, arose curd with ghee .

tAn paSUN, vAyavyAn, AraNyAan ye grAmyASca, cakre - then, BrahmA created the animals (paSUN), which are fit for the yaj~nam. He created the birds that move in the air (vAyavyAn). He created the animals that live in the forests (AraNyAn). He created also the animals that roam in the villages (grAmyASca ye).

srshTi yaj~na prakAram is described here. Here, the word 'yaj~nam' refers to the havis that is offered in the yaj~nam. 'barhis' is the term used to refer to prakrti. According to Sri RanganAtha Muni, Yoga Ratnam states that VirAD, barhis and prakrti have the same meaning. The sAdhya devAs place the first born yAga paSu on the prakrti piTham named 'barhis' and perform prokshaNa samskArams. After that, they used the Purusha paSu as havis and performed the dhyAna yaj~nam. The homam was done in the aniruddha nArAyaNa agni. srshTi yaj~na prakAram is thus outlined.

Sri Ranganatha Muni continues commenting on 'sambhrtam prshadAjyam'. The amalgam of curd with ghee used in the homams is generally known as 'prushadAjyam'. What is being referred to here as 'prshadhAjyam' is the "vicitra varNa vlryam" as per Yoga Ratnam text. After the prshadAjyam was assembled, BrahmA created the birds traveling in the air, the lion roaming in the forest and the domesticated cats.

sarvahutaH - SaayaNa bhAshyam comments on this srshTi from the mAnasa yAgam this way:

sarvAtmakaH purushaH asmin yaj~ne hUyate (worshipped). soyam sarvahutas-tAdrSAt pUrvoktAta mAnasAt

yaj~nAt prshadAjyam --dadhiSAjyam ca ityevamAdi bhogya jAtam sampAditam ityarthaH;

vAyavyAn - vAyudevAtAkAn lokaprasiddhAn; AraNyAn paSUn - paSUnAm antarikshadhvArA
vAyudevAtyatvam (vAyavastetyAha vai paSavaH vAyavaH evainAn paridadhAti

mantram 10:

तस्माद्यज्ञात्सर्वहुतः । ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्मात् । यजुस्तस्मादजायत ॥ १० ॥

tasmAt yaj~nAt sarvahutaH | rcaH sAmAni jaj~nire |

chandAgumsi jaj~nire tasmAt | yajustasmAt ajAyata || 10 ||

Word by word Meanings:

sarvahutaH tasmAt yaj~nAt rcaH sAmAni jaj~nire - from that yaj~nam named 'sarvahut', rg Veda mantrams and sAma Veda mantrams arose.

tasmAt chandAgumsi jaj~nire - out of that sarvahut homam, the chandas like Gaayatri manifested.

tasmAt yajuH ajAyata - from that yaj~nam, yajur Vedam came to be.

mantram 11:

तस्मादश्वा अजायन्त । ये के चोभयादतः ।

गावो ह जज्ञिरे तस्मात् । तस्माज्जाता अजावयः ॥ ११ ॥

tasmAtaSvA ajAyanta | ye ke cobhayAdataH |

gAvo ha jaj~nire tasmAt | tasmAjjAtA ajAvayaH || 11 ||

Word for word meanings:

tasmAt aSvA ajAyanta - from that yaj~nam arose horses.

ye ke ca ubhayAdataH jaj~nire - from that Yaj~nam arose animals with one row of teeth and the two (upper and lower) rows of teeth emerged.

gAvaH tasmAt jaj~nire - The cows came out of this yaj~nam.

tasmAt ajAH, AvayaH jAtAH - out of this sarvahut yaj~nam came the goats (ajAH) and sheep (ajAvayaH) veLLADus (ajA) and semmaRiyADus (ajAvayaH) arose from this yaj~nam.

The 12th to 15th mantrams:

यत्पुरुषं व्यदधुः । कतिधा व्यकल्पयन् ।

मुखं किमस्य कौ बाहू । कावूरू पादावुच्येते ॥ १२ ॥

yatpurusham vyadadhuH | katidhA vyakalpayan |

mukham kimasya kau bAhU | kAvUrU pAdAvucyate || 12 ||

ब्राह्मणोऽस्य मुखमासीत् । बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः । पद्भ्यां शूद्रो अजायत ॥ १३ ॥

brahmaNo'sya mukhamAIt | bAhU rAjanyaH krtaH |

UrU tadasya yadvaiSyaH | padbhyAgum SUdro ajAyata || 13 ||

चन्द्रमा मनसो जातः । चक्षोः सूर्यो अजायत ।

मुखादिन्द्रश्चाग्निश्च । प्राणाद्वायुरजायत ॥ १४ ॥

candramA manaso jAtaH | caksho sUryo ajAyata |

mukhAdindraScAgniSca | prANAt vAyurajAyata || 14 ||

नाभ्या आसीदन्तरिक्षम् । शीर्ष्णो द्यौः समवर्तत ।

पद्भ्यां भूमिर्दिशः श्रोत्रात् । तथा लोकां अकल्पयन् ॥ १५ ॥

nAbhya ASIt antariksham | SirshNo dyauH samavartata |

padbhyAm bhUmirdiSa: SrotrAt | tathA lokAgum akalpayan || 15 ||

Introduction and word by word meanings for mantram 12 to 15:

SaayaNa's overall observation on "yatpurusham vyadadhuH" is in the form of question and answer, the creation of BrahmaNAs and others. The BrahmavAdins experience a doubt here:

At what stage (when) did the devAs, who are the prANa rUpam of PrajApati created VirAD Purushan through their sankalpam? (prajApateH praNarUpA devA yat yadA purusham virAD rUpam vyadadhuH? sankalpenotpAtivantaH tadAnIm katidhA gatibhiH prAkArair-vyakalpayat vividham kalpitavantaH, esha sAmAnyA rUpaH praSnaH mukham kimityAdayo viSesha praSnaH").

Word by word meaning of mantram 12

yat - When

yat purusham vyadadhuH? - When did the devAs of the form of prANan created the VirAD Purushan through their sankalpam?

(tat) katidhA vyakalpayan? - at that time, what are the forms in which they created Him (His limbs)?

asya mukham kim ASIt? - What form did the face of this Purushan take?

bAhU kau ucyate? - Who are described as His arms?

UrU pAdau kau ucyate? - Who are His thighs and feet?

Word by word meaning of mantram 13

asya mukham brAhmaNaH AsIt - VirAD Purushan's (His) face became BrahmaNa jAti

bAhU rAjanyaH krtaH - His hands were made to become the Kshatriya jAti

asya UrU yat tat vaiSyA: - His thighs became the VaiSyA jAti

padbhyAm SUDrO ajAyata - From His feet arose the SUDra jAti

Word by word meaning of mantram 14

manasaH -from the mind,

candramA jAtaH - the Moon was born.

cakshoH: sUrya ajAyata - from the eyes arose sUryan.

mukhAt indraH agniSca - from the face were born Indran and Agni.

prANAt vAyuH ajAyata - from the PrANan (life breath), vAyu manifested.

Word by word meaning of mantram 15

nAbhyAH antariksham AsIt - from the navel, interstellar space (antariksham) appeared.

SirshNaH dyau samavartata - from the head, the svarga lokam got established well.

padbhyAm bUmiH - from the feet, the earth arose.

SrotrAt diSaH - from the ears of the VirAD Purushan, the directions came to be.

tathA lokAn akalpayan - In this manner of mere sanklapam, all the nAma rUpa prapancam were created.

mantram 16:

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसस्तु पारे ।

सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते ॥ १६ ॥

vedAhametam purusham mahAntam |

AdityavaraNam tamasastu pAre |

sarvANi rUpANi vicinitya dhIraH |

nAmAni krtvAbhivadan yadAste || 16 ||

Introduction:

vedAhametam - According to SaayaNa, the mantra drashTA, the seer, who visualized this mantram articulates his dhyAna-janita-anubhavam (mantradrashTA svakIyam dhyAnAnubhavam prakaTayati). He

salutes this radiant and gigantic Purushan beyond all guNams and who has the hue of Adityan and states that he knows this Purushan (etam purusham virAjam mahAntam sarvaguNairadikam Aditya varNam, Adityavat prakASamAnam, vedAham jAnAmi, sarvatA anubhavAmI ityartha:). That Purushan exists on the other side of tamas (i.e.), He is Suddha satvamayan (sa ca purushas-tamas pAre aj~nAnAt parastAt vardhate). Without the SAstropadeSam from an AcAryan, the ignorant ones are incapable of experiencing this Purushan (ato guru SAstropadeSa-rahitair-mUDhaiH anubhavitumaSakhya ityarthaH).

tamasastu pAreH dhIraH nAmAni krtvA abhivadan Aste – Sri Ranganatha Muni observes:

By the 'tamas' Sabdam, prakrti is invoked. With his intellect/mind, enjoying the the creation of the nAma rUpa prapancam, this heroic One exists (tamaH Sabdena prakrtirucyate; dhiyA ramamANaH san nAmAni krtvA-abhivadan-yadAste).

Srlmat RaamAyaNam refers to this Parama Purushan, who is Lord Raamacandran at two KaaNDams, once through the word of Sage ViSvAmitrar and next through the words of Mandodari, the wife of RaavaNan:

अहं वेद्मि महात्मानं रामं सत्यपराक्रमम् ।

वसिष्ठोऽपि महातेजो ये चे इमे तपसि स्थिताः ॥

aham vedmi mahAtmAnam rAmam satyaparAkramam |

vasishTho'api mahAtejo ye ce me tapasi sthitAH ||

---Sage ViswAmitrA

तमसः परमो धाता शङ्खचक्रगदाधरः ।

श्रीवत्सवक्षा नित्यश्रीरज्ययः शाश्वतो ध्रुवः ॥

tamasaH paramo dhAtA sankha-cakra gadAdharaH |

SrlvatsavakshA nitya SrlrajayyaH SASvato dhruvaH ||

--- Queen MaNDodhari

Word by word meaning of the mantram:

sarvANi rUpANi vicitya - creating all rUpams (forms/rUpa prapancam)

nAmAni krtvA abhivadan - and providing them names (nAma prapancam), enters in to them and commands them from with in,

yat dhIraH Aste, etam dhIram purusham aham veda - I know that heroic Purushan performing all of the above vyavahArams (abhivadan)

etam dhIram, mahAntam, Aditya varNam tamasastu pAre purusham aham veda - That glorious and heroic Purushan shining like the Adityan and who is beyond the tamo guNam, Him I know.

mantram 17:

धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।

तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते ॥ १७ ॥

dhAtA purastAt yamudAjahAra |

Sakra: pravidvAn pradiSaH catasraH |

tamevam vidvAnAmrta iha bhavati |

nAnyAH panthA ayanAya vidyate || 17 ||

yam dhAtA purastAt udAjahAra - that Purushan, whom at the beginning of creation, caturmukha Brahma recognized as the Supreme Lord (Parama Purushan) and revealed Him as such to all,

pratiSaH catasraH SakraH pravidvAn - of whom and whose Vaibhavam, Indran comprehended fully in all four directions,

tam evam vidvAn, iha amrtaH bhavati - One who understands that Parama Purushan in this manner will become liberated (muktan) in this birth itself,

ayanAya anya: panthA na vidyate - for attaining Moksham, there is no other way. "ayanAya" means amrta / moksha prAptaye.

Comments:

dhAtA purastAt - During the ancient times (pUrvasmin kAle), caturmukha Brahma recognized the One standing before him as the cause for his existence and said:

You are ancient to me; Sir, please do this creation first (pUrvasmin kAle caturmukhaH yamAt manaH kAraNa-bhUtam udAjahAra, "tvam vai pUrvam sama bhUH, tvamidam pUrvam kurushva" iti). Indran, who gained j~nAnam about Parama Purushan from Sage Vaamadevar also celebrated the Parama Purushan as Adi KaaraNam (cakraH vAmadevAdigata parama purusha j~nAna indraSca pravidvAn prakrshTa j~nAnaH yamudAjahAra parama kAraNatvena udAhrdavAn). Thus all the four directions from East onwards celebrated this Parama Purushan as jagat kAraNan; by the dig Sabdam, the lord of these directions are also meant (tathA prstiSaScatasraH prAkATayat caatasro diSaH, atha vA diSaH vidhiSca yamudAjahUH, dig Sabdena digadipatayaH purushAH lakshyante).

amrta iha bhavati - yatA virAD purushohamiti sAkshAt karoti tadAnIm vartamAna dehasya tatsvarUpatva-abhAvAt tan maraNenAyamupAsako na mriyate; na hi karmasahasrairapyamrtavam sampAdayitum Sakyate

ayanam - nigaNDu includes 'ayanam' with mukti (ayanam nilaye marge muktau cApi pragadhyate).

mantram 18

यज्ञेन यज्ञमयजन्त देवाः । तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचन्ते । यत्र पूर्वे साध्याः सन्ति देवाः ॥ १८ ॥

yaj~nena yaj~namayajanta devAH |

tAni dharmANi prathamAnyAsan |

te ha nAkam mahimAnaH sacante |

yatra pUrve sAdhyAH santi deVaH || 18 ||

Introduction:

Srlman AnnA quotes a statement from swAmi VivekAnanda, which provides an inspiring message in the context of tyAgam, yAgam and amrtatvam (na karmaNA prajayA dhanena, tyAgenaikena amrtatva mAnasuH).

SwAmi VivekAnandha says:

“With out tyAgam and yAgam, no big deed can be accomplished for the well being of the world. Did not VirAD Purushan make the tyAgam of Himself by Himself in the srshTi yAgam? Oh people! Sacrifice Your pleasures, delights and instruments of delight, your name, glory and position as well as your lives to build a human bridge. Over that bridge huge assemblies of men will travel and cross the ocean of samsAram.”

Word by word meanings:

devAH yaj~nena yaj~nam ayajanta - The devAs worshipped the yaj~na Purushan with this mAnasa yaj~nam

tAni dharmANi prathamAni Asan - The dharmams associated with this yaj~nam attained the superiority (primal status) over other dharmAs (upAsanA mArgams)

yatra pUrve sAdhyAH devAH santi nAkam te mahimAnaH sacante - Where the sAdhyA devAs (Adi upAsakAs) are, the great ones comprehending the upAsanA dharmams of the mAnasa yAgam will also reach.

'nAkam' is usually given the meaning of svarga lokam. Here, 'nAkam' has to be understood as the Supreme abode of VishNu-nArAyaNan as indicated by the VarAha PurANa vAkyam:

“nAko vishNur-jagat svAmI vAsudevaH sanAtanaH”

In reality, the world of residence of sAdhyA devAs is recognized as Sri VaikuNTham (parama vyomni); the other devAs live in a lower lokam (svarga lokam) ruled by Indran, where one lives until their puNyams are exhausted and then the jIvan returns to the samsArIC world. sAdhya devAs and the mukta jIvans who successfully completed the prapatti or bhakti yogam reach Sri VaikuNTham, enjoy paripUrNa brahmAnandam there and never return to the samsArIC world (na hi punarAvartate).



uttara anuvAkam

It has seven mantrams and a Saanti pATham.

mantram 1

अद्भ्यः संभूतः पृथिव्यै रसाच्च । विश्वकर्मणः समवर्तताधि ।

तस्य त्वष्टा विदधद्रूपमेति । तत्पुरुषस्य विश्वमाजानमग्ने ॥ १ ॥

adbhyaH sambhUta: prthivyai rasAcha |

viSvakaramaNaH samavartAdhi |

tasya tvashTA vidadhat rUpameti |

tat purushasya viSvamAjAnamagre || 1 ||

Word by word meaning:

adbhyaH rasAt - from the essence of the water,

prthivyai rasAt - from the essence of the earth

sambhUtaH - the brahmANDam arose.

viSvakarmaNaH - from the creator of the world, the Lord of all

adhi (virAD) samavartata - the abhimani of brahmANDam, the VirAD Purushan appeared.

tvashTA tasya rUpam vidadhat eti - The Lord of the Universe (tvashTA) pervades everywhere in the fourteen worlds through the rUpam of the VirAD Purushan that He created.

Comments:

viSvakarmaNaH - SaayaNa comments on the jagat kartA, ViSvakarmA and identifies Him as sarveSvaran.

viSvakarmANat atisamvartatAdikhyena nishpanno yo'yam brahmANdaAbhimAnI cetanaH pumAn so'yam ISvarAmSam; tasya virAD purushasya rUpam caturdaSa loka rUpAvayava-samstAnam vidadhan – nishpAdayams-tvashTA viSvakarmA jagadISvaraH eti pravarttadhe sarvam jagadagre srshTyAtA vAjAnam sarvata utpannam -

SaayaNa points out that the brahmANDam arose then from the combination of the essence (sArAmsam) of water and earth. After that brahmANDAbhimAni, VirAD Purushan manifested. He is an amSam of ViSvakarmA.

nishpannaH means born. That VirAD Purushan's rUpam was established with its limbs and form in all the fourteen lokams.

mantram 2:

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसः परस्तात् ।

तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽनाय ॥ २ ॥

vedAhamedam purusham mahAntam |

AdityavarNam tamasaH parastAt |

tamevam vidvAnamrta iha bhavati |

nAnyah panthA vidyate'yanAya || 2 ||

Word by word meaning:

etam mahAntam AdityavarNam tamasaH parastAt purusham aham vedaH -I comprehend this glorious

Purushan having the lustre of the Sun and who is beyond the darkness (tamas)

tam evam vidvAn iha (muktaH) bhavati - One who understands this Purushan in this manner becomes fully liberated (muktan) in this very life

ayanAya anyaH panthA na vidhyate - For gaining moksham, there is no other way except to comprehend the true form and nature of this Cosmic Purushan.

mantram 3:

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥ ३ ॥

prajApatiScarati garbhe antaH |

ajAyamAno bahudhA vijAyate |

tasya dhIrAH pariJAnanti yonim |

marIcInAm padamicchanti vedhasaH || 3 ||

Word by word meaning:

prajApatiH garbhe antaH carati - The Parama Purushan, who is the abhimana devatA of brahmANDam resides inside the Prapancam.

ajAyamAnaH bahudhA vijAyate - He manifests in many ways without being born.

tasya yonim dhIrAH pariJAnanti - The wise ones investigate His true, inherent nature (svarUpam).

vedhasaH marIcInAm padam icchanti - The ones entrusted with duties of creation desire to attain the padavi (status) of the j~nAnis like Sage MarIci try to comprehend this Purushan's true svarUpam.

Comments:

Saayana's comments on this mantram is:

brahmANDa rUpe garbhe antar-madhye prajApatir vighrahavAn bhUtvA carati - prajApati resides inside (in the middle of) the Prapancam in an embodied form.

sa ca vAstavena rUpeNa satyam j~nAnam anantam brahmetyAdi Srtya pratipAdanAt ajAyamAna eva tatApi mAyikhena rUpeNa bahudhA stAvara jangamAdi bahuprAkAro viSeshena jAyate -

As the Srutis salute Him as the sacchidAnanda brahman, who is never born but takes through His mAya, many sentient and insentient forms and shines in this Prapancham.

tasya prajApatir yonim jagat kAraNa rUpam vAstavam svarUpam dhIrAH dhayiryavanto yogena drtendriyA mahAtmAno jAnanti -

The great ones with control of their limbs and the power of yogam comprehend the true form of the Lord as the Creator of the Universe.

vedaso vidhAtAraH srshTi kartAras-tamevopAsya marIcInAm, marIcI-atri pramukhAnAm maharshINAm
padam jagadutpAdakatva lakshaNam icchanti

- These adhikAris commended for the srshTi kAryam meditate on the Parama Purushan alone and desire the gaining of the status of great Rshis like MarIcI and atri to engage in srshTi kAryam through the power of their upAsanA.

mantram 4

यो देवेभ्य आतपति । यो देवानां पुरोहितः ।

पूर्वो यो देवेभ्यो जातः । नमो रुचाय ब्राह्मये ॥ ४ ॥

yo devebhya Atapati |

yo devAnAm purohitaH |

pUrvo yo devebhyo jAtaH |

namo ruChaya bAhmaye || 4 ||

Word by word meaning:

yaH devebhyaH Atapati - That One, who shines as the caitanyam inside the devAs to bring out their daivika (divine) attributes,

yaH devAnAm purohitaH - That One who leads the way in the travel on the auspicious path and thus serves as the purohita for the devAs,

yaH devebhyo pUrva jAtaH - That One, who was born before the devAs as HiraNyagarbhan,

ruChaya brAhma ye namaH - To That self-luminous Parabrahamam are our salutations (namaskArams)!

Comments:

SaayaNa comments:

yaH parameSvaro devobhyo devArtham Atapati, sarvatra prakASate - This ParameSvaran shines everywhere for the benefit of the devAs.

devAnAm devatva siddhaye tattat hrdayeshu caitanya rUpeNa praviSya Avirbhavati - For making devAs display devatvam (divinity), He enters their heart lotuses in the form of caitanyam (Self-effulgent ISvaran) and resides there.

yaccha devAnAm purohito brhaspatir bhavati - He became the brhaspati/Purohitar for the devAs

yaccha devebhyaH pUrvo jata hiraNyagarbha rupennotpannaH "hiraNyagarbhaH samavartatAgre" iti SruteH tAdrSya ruChaya rocamAnAya svayam-prakASaya, brahmaye parabrahma svarUpAya, brAhmaNe vedena pratipAdyAya vA namo namaskAro'stu -

May our namaskArams be unto Him, who was born before the devAs as the svayam jyoti hiraNyagarbha parabrahamam and is celebrated as the forerunner of the devAs in Srutis as "hiraNyagarbhaH

samavartatAgre!"

mantram 5

रुचं ब्राह्मम् जनयन्तः । देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात् । तस्य देवा असन् वशे ॥ ५ ॥

rucam brAhamam janayantaH |

devA agre tadabruvan |

yastvaivam brAhmaNo vidyAt |

tasya devA asan vaSe || 5 ||

Word by word meaning:

brahmam rucam janayantaH devAH agre tat abruvan - devAs talked about that Parabrahmam at the beginning to spread the j~nAnam about and ruci (taste) for Parabrahmam in this way:

yastu brAhmaNaH evam vidyAt tasya devAH vase asan - Whoever has the predisposition to know about this Supreme brahman and comprehends Him as such, for them the devAs will be under their beck and call.

mantram 6:

ह्रीश्च ते लक्ष्मीश्च पत्न्यौ । अहोरात्रे पार्श्वे ।
नक्षत्राणि रूपम् । अश्विनौ व्यात्तम् ॥ ६ ॥

hrISca te lakshmiSca patnyau | ahorAtre pArSve |

nakshatrANi rUpam | aSvinau vyAttam || 6 ||

Word by word meaning:

hrISca lakshmiSca te patnyau - hri devi and lakshmi devi are Your wives.

hri devi (BhUmi devi) is the lajjAbhimAni devatA and lakshmi is the ISvaryAbhimAni devatA.

ahorAtre pArSve - The day and night are Your sides (pakkangal).

nakshatrANi rUpam - Your body is of the form of the nakshatra MaNDalam (array of Stars).

aSvinau vyAttam - aSvini devAs are Your fully blossomed sacred mouth (tiruvAy).

mantram 7

इष्टं मनिषाण । अमुं मनिषाण । सर्वं मनिषाण ॥ ७ ॥

ishTam manishANa | amum manishANA | sarvam manishANa || 7 ||

Word by word meaning:

ishTam manishANa - Oh Parama Purusha! Please grant us the boon of divya j~nAnam that we desire!

amum manishANa - Please grant us the delights of this universe!

sarvam manishANa - Please grant us all the bliss both in this and the other world!

Saanti pATHam (Prayer for the three types of Peace and Tranquility)

ओं तच्छं योरावृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये । दैवीस्वस्तिरस्तु नः । स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु
भेषजम् । शं नो अस्तु द्विपदे । शं चतुष्पदे । ओं शान्तिः शान्तिः शान्तिः ॥

om taccham yorAvrNImahe | gAtum yaj~nAya | gAtum yaj~napataye |

daivIsvastirastu naH | svastirmAnushebhyaH | Urdhvam jigAtu bhesajam |

Sam no astu dvipade | Sam catushpade | om SAntiH SAntiH SAntiH ||

Meaning:

Oh Lord! We beseech with ardor the auspicious karma that will confer peace and tranquility by warding off the sufferings for the present times and for the future times. May mangalams be with the two-footed! May auspiciousness be with the four-footed! May all the three kinds of Peace prevail!

Note: Purusha sUkta (samhAra-srshTi-sthiti) nyAsam, dhyAnam and the mantrams related to it are important to know for one, who wishes to perform Purusha sUkta pUjA vidhAnam. The Purusha sUkta homam and the ways (vidhiH) to perform it for loka kshemam are equally important. Two more knowledge base regarding Purusha sUktam are:

1. Purusha sUkta vaibhavam as taught by mudgalopanishat and
2. the Purusha sUkta mantrArtha nirUpaNam as explained in the ahirbudhnya samhita of the pAncarAtra Agamam.

The conclusion of the nirUpaNam is:

hiraNyagarbho viSvAtmA sa purusha ihcayate

Sesham tu lokataH siddham ity'yam sokta IdruSaH

purusha sUkta vyAkhyAnam sampUrNam



mudgala upanishat

After the meanings of the Purusha sUkta mantrams and commentaries on them, we will focus now on other source materials related to Purusha sUktam:

1. Purusha sUkta nyAsam
2. Purusha sUkta homa vidhi
3. Purusha sUkta pUjA vidhAnam
4. mudgala upanishat
5. Purusha sUkta vaibhavam (mudgala upanishat) and
6. Purusha sUkta mantrArtha nirUpaNam from ahirbudhnya samhita

Note: Please see Appendix 1 for topics 1, 2, 3, 4 and 5

Let us study the mantrams of mudgala upanishat first, which is a Upanishat belonging to Rg Vedam's mudgala SaakhA. It has four parts and sixteen mantrams.

This upanishat starts with a majestic announcement:

ओं पुरुषसूक्तार्थनिर्णयं व्याख्यास्यामः

पुरुषसंहितायां पुरुषसूक्तार्थः संग्रहेण प्रोच्यते ।

om purushasUktArtha nirNayam vyakhyAsyAmaH

purushasamhitAyAm purushasUktArthaH sangraheNa procyate |

(The determination of the meanings of the purushasUkta mantrams will be done. The meanings of the mantrams will be provided in a succinct manner).

There is an excellent translation of the sixteen mantrams of this Upanishat and its SAnTi pATham by Dr. A.G. KrishNa Warriar that has been published by The Theosophical Publishing House of Chennai. In this series of postings, aDiyEn will refer to Dr. A.G.K. Warriar's English Translation and link it to the mUlam text of the Mudgala Upanishat.

The SAnTi pATham at the beginning is:

ओं वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि

प्रतिष्ठितामाविरावीर्म एधि ॥

वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीरनेनाधीते-

नाहोरात्रान्सन्दधाम्यृतं वदिष्यामि सत्यं वदिष्यामि ॥

तन्मामवतु तद्वक्तारमवतु अवतु मामवतु वक्तारमवतु वक्तारम् ॥

om vAng me manasi pratishThitA mano me vAci

pratishThitAmAvirAvlrma edhi ||

vedasya ma ANIsthaH | Srutam me mA prahAslrannenAdhlte-

nAhorAtrAnsandadhAmyrtam vadishyAmi satyam vadishyAmi ||

tanmAmavatu tadvaktAramavatu avatu mAmavatu

vaktAramavatu vaktAram ||

Meaning:

om! May my speech be based on (i.e. in accord) with the mind; May my mind be based on speech. Oh Self-effulgent One, Reveal Thyself to me. May You both (speech and mind) be the carriers of the VedA to me! May not all that I have heard depart from me! I shall join together (i.e., obliterate the difference of) day and night through this study. I shall utter what is verbally true; I shall utter what is mentally true. May that Brahman protect me; May that Brahman protect the speaker (i.e., the teacher), may that protect me; May that protect the speaker – may that protect the speaker!

Om! Let there be Peace in me! Let there be peace in my environment! Let there be peace in the forces that act on me!

There are four parts in this upanishat.

The first part of the Mudgala Upanishat provides a summary of Purusha sUktam:

Upanishat mUlam:

सहस्रशीर्षेत्यत्र सशब्दोऽनन्तवाचकः ।

अनन्तयोजनं प्राह दशाङ्गुलवचस्तथा ॥

sahasraSrsheti atra saSabdo'nantavAcakaH |

ananta yojanam prAha daSAngula vacas-tathA ||

sahasraSrsheti atra saSabdo'nantavAcakaH

by “sahasraSrsheti”, the thousand-headed, it is meant here, countless (ananta vAcakaH).

ananta yojanam prAha daSAngula vacas-tathA

by “daSAngula vacaH” or the mention of ten fingers refers to the immeasurable, infinite distance.

तस्य प्रथमया विष्णोर्देशतो व्याप्तिरीरिता ।

tasya prathamayA vishNordeSato vyAptiIritA

by the first mantram, the Purushan’s (VishNu’s) pervasion (vyApti) in space is stated.

The first mantram of the Purusha sUktam:

सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वा । अत्यतिष्ठदशाङ्गुलम् ॥ १ ॥

sahasraSrshA purushaH | sahasrAkshaH sahasrapAt |

sa bhUmim viSvato vrtvA | atyatishThaddaSAngulam || 1 ||

The first part of the Upanishat now continues with the second mantram touching on kAla vyApti

पुरुष एवेदं सर्वम् । यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्येशानः । यदन्नेनातिरोहति ॥ २ ॥

purusha evedagum sarvam | yadbhUtam yacca bhavyam |

utAmutatvasyeSAnAH | yadannenAtirohati || 2 ||

The third Purusha sUkta mantram salutes the power of VishNu alone to give moksham

एतावानस्य महिमा । अतो ज्यायाँश्च पूरुषः ।

पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि ॥ ३ ॥

etAvAnasya mahimA | ato jyAyAgumSca pUrushaH |

pAdo'sya viSvA bhUtAni | tripAadasyAmrtam divi || 3 ||

The glories of Hari are celebrated by the word “etAvAn” and “etena”.

एतावानिति मन्त्रेण वैभवं कथितं हरेः ।

एतेनैव च मन्त्रेण चतुर्व्यूहो विभाषितः ॥

etAvAniti mantreNa vaibhavam kathitam hareH |

etenaiva ca mantreNa caturvyUho vibhAshitaH ||

Sri aniruddha Vaibhavam is celebrated by the word, “tripAdityanayA”

Let us study four more padams from the Purusha sUkta mantram and connect them to the srshTi and mukti tattvams

1. तस्माद्विराडित्यनया पादनारायणाद्धरेः ।

प्रकृतेः पुरुषस्यापि समुत्पत्तिः प्रदर्शिता ॥

tasmAt virADityanayA pAdanArAyaNAt hareH |

prakrteH purushasyApi samutpattiH pradarSitA ||

The appearance of the aniruddha vyUha mUrTi is referred to here and the manifestation of radiant brahmANDam and its abhimAni devata, brahman are indicated here.

2. यत्पुरुषेणेत्यनया सृष्टियज्ञः समीरितः ।

yatpurushenaityanayA srshTi yaj~naH samIritaH |

With the word, “yatpurusheNa”, the srshTi yAgam is referred to.

The corresponding Purusha sUkta mantram here is:

यत्पुरुषेण हविषा । देवा यज्ञमतन्वत ।

yat purusheNa havishA | deVa yaj~namatanvata |

3. The links to the samidh for the yaj~nam is indicated by the Upanishat mantram:

सप्तास्यासन्परिधयः समिधश्च समीरिता

saptAsyAsan paridhayaH samidhaSca samIrita

The corresponding Purusha sUkta mantram is:

सप्तास्यासन्परिधयः । त्रिः सप्त समिधः कृताः ।

saptAsyAsan paridhayaH | triH sapta samidha: krtAH |

4. वेदाहमिति मन्त्राभ्यां वैभवं कथितं हरेः ॥ ८ ॥

यज्ञेनेत्युपसंहारः सृष्टेर्मोक्षस्य चेरितः ।

य एवमेतज्जानाति स हि मुक्तो भवेदिति ॥

vedAhamiti mantrAbhyAm vaibhavam kathitam hare |

yaj~nena ityupasamhAraH srshTermokshasya ceritaH |

ya evametajJanAti sa hi mukto bhavaditi ||

The corresponding Purusha sUkta manatram is:

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसस्तु पारे ।

सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते ॥

धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।

तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते ॥

vedAhametam purusham mahAntam |

AdiytavarNam tamasatu pAre |

sarvANi rUpANi vicinitya dhIraH |

nAmAni krtvA'bhivadan yadAste ||

dhAtA purastAt yamudAjahAra |

SakraH pravidvAn pradiSaH catasra

tamevam vidvAnamrta iha bhavati |

nAnyah panthA ayanAya vidhyate ||

The second part of the mudgala upanishat:

The second part of the Upanishat sheds light on the mystery of creation and touches on the origin of Purusha sUktam as upadeSam of BhagavAn Vaasudevan to Indra. It concludes with the declaration that whoever knows this creation and liberation tattvams, as visualized in Purusha sUktam lives a full life.

“The Purusha described above gave up the object, which was beyond the scope of name and form, hard for worldly people to understand and took a form with a thousand parts and capable of giving mokshA on sight, for uplifting the suffering devAs and others. In that form, pervading the world he was beyond it by an infinite distance. This nArAyaNan is the past, present and the future. And is the giver of mokshA for all. He is greater than the greatest - none is greater than He.

He made Himself into four parts and with three of them exists in the heaven. By the fourth, the aniruddha (form of) nArAyaNan, all worlds have come to be. This (part of) nArAyaNan (aniruddha nArAyaNan) taught BrahmA the work of Creation (srshTi kAryam)”.

The third part of the mudgala Upanishat:

The third part focuses on the section of Purusha sUktam that salutes the single God becoming many: “The unborn” is born as many (ajAyamAno bahudhA vijAyate).

The fourth and conclusive part refers to the upadeSam done by a Guru to a SishyA on Purusha sUkta mantrams and meanings.

“The Guru shall impart this in a pure place, during a sacred nakshatram, after regulating the vital airs to the humble disciple, in the right ear. It should not be done too often – it would become stale but as often as needed, in the ear”. It warns against imparting this sacred knowledge to one who is not initiated in to the VedAs, one who does not perform yAga-yaj~nams and “is a non-VaishNava”. It warns further against instruction on the Purusha sUkta mantrAs to “a non-yogin”, a talkative person, a harsh talker and one who takes more than one year to learn and the discontented.

Tight boundaries are thus set as to who should be initiated by the Guru to underline the sacredness and mystery of jagat srshTi. The benefits accruing to One by comprehending the mystery of Creation as visualized by the Purusha sUkta mantrams during one’s life here itself are elaborated.

The fourth part of the mudgala Upanishat:

The fourth part describes further the phalans arising from a clear understanding of the Purusha sUkta Mantrams:

Brahman has the freedom from the three fold tApams (tApa trayam), six waves (shaDUrmi-s) and five sheaths. The three tApams are: 1) AdhyAtmikam, 2) Adhibautikam and 3) Adhidaivikam.

The six enemies are lust etc. The five sheaths are: 1) Food, 2) vital airs, 3) mind, 4) cognition and 5) bliss.

The six Urmi-s/waves /transformations are: 1) hunger, 2) thirst, 3) sorrow, 4) delusion, 5) old age and 6) death.

One who understands that the Lord (Parama Purushan) as the MokshopAyam through the mantrams of Purusha sUktam becomes muktan in this birth itself and there are no other paths to Moksham (**tamevam vidvAn amrta iha bhavati nAnyah panthA ayanAya vidyate**).

mudgala upanishat sampUrNam



पुरुषसूक्त न्यासम्

purusha sUkta nyAsam



अस्य श्री पुरुषसूक्त न्यास महामन्त्रस्य । अन्तर्यामि भगवान् नारायण ऋषिः आध्यस्य पञ्चदशर्चस्य अनुष्टुप्
छन्दः । श्री भूमि नीला समेत श्री महाविष्णु देवता । पुरुष एवेति बीजम् । नान्य पन्था इति शक्तिः ।
एतावानस्येति कीलकम् । श्री भूमि नीला समेत श्री महाविष्णु प्रसाद सिद्धयर्थं पुरुषसूक्त महामन्त्रजपे विनियोगः ॥

asya Srl purusha sUkta nyAsa mahAmantrasya | antaryAmi bhagavAn nArAyaNa rshiH Adhyasya
pancadaSarcasya anushTup chandaH | Srl bhUmi nILA sameta Srl mahAvishNu devatA | purusha eveti
bljam| nAnyA panthA iti SaktiH | etAvAnasyeti kllakam | Srl bhUmi nILA sameta Srl mahAvishNu prasAda
siddhayartham purushasUkta mahAmantrajape viniyogaH | |

ओं भूः पुरुषायङ्गुष्ठाभ्यां नमः

om bhUH purushAyangushThAbhyAm namaH

ओं भुवः महापुरुषाय तर्जनीभ्यां नमः

om bhuvaH mahApurushAya tarjanIbhyAm namaH

ओं सुवः ब्रह्मपुरुषाय मध्यमाभ्यां नमः

ogum suvaH brahmapurushAya madhyamAbhyAm namaH

ओं महः विष्णु पुरुषाय अनामिकाभ्यां नमः

om mahaH vishNu purushAya anAmikAbhyAm namaH

ओं जनः रुद्रपुरुषाय नमः

om janaH rudrapurushAya namaH

ओं तपः ओं सत्यं सर्वपुरुषाय करतलकरपृष्ठाभ्यां नमः

om tapaH ogum satyam sarvapurushAya karatalakaraprshThAbhyAm namaH

ओं भूः पुरुषाय हृदयाय नमः

om bhUH purushAya hrdAya namaH

ओं भुवः महापुरुषाय शिरसे स्वाहा

om bhUvaH mahApurushAya Sirase svAhA

ओ३ सुवः ब्रह्मपुरुषाय शिखायै वौषट्

ogum suvaH brahmapurushAya SikhAyai vaushaT

ओं महः विष्णुपुरुषाय कवचाय हुम्

om mahaH vishNupurushAya kavacAya hum

ओं जनः रुद्रपुरुषाय नेत्राय वौषट्

om janaH rudrapurushAya netrAya vaushaT

ओं तपः ओ३ सत्यं सर्वपुरुषय अस्त्राय फट्

om tapaH ogum satyam sarvapurushaya astrAya phaT

भूर्भुवसुवरोमिति दिग्बन्धः

bhUrbhuvasuvaromiti digbandhaH

ध्यानम् - dhyAnam

गोक्षिरभं पुण्डरीकयताक्षं चक्राब्जाभ्यं शङ्ख कौमेदकीभ्यां ।

श्री भूमिभ्यामर्चितं योगपीठे ध्यायेत् पूजयेत् पौरुषेण ॥

लं पृथिव्यात्मने गन्धं समर्पयामि

हम् आकाशात्मने पुष्पिः पूजयामि

यं वाय्वात्मने धूपमाग्रापयामि

रम् अग्न्यामात्मने दीपं दर्शयामि

वम् अमृतात्मने अमृतं महानैवेध्यं निवेदयामि

सं सर्वात्मने सर्वोपाचार पूजां समर्पयामि ॥

gokshirabham puNDarIkayatAksham cakrAbjAbhyam Sankha kaumedakIbhyAm Sri bhUmibhyAmarcitam
yogapiThe dhyAyet pUjayet paurusheNa ||

lam prthivyAtmane gandham samarpayAmi

ham AkASAtmane pushpiH pUjayAmi

yam vAyvAtmane dhUpamAgrApayAmi

ram agnyAmAtmane dIpam darSayAmi

vam amrtAtmane amrtam mahAnaivedhyam nivedayAmi

sam sarvAtmane sarvopAcAra pUjAm samarpayAmi | |

संहार सृष्टि स्थिति न्यासाः वामकरं मन्त्रः संहार न्यासः सृष्टि न्यासः
स्थिति न्यासः

samhAra srshTi sthiti nyAsAH vAmakaram - mantra: samhAra nyAsAH

srshTi nyAsAH sthiti nyAsAH:

१ सहस्रशीर्षा दशाङ्गुलम् - वामकरे शिरसि नाभौ

1. saharasIrshA daSangulam - vAmakare Sirasi nAbhau

२ पुरुष एवेदं यदन्नेनातिरोहति - दक्षिण करे अक्ष्णोः दक्षिणोरौ

2. purushaH evadagum yadannenAtirohati - dhakshiNa kare akshNoH dakshiNorau

३ एतावानस्य अमृतं दिवि - वामचरणे वदने वामोरौ

3. etAvAnasya amrtam divi - vAmacaraNe vadane vAmorau

४ त्रिपादूर्ध्वं साशनानशने अभि - दक्षिण चरणे दक्षिणाम्से दक्षिण जानुनि

4. tripAdUrvam sASanAnASane abhi - dakshiNa caraNe dakshiNamse dakshiNa jAnuni

५ तस्माद्विराडजायत भूमिमथो पुरः - वाम जानुनि वामाम्से वाम जानुनि

5. tasmAdvirADajAyata bhUmimatho puraH - vAma jAnuni vAmAmse vAma jAnuni

६ यत्पुरुषेण शरद्धविः - दक्षिण जानुनि कण्ठे दक्षिण चरणे

6. yat purusheNa SaraddhaviH - dakshiNa jAnuni kaNThe daksiNa caraNe

७ सप्तास्यासन् पुरुषं पशुम् - वामोरौ हृदये वाम चरणे

7. saptAsyAsan purusham paSum - vAmorau hrdaye vAma caraNe

८ तं यज्ञं बर्हिषि ऋषयश्च ये - दक्षिणोरौ नाभौ दक्षिण करे

8. tam yaj~nam barhishi rshayaSca ye - dakshiNorau nAbhau dakshiNa kare

९ तस्माद्यज्ञात् ग्राम्याश्च ये - नाभौ दक्षिणोरौ वाम करे

9. tasmA yaj~nat grAmyASca ye - nAbhau dakshiNorau vAma kare

१० तस्माद्यज्ञात् यजुस्तस्मादजायत - हृदये वामोरौ शिरसि

10 tasmAt yaj~nAt yajustasmAdajAyata - hrdaye vAmorau Sirasi

११ तस्मादश्वा तस्माज्जाता अजावयः - कण्ठे दक्षिण जानुनि अक्ष्णोः

11. tasmAdaSva tasmAjjAta ajAvayaH - kaNThe dakshiNa jAnini akshNoH

१२ यत्पुरुषं पादावुच्येते - वामाम्से वाम जानुनि वदने

12. yat purusham pAdAvucyate - vAmAmse vAma jAnuni vadane

१३ ब्राह्मणोऽस्य शूद्रो अजायत - दक्षिणाम्से दक्षिण चरणे दक्षिणाम्से

13. brAhmaNo'sya SUdro ajAyata - dakshiNAmse dakshiNa caraNe dakshiNAmse

१४ चन्द्रमा प्राणाद्वायुरजायत - वदने वाम चरणे वामाम्से

14. candramA prANAdvAyurajAyata - vadane vAma caraNe vAmAmse

१५ नाभ्या आसीत् अकल्पयन् - अक्ष्णोः दक्षिणकरे कण्ठे

15. nAbhyA AsIt akalpayan - akshNoH dakshiNakare kaNThe

१६ वेदाहमेतं अभिवदन् यदास्ते - शिरसि वाम करे हृदये

16. vedAhametam abhivadan yAdAste - Sirasi vAma kare hrdaye

ओं नमो नारायणाय ओं नमो नारायणाय ओं नमो नारायणाय

om namo nArAyaNAya, om namo nArAyaNAya, om namo nArAyaNAya

There are sixteen sthAnams to remember to connect to the right mantram of Purusha sUktam as below:

vAma karam - left hand; dakshiNa karam - right hand; vAma caraNam - left foot; dakshiNa caraNam - right foot; vAma jAnuni - left knee; dakshiNa jAnuni - right knee; vAmorau - left thigh; dakshiNorau - right thigh; vadanam - mouth; akshNo - eye; Siras - head; dakshiNAmse - right shoulder; vAmAmSe - left shoulder; kaNTham - neck; hrdayam - heart; nAbhi - navel.

purusha sUkta nyAsam sampUrNam



पुरुषसूक्तमन्त्रार्थनिरूपणम्

(पाञ्चरात्रे अहिर्बुध्न्यसंहितायां एकोनषष्टितमोऽध्यायः)

अहिर्बुध्न्य उवाच -

सूक्तं तु पौरुषं पुंसः परस्माद्दुत्थितं पुरा ।

जगद्धिताय लक्ष्म्याश्च श्रीसूक्तं तत्समुद्गतम् ॥ १ ॥

नानाभेदप्रपाठं तत्पौरुषं सूक्तमुच्यते ।

ऋचश्चतस्रः केचित्तु पञ्च षट् सप्त चापरे ॥

ऋचः षोडश चाप्यन्ते तथाष्टादश चापरे ।

अधीयते तु पुंसूक्तं प्रतिशाखं तु भेदतः ॥ ३ ॥

समस्तजगद्दुत्पत्तिहेतुः स्वर्गापवर्गदः ।

पौरुषो मानुषो यज्ञः सूक्तेऽस्मिन् प्रतिपाद्यते ॥ ४ ॥

तत्राद्याभिश्चतसृभिश्चातुरात्म्यं विविच्यते ।

यः परः पुण्डरीकाक्षः परमात्मा सनातनः ॥ ५ ॥

या च सा जगतां योनिर्लक्ष्मीस्तद्धर्म-धर्मिणी ।

भगवान् वासुदेवोऽसा-वाद्यया प्रतिपाद्यते ॥ ६ ॥

सहस्रा सहगा यस्य सहभावमुपेयुषी ।

श्रीर्नाम परमा शक्तिः पूर्णषाड्गुण्य विग्रहा ॥ ७ ॥

निस्सक्तासक्तको यश्च नित्यं सन्सकलाश्रयः ।

सहस्रशीर्ष इत्येवं भगवान् परिगीयते ॥ ८ ॥

पूर्णर्त्वात्पुरुषो नित्यं पृणातेः पूरणार्थकात् ।

अश्रुतेरथवाश्नाते रक्षोऽजेरञ्चतेरुत ॥ ९ ॥

अक्षः पुरुष उद्दिष्टो यः प्रकृत्याश्रितो विभुः ।

पद्यतेः परिणामार्थात्यदियेष निरुच्यते ॥ १० ॥

पादिति प्रकृतिः प्रोक्ता सा नित्यपरिणामिनी ।

षण्णां गुणानां मध्ये या शक्तिः साहस्र उच्यते ॥ ११ ॥

प्रधानपुरुषो तस्याः सृतौ सर्गे सनातनौ ।

तामेवापि श्रितान्वन्ते तौ सहस्रावतः स्मृतौ ॥ १२ ॥

सहस्रपुरुषाव्यक्त सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वेत्येतेनैव निरूप्यते ॥ १३ ॥

यदतीत्य सृतं विश्वं नानासत्तात्मनः स्थितिः ।

कार्ये हि कारणे यत्ता पयसो दधिसंभवे ॥ १४ ॥

कार्यं सत्सन्ततौ क्वापि कार्येयत्तैव कारणे ।

मधूच्छिष्टमये पिण्डे यथाऽऽकारावियोगिनि ॥ १५ ॥

नैवं भगवतः सर्गे प्रतिसर्गेऽपि चासति ।

कार्येयत्तात्वमस्तीति स भूमिभिति वण्यते ॥ १६ ॥

भगवत्यार्जितानीति शुद्धाशुद्धमयानि च ।

भूमिं जगदुयादानं भूमिशक्तीरिहोच्यते ॥ १७ ॥

शुद्धाशुद्ध विभागो यः काल-पुं-प्रकृति-स्थितः ।

स भूमिं विश्वतो वृत्वा वृत्वा विष्टम्य स्वेन तेजसा ॥ १८ ॥

स्वसङ्कल्पस्वरूपेण प्रभावप्यय वेलयोः ।

अस्यतिष्ठदतीत्यैव स्थितौ भूयो दशाङ्गुलम् ॥ १९ ॥

दशाङ्गुलिभिरानन्त्यं कारणस्योपदिश्यते ।

अथ सङ्कर्षणावस्था जगद्धेतुर्निरूप्यते ॥ २० ॥

यदिदं दृश्यते विश्वं भूतभव्यात्य रूपकम् ।

इदं पुरुष एवादौ सिसृक्षायामभूत् किल ॥ २१ ॥

पुरुषः स्यन्दति व्यक्तं सम्यग्विज्ञान योजनम् ।

अतः पुरुष इत्येवं सङ्कर्षण उदीर्यते ॥ २२ ॥

तिलकालकवद्विश्वं बिभ्रच्चिदचिदात्मकम् ।

सङ्कर्षण उदेति स्म स एवं पुनरुच्यते ॥ २३ ॥

उतामृतत्वस्व्येशान इति तस्यार्थ उच्यते ।
 अन्नेन भोग्यभूतेन प्रकृतिप्राकृतात्मना ॥ २४ ॥
 कालसंकलितेनैव नानाकारविधाजुषा ।
 अचिदंशेन जीवात्मा यश्चिदंशोऽधिरोहति ॥ २५ ॥
 स्वस्थासंबन्धपूर्वं य पूर्वसङ्गवशादिह ।
 तस्य सद्गुणसंसर्गान्नानाबन्धक्षये सति ॥ २६ ॥
 अमृतत्वं स्वरूपाविर्भाव मोक्षापराह्वयम् ।
 तस्य सङ्कर्षणो देव ईशानो ज्ञान देशनात् ॥ २७ ॥
 संसारानल संतप्त चेतनानुजिघृक्षया ।
 सङ्कर्षणादयो विष्णुरुच्यतेऽथ तृतीयया ॥ २८ ॥
 एतावानस्य महिमा विष्णोः सङ्कर्षणात्मनः ।
 यदयं धृतवान् विश्वं समुन्मीलनमादिमत् ॥ २९ ॥
 ज्यायानतोऽपि पुरुषः प्रद्युम्न उपकारतः ।
 पुरू प्रकृतिपुंरूपौ पुरुषः सृजतीति यत् ॥ ३० ॥
 विश्वोपकारचेष्टाभिर्ज्यायस्त्वं तस्य वण्यति ।
 ऋचा तुरीयया सूक्ते त्रिपादूर्ध्वं उदैदिति ॥ ३१ ॥
 देवोऽपरिमितेहस्सन्ननिरुद्धो निरूप्यते ।
 पुरा सीदति कार्याणि कारयन् प्राणिनोऽखिलान् ॥ ३२ ॥
 फलानि पुरुषेभ्यश्च सनोति क्रिययाऽर्चितः ।
 ततः पुरुष इत्येवमनिनिरुद्धोऽभिधीयते ॥ ३३ ॥
 पुरि सन् सन् पुरिवायं पुरादूर्ध्वमुदैत् परात् ।
 तदवस्थेन नाघ्रातमित्यर्थोऽयमिहोच्यते ॥ ३४ ॥
 पादोऽस्यैकांश एवेह चेतनाचेतनात्मकम् ।
 अन्तर्यामितया व्याप्तिस्तत्तन्नियमनेच्छया ॥ ३५ ॥
 एतदेव व्यनक्तिह ततो विष्वङ्ङिति त्वृचा ।

विष्वक्समन्ततो भूत्वा व्यक्रामत्प्राविशद्वहु ॥ ३६ ॥

साशनाशने प्रोक्ते चेतनाचेतने उभे ।

तस्माद्विराडिति प्रोक्ता विराडिवद्या पराह्वया ॥ ३७ ॥

हिरण्यगर्भो विश्वात्मा स पूरुष इहोच्यते ।

शेषं तु लोकतः सिद्धमित्ययं सूक्त ईदृशः ॥ ३८ ॥ज

॥ इति पुरुषसूक्त मन्त्रार्थ निरुपणम् ॥

namo parama purushAya, Srlman nArAyaNAya,



dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

APPENDICES



Sri Lakshmihayagrivar - Mylapore SriI Vedanta DeSikar DevasthAnam
(Thanks: www.svdd.com)

मुद्रलोपनिषत्

पुरुषोत्तमविख्यातं पूर्णं ब्रह्म भवाम्यहम् ॥

ॐ वाङ् मे मनसि प्रतिष्ठिता

मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि ॥

वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीरनेनाधीते-

नाहोरात्रान्सन्दधाम्यृतं वदिष्यामि सत्यं वदिष्यामि ॥

तन्मामवतु तद्वक्तारमवतु अवतु मामवतु वक्तारमवतु वक्तारम् ॥

ॐ पुरुषसूक्तार्थनिर्णयं व्याख्यास्यामः

पुरुषसंहितायां पुरुषसूक्तार्थः संग्रहेण प्रोच्यते ।

सहस्रशीर्षेत्यत्र सशब्दोऽनन्तवाचकः ।

अनन्तयोजनं प्राह दशाङ्गुलवचस्तथा ॥ १ ॥

तस्य प्रथमया विष्णोर्देशतो व्याप्तिरीरिता ।

द्वितीयया चास्य विष्णोः कालतो व्याप्तिरुच्यते ॥ २ ॥

विष्णोर्मोक्षप्रदत्वं च कथितं तु तृतीयया ।

एतावानिति मन्त्रेण वैभवं कथितं हरेः ॥ ३ ॥

एतेनैव च मन्त्रेण चतुर्व्यूहो विभाषितः ।

त्रिपादित्यनया प्रोक्तमनिरुद्धस्य वैभवम् ॥ ४ ॥

तस्माद्विराडित्यनया पादनारायणाद्धरेः ।

प्रकृतेः पुरुषस्यापि समुत्पत्तिः प्रदर्शिता ॥ ५ ॥

यत्पुरुषेणेत्यनया सृष्टियज्ञः समीरितः ।

सप्तास्यासन्परिधयः समिधश्च समीरिताः ॥ ६ ॥

तं यज्ञमिति मन्त्रेण सृष्टियज्ञः समीरितः ।

अनेनैव च मन्त्रेण मोक्षश्च समुदीरितः ॥ ७ ॥

तस्मादिति च मन्त्रेण जगत्सृष्टिः समीरिता ।

वेदाहमिति मन्त्राभ्यां वैभवं कथितं हरेः ॥ ८ ॥

यज्ञेनेत्युपसंहारः सृष्टेर्मोक्षस्य चेरितः ।

य एवमेतज्जानाति स हि मुक्तो भवेदिति ॥ ९ ॥ १ ॥

अथ तथा मुद्गलोपनिषदि पुरुषसूक्तस्य वैभवं

विस्तरेण प्रतिपादितम् । वासुदेव इन्द्राय भगवज्ज्ञानमुपदिश्य

पुनरपि सूक्ष्मश्रवणाय प्रणतायेन्द्राय परमरहस्यभूतं

पुरुषसूक्ताभ्यां खण्डद्वयाभ्यामुपादिशत् ।

द्वौ खण्डावुच्येते । योऽय मुक्तः स पुरुषो

नामरूपज्ञानागोचरं संसारिणामतिदुर्ज्ञेयं

विषयं विहाय क्लेशादिभिः संक्लिष्टदेवादिजिहीर्षया

सहस्रकलावयवकल्याणं दृष्टमात्रेण मोक्षशदं

वेषमाददे । तेन वेषेण भूम्यादिलोकं व्याप्यानन्त-

योजनमत्यतिष्ठत् । पुरुषो नारायणो भूतं भव्यं

भविष्यच्चासीत् । स च सर्वस्मान्महिम्नो ज्यायान् ।

तस्मान्न कोऽपि ज्यायान् । महापुरुष आत्मानं

चतुर्धा कृत्वा त्रिपादेन परमे व्योम्नि चासीत् । इतरेण

चतुर्थेनानिरुद्धनारायणेन विश्वान्यासन् । स च

पादनारायणो जगत्स्रष्टुं प्रकृतिमजनयत् । स

समृद्धकायः सन्सृष्टिकर्म न जज्ञिवान् ।

सोऽनिरुद्धनारायणस्तस्मै सृष्टिमुपादिशत् ।

ब्रह्मस्तवेन्द्रियाणि याजकानि ध्यात्वा कोशभूतं

दृढं ग्रन्थिकलेवरं हविर्ध्यात्वा मां हविर्भुजं

ध्यात्वा वसन्तकालमाज्यं ध्यात्वा ग्रीष्ममिधमं

ध्यात्वा शरदृतुं रसं ध्यात्वैवमग्नौ हुत्वाङ्ग-

स्पर्शात्कलेवरो वज्रं हीष्यते । ततः स्वकार्यान्सर्व-

प्राणिजीवान्सृष्ट्वा पश्चाद्याः प्रादुर्भविष्यन्ति ।
ततः स्थावरजङ्गमात्मकं जगद्भविष्यति । एतेन
जीवात्मनोर्योगेन मोक्षप्रकारश्च कथित इत्यनुसन्धेयम् ।
य इमं सृष्टियज्ञं जानाति मोक्षप्रकारं च
सर्वमायुरेति ॥ २ ॥

एको देवो बहुधा निविष्ट अजायमानो बहुधा विजायते ।
तमेतमग्निरित्यध्वर्यव उपासते । यजुरित्येष हीदं
सर्वं युनक्ति । सामेति छन्दोगाः । एतस्मिन्हीदं सर्वं
प्रतिष्ठितम् । विषमिति सर्पाः । सर्प इति सर्पविदः ।
ऊर्गिति देवाः । रयिरिति मनुष्याः । मायेत्यसुराः ।
स्वधेति पितरः । देवजन इति देवजनविदः । रूपमिति गन्धर्वाः ।
गन्धर्व इति अप्सरसः । तं यथायथोपासते तथैव भवति ।

तस्माद्ब्राह्मणः पुरुषरूपं परंब्रह्मैवाहमिति
भावयेत् । तद्रूपो भवति । य एवं वेद ॥ ३ ॥
तद्ब्रह्म तापत्रयातीतं षट्कोशविनिर्मुक्तं षडूर्मिवर्जितं
पञ्चकोशातीतं षड्भावविकारशून्यमेवमादि-
सर्वविलक्षणं भवति । तापत्रयं त्वाध्यात्मिकाधिभौति-
काधिदैविकं कर्तृकर्मकार्यज्ञातृज्ञानज्ञेय-
भोक्तृभोगभोग्यमिति त्रिविधम् । त्वद्मांसशोणितास्थि-
स्नायुमज्जाः षट्कोशाः । कामक्रोधलोभमोहमद-
मात्सर्यमित्यरिषड्वर्गः । अन्नमयप्राणमयमनोमय-
विज्ञानमयानन्दमया इति पञ्चकोशाः ।
प्रियात्मजननवर्धनपरिणामक्षयनाशाः षड्भावाः ।
अशनायापिपासाशोकमोहजरामरणानीति षडूर्मयः ।
कुलगोत्रजातिवर्णाश्रमरूपाणि षड्भ्रमाः ।

एतद्योगेन परमपुरुषो जीवो भवति नान्यः ।
 य एतदुपनिषदं नित्यमधीते सोऽग्निपूतो भवति । स वायुपूतो
 भवति । स आदित्यपूतो भवति । अरोगी भवति । श्रीमांश्च भवति ।
 पुत्रपौत्रादिभिः समृद्धो भवति । विद्वांश्च भवति ।
 महापातकात्पूतो भवति । सुरापानात्पूतो भवति ।
 अगम्यागमनात्पूतो भवति । मातृगमनात्पूतो भवति ।
 दुहितृसृष्टाभिगमनात्पूतो भवति । स्वर्णस्तेयात्पूतो भवति ।
 वेदिजन्महानात्पूतो भवति । गुरोरशुश्रूषणात्पूतो भवति ।
 अयाज्ययाजनात्पूतो भवति । अभक्ष्यभक्षणात्पूतो भवति ।
 उग्रप्रतिग्रहात्पूतो भवति । परदारगमनात्पूतो भवति ।
 कामक्रोधलोभमोहेष्यादिभिरबाधितो भवति । सर्वेभ्यः
 पापेभ्यो मुक्तो भवति । इह जन्मनि पुरुषो भवति तस्मादेत-
 त्पुरुषसूक्तार्थमतिरहस्यं राजगुह्यं देवगुह्यं गुह्यादपि
 गुह्यतरं नादीक्षितायोपदिशेत् ।
 नानूचानाय । नायज्ञशीलाय । नावैष्णवाय ।
 नायोगिने । न बहुभाषिणे । नाप्रियवादिने ।
 नासंवत्सरवेदिने । नातुष्टाय । नानधीतवेदायोपदिशेत् ।
 गुरुरप्येवंविच्छुचौ देशे पुण्यनक्षत्रे
 प्राणानायम्य पुरुषं ध्यायन्नृपसन्नाय
 शिष्याय दक्षिणकर्णे पुरुषसूक्तार्थमुपदिशेद्विद्वान् ।
 न बहुशो वदेत् । यातयामो भवति । असकृत्कर्णमुपदिशेत् ।
 एतत्कुर्वाणोऽध्येताध्यापकश्च इह जन्मनि पुरुषो
 भवतीत्युपनिषत् ॥

ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठित-
 माविरावीर्म एधि ॥ वेदस्य म आणीस्थः श्रुतं मे मा

प्रहासीरनेनाधीतेनाहोरात्रान्सन्दधाम्यृतं वदिष्यामि
सत्यं वदिष्यामि ॥ तन्मामवतु तद्वक्तारमवतु अवतु
मामवतु वक्तारमवतु वक्तारम् ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

इति मुद्रलोपनिषत्समाप्ता ॥





Bhavgavad Sri RAmAnujar - Tirukkacchi
(Thanks: Sri V.C.Govindarajan)



புருஷ ஸூக்தம்

(ந்யாய, ஸாஹித்ய சிரோமணி. உபயவேதாந்த வித்வான்.

ஸ்ரீ.மேல்மா. நரஸிம்ஹ தாதாசார்ய ஸ்வாமி)

இப்புருஷஸூக்தம் எல்லா வேதங்களிலும் ஓதப்பட்டு வருகிறது. இப்புருஷ ஸூக்தத்தைப் புகழ்ந்து பேசாத பெரியவர்களே இல்லை. பெரிய பாதகங்களுக்கும் ப்ராயச்சித்தமாக இப்புருஷ ஸூக்தத்தை ஜெபிக்கும்படி சொல்லியிருக்கிறது. புருஷ ஸூக்தத்தால் விஷ்ணு யாகத்தை நடத்தினால் உலகம் செழித்து விளங்குமென்றும் சொல்லப்படுகிறது. வேதம் வல்லவனான அந்தணனைக் கொன்றவனும் புருஷ ஸூக்தத்தை ஜலத்தில் இருந்து கொண்டு ஜெபித்தால் அப்பாதகம் ஒழியுமென்று சொல்லுகிறார்கள். புருஷ ஸூக்தத்தினால் "ஸ்ரீமந் நாராயணனை நினைத்து ஹோமம் செய்பவன் எல்லா பாபங்களிலிருந்தும் விடுபட்டு மோகூதத்தைப் பெறுவான் என்று பல ரிஷிகள் பரக்கப் பேசியிருக்கிறார்கள். இந்தப் புருஷ ஸூக்தத்தின் பொருள் முக்கலோபநிஷத்திலும் புருஷ ஸம்ஹிதையிலும் வெளியிடப்பட்டிருக்கிறது. விஷ்ணு புராணத்தில் துருவன் பகவானைத் தோத்திரம் செய்யும்பொழுது புருஷ ஸூக்தத்தை மனதில் கொண்டு தோத்திரம் செய்ததாகப் பெரியோர்கள் சொல்லியிருக்கிறார்கள். விசிஷ்டாத்வைத ஸித்தாந்தத்தில் நிபுணராகிய எங்களாழ்வான் (ஸ்ரீ விஷ்ணுசித்தாசிரியர்) என்பவரும் ஸ்ரீவிஷ்ணு புராணத்தில் வ்யாக்யானம் செய்திருக்கிறார். ஸ்ரீகூர்த்தாழ்வான், பட்டர், ஸ்ரீதேசிகன் முதலிய ஸ்ரீவிசிஷ்டாத்வைத ஆசார்யர்களும் புருஷ ஸூக்தத்தின் மகிமையைச் சொல்லியிருக்கிறார்கள்.

ஐகக்காரணம் ஸ்ரீமந்நாராயணன். அவனிடமிருந்தே இவ்வுலகம் உண்டாகிறது. அவனே ப்ராணிகளின் நன்மைக்காக வேதங்களாகிய விளக்குகளை அஞ்ஜானமாகிற இருளைப் போக்கிக்கொள்ளக் கொடுக்கிறான். அவனை ஆசிரியனைக் கொண்டு தான் அறிய முடியும். அவனைப் பெறுவதற்கு பக்தி, ப்ரபத்தி என இருவழிகள் உண்டு. இவ்விரண்டு வழிகளைத்தவிர வேறு வழிகளால் அவனை அடைய முடியாது. பக்தி, ப்ரபத்திகளைக் கொண்டு அவனை அடைந்தால் இம்மையிலும், மறுமையிலும் நாம் நமக்கு வேண்டிய பலன்களைப் பெற்று வாழ்வோம் என்பது இப்புருஷ ஸூக்தத்தில் சொல்லப்படும் திரண்ட பொருள். இப்பொருளைக் கொஞ்சம் விவரித்துக் கீழே வரைகிறோம். கருத்தை அறிந்துகொள்ளாதவர்களும் புருஷ ஸூக்தத்தை ஓதுவார்களேயானால் அதன் கருத்தை அறிந்த பகவான் பயனளிப்பார். பணக்காரரின் வீட்டு வாசலில் போய் "பவதி, பிகூராம் தேஹி" என்று ஒருவன் கேட்டால், இதன் கருத்து உனக்குத் தெரியுமா? என்றா கேட்கிறார்கள் வீட்டுக்காரர்கள். பிச்சை கேட்கிறானென்று அறிந்து அளிக்கவில்லையா? அதுபோல் என்றவாறு.

விரிவு :- ஸ்ரீய:பதியான நாராயணன் பரம், வ்யூஹம், விபவம், அந்தர்யாமி, அர்ச்சை என்று ஐந்து விதமான அவதாரம் செய்கிறான். ஒவ்வொரு அவதாரத்திலும் பக்தர்களைக் காப்பது உண்டு என்பதை இப்புருஷ ஸூக்தம் விளக்கிக் காட்டுகிறது. தைத்திரீய உபநிஷத்தின் இரண்டாவது ப்ரச்னம் மேற்கூறிய ஐந்து அவதாரங்களை முதலிலேயும் கூறி முடிக்கும்போதும் இவ்வைந்து அவதாரங்களைக் கூறிமுடிக்கிறது. அவ்வைந்து அவதாரங்களையே இப்புருஷ ஸூக்தம் இரண்டு அநுவாகங்களிலே சொல்லுகிறது. புருஷன் என்கிற பதத்திற்கு, எப்பொருளும் இல்லாத பிரளய காலத்திலேயும் எந்தப் பொருள் அழிவற்றதாய் விகாரமற்றதாய் ஜலத்திலே இருந்ததோ அதுவே புருஷன் என்று தைத்திரீய ஆரண்யகம் முதலாவது ப்ரச்னத்தில் சொல்லப்பட்டு இருப்பதாலும், நாராயணனைப் பற்றிப் பேசுவதால் புருஷ ஸூக்தத்திற்கு "நாராயணாநுவாகம்" என்று பெயர் என ஸாயணாசாரியர் சொல்லியிருப்பதாலும், ஸ்ரீய:பதியான நாராயணன் புருஷ ஸூக்தத்தில் சொல்லப்படுகிறான் என்பது அறியத்தக்கது.

ஸ்ரீய:பதியினுடைய பஞ்சாவதாரத்தை நம்மாழ்வார் -

விண்மீதிருப்பாய் மலைமேல் நிற்பாய் கடல் சேர்ப்பாய்,
மண்மீதுழல்வாய் இவற்றுளெங்கும் மறைந்துறைவாய்,
எண்மீதியன்ற புறவண்டத்தாய் எனதாவி,
உண்மீதாடியுருக்காட்டாதே யொளிப்பாயோ"

என்ற பாசுரத்தில் பஞ்சாவதாரத்தை அனுபவிப்பவர்கள் பகவானை அரசனைப் போல் வைத்து அனுபவிப்பார்கள். அரசன் பகலில் ஸபையில் உட்கார்ந்து மந்திரிகளுடன் சேர்ந்து ராஜ்யத்தின் சேஷமத்தைப் பற்றி ஆலோசிப்பான். அதுபோல் பகவானும் ஸ்ரீவைகுண்டத்தில் ஸ்ரீ நித்யஸூரிகளுடன் கூடி பூலோகத்திலுள்ளவர்களுடைய சேஷமத்தைப் பற்றிச் சிந்திப்பார். அரசன் ராஜ்யத்தின் சிசைஷ ரசைஷகளைப் பற்றித் தனிமையில் படுத்துக்கொண்டு உறங்குபவன் போல் ஆலோசிப்பான். பகவானும் வ்யூஹாவதாரத்தில் அநிருத்தனாய்ப்படுத்திருந்து உலகத்தை எவ்வாறு ரட்சிப்போம் என்பதைப் பற்றி ஆலோசிக்கிறார். அரசன் துஷ்ட ஐந்துக்களை அழிப்பதற்காக வேட்டையாடுகிறான். பகவானும் துஷ்டர்களான இராவணாதிகளை அழிப்பதற்காகப் பல விபவாவதாரங்களைச் செய்கிறார். அரசன் நகரத்தவர்களுடைய எண்ணங்களைப் பரிசோதிப்பதற்காக உருத்தெரியாமல் வேற்றுருவில் நகரத்தில் இரவில் சஞ்சரிப்பான். அதுபோல் பகவானும் நம் உள்ளத்திலுள்ள எண்ணங்களைப் பரிசோதிப்பதற்காக நம் உள்ளத்தில் அந்தர்யாமியாக நிற்கிறார். அரசன் வேட்டையாடின பிறகு தன் விடாய் தீர்வதற்காகப் பூங்காக்களில் இஷ்டமானவர்களோடு விளையாடுவான். பகவானும் கோயில், திருமலை, பெருமாள் கோயில் முதலிய நூற்றெட்டு திவ்யதேசங்களிலும் மற்றுமுள்ள கோயில்களிலும், வீடுகளிலும் அர்ச்சாவதாரம் செய்து இஷ்டர்களான ஆழ்வார், ஆசிரியர் முதலியவர்களோடு விளையாடுகிறான். இவ்விரிவை ஆசார்ய ஹ்ருதயம் நூற்று ஐம்பத்து ஏழாவது சூர்ணிகையில் வ்யாக்யானங்களோடு சேர்த்து நன்றாக அனுபவிக்கலாம்.

புருஷ ஸூக்தமும் முதலில் நான்கு ருக்குகளால் பரவாஸுதேவனுடைய நிலைமையை "முந்நீர் ஞாலம் படைத்த எம் முகில்வண்ணனே" என்று ஆழ்வார் அருளிச்செய்தபடி திவ்ய மங்கள விக்ரஹத்தோடு ஜகத்காரணம் என்பதைச் சொல்லுகிறது. ப்ரக்ருதி மண்டலத்தைக் காட்டிலும் த்ரிபாத்விபுதி மூன்று பங்கு பெரியது என்றும் அதிலும் பெரியது ப்ரஹ்மம் என்றும் ஸ்பஷ்டமாகச் சொல்லுகிறது. இப்பகவான் அறிவுள்ளவைகளிலும் அறிவில்லாதவைகளிலும் புகுந்து உள்ளான். ஆகவே சித், அசித் என்னும் இரண்டும் பகவானுடைய உடல் என்பதையும் சொல்லுகிறது. முக்காலத்திலும் இவன் இருக்கிறான். மோக்ஷம் கொடுப்பவன் இவனே. இவன் ஜனங்களுடைய நன்மைக்காக அவர்கள் அனுபவிக்கும் ஒவ்வொரு பொருள்களிலும் தான் இருந்து அவைகளைச் சுவைக்க வைக்கிறான் என்பதையும் அழகாகச் சொல்லுகிறது. இச்சுவையறிந்த ஆழ்வாரும், அச்சுவைக் கட்டியென்கோ அறுசுவையடிசிலென்கோ, நெய்ச்சுவைத் தேறலென்கோ கனியென்கோ பாலென்கேனோ என்று அருளிச்செய்தது.

ஐந்தாவது ருக்கிலிருந்து பதினைந்தாவது ருக்கு வரையில் வ்யூஹாவதாரத்தைப் பற்றிச் சொல்லுகிறது. ஸங்கர்ஷணன், ப்ரத்யும்நன், அநிருத்தன் என்ற இம்மூவரையும் வ்யூஹம் என்று சொல்லுவார்கள். இம்மூவருடன் பரவாஸுதேவனையும் சேர்த்துக்கொண்டு வ்யூஹம் நான்கு என்றும் சொல்லுவார்கள். வ்யூஹம் ஜகத்காரணமாகிய ப்ரஹ்மமே ஆகையால் அதிகமாக வ்யூஹங்களைப் பற்றி உபநிஷத்தோ, இராமாயணம் மஹாபாரதம் முதலியவைகளோ விரிவாக எடுத்துச்சொல்ல முன்வரவில்லை. ஆகமங்கள் வ்யூஹங்களைப் பற்றி விரிவாகக் கூறுகின்றன. பட்டர் முதலிய பெரியவர்கள் பகவான் செய்த உபகாரத்தை அனுபவிக்கும்பொழுது பலவகையில் பகவான் நமக்குச் செய்த உபகாரங்களை நினைத்து வ்யூஹத்தில் ஈடுபடுகிறார்கள். ஜகத்காரணமான நாராயணன், மோக்ஷத்தைப் பெற்றவர்கள் தன்னை அனுபவிப்பதற்காகப் பரவாஸுதேவனாக நிற்கிறான். நமக்குச் சாஸ்திரங்களைக் கைவிளக்காகக் கொடுப்பதற்காக ஸங்கர்ஷணனாக நிற்கிறான். ச்ருஷ்டியைச் செய்வதற்காகவும், தர்மத்தை நடத்துவதற்காகவும் ப்ரத்யும்நனாகவும் நிற்கிறான். உலகங்களைத் தாங்கிக் காத்து உண்மையை உணர்விப்பதற்காக அநிருத்தனாக நிற்கிறான். பகவான் செய்த உபகாரங்களைப் பகுத்தறிந்து அவனிடத்தில் ஈடுபடுவதற்குப் பாங்கானது வ்யூஹம். இவ்வியூஹத்தின் விரிவை பாஞ்சராத்திர ஆகமங்களில் விரிவாகத் தெரிந்து கொள்ளலாம். இவ்வியூஹாவதாரத்தின் நிகழ்ச்சிகளை மீமாம்ஸையில் சொல்லப்படும் லிங்கம் முதலிய ப்ரமாணங்களின் துணையைக் கொண்டு புருஷ ஸூக்தத்தில் ஐந்து முதல் பதினைந்தாவது ருக்கு முடிவு வரையில் உணரவும்.

பதினாறாவது ருக்கில் பகவானுடைய த்யானம் சொல்லப்படுகிறது. "திருக்கண்டேன் பொன்மேனி கண்டேன்" என்றும் "த்யேயஸ் ஸதா ஸவித்ருமண்டல மத்யவர்த்தீ" "ஆப்ரணகாத்" என்றும் சொல்லுகிறபடி ஸ்ரீவைகுண்டத்தில் ஸூர்யன் போல் ப்ரகாசித்துக் கொண்டிருக்கிறான் பகவான். அவனை குருவின் உபதேசத்தால் தெரிந்துகொள்ள வேண்டும் என்று சொல்கிறது. பதினேழாவது ருக்கில் இந்த பகவானுடைய ஸ்வரூபத்தை ப்ரஹ்மா சக்கரனுக்குச் சொன்னார். சக்கரன் ஸ்ரீராமாநுஜரைப் போல் நான்கு திக்குகளிலும் பரப்பினான். இப்பகவானை இவ்வாறறிந்தவன் இவ்வுலகிலேயே மோக்ஷம் பெற்றவன் போல் ஆவான். இப்பகவானை பக்தி தவிர வேறொரு வழியால் அடையமுடியாது என்று சொல்லிற்று.

பதினெட்டாவது ரூக்கில் பக்தியைச் செய்யச் சக்தி இல்லாதவன் யாகம் போன்றதான சரணாகதியைச் செய்யவும் என்றது. இதுவே சிறந்த தருமம். நித்யஸூரிகள் வாழும் வைகுண்டத்துக்கு இச்சரணாகதியைச் செய்தவர்கள் போய்ச் சரணாகதியைச் செய்யவும் என்றது. இதுவே சிறந்த தருமம். நித்யஸூரிகள் வாழும் சேர்ந்திருக்கிறார்கள் என்று சொல்லிப் புருஷ ஸூக்தத்தின் முதல் அநுவாகம் முடிந்தது. இவ்வுடலுடன் காணமுடியாத பராவதாரம், வ்யூஹாவதாரம் இரண்டையும் பேசி, பக்தி, ப்ரபத்தி முதலிய உபாயங்களையும் சொல்லி, ஆசார்யன் மூலமாக இவற்றைப் பெறவேண்டும் என்பதே முதல் அநுவாகத்தின் கருத்து.

இரண்டாவது அநுவாகத்தில் முறையே அர்ச்சாவதாரம், அந்தர்யாமி அவதாரம், வ்யூஹாவதாரங்களைப் பேசி பகவானுடைய அவதாரத்தின் ரஹஸ்யத்தை அறிபவர்கள் நித்யஸூரிகளுடைய பதமாகிய ஸ்ரீவைகுண்டத்தை அடைய நாள் பார்த்துக்கொண்டிருப்பார்கள். இப்பகவானுக்கு ஸ்ரீதேவி, பூதேவி இருவரும் இறைப்பொழுதும் அகலாது தேவிகளாக இருக்கிறார்கள். ஸ்ரீபூமிகளுடைய அழகு அல்லது உருவம் அல்லது ஸ்வரூபம் குறைவற்றது. இவ்விருவரும் பகவானுடைய இரக்கத்திற்குக் காரணமானவர்கள் என்றும் சொல்லி இப்படிப்பட்ட பகவான் நமக்கு வேண்டிய அறிவையும், இவ்வுலக வாழ்க்கைக்கு வேண்டிய செல்வத்தையும், மறுமை வாழ்க்கைக்கு வேண்டிய மோகூத்தையும் மற்றும் நமக்குத் தேவையான எல்லாவற்றையும் கொடுக்க வேண்டும் என்று ப்ரார்த்தனை செய்து முடிவு பெறுகிறது.

இவ்விரண்டாவது அநுவாகத்தில் ஆறு ரூக்குகள் இருக்கின்றன. அதில் முதல் ரூக்கில் சொல்லப்படுவது அர்ச்சாவதாரம். பகவான் சாளக்ராம ரூபமாயும் மண்ணால் செய்த வடிவமாயும் உலோகங்களால் ஆக்கப்பட்ட வடிவமாயும் "தமருகந்தது எவ்வுருவம்" "யே யதாமாம் ப்ரபத்யந்தே" என்கிறபடி அர்ச்சாவதார நிலைமையில் நிற்கிறான். விக்ரஹம் செய்பவன் பகவானுடைய ஸாரூப்ய மோகூத்தை அடைகிறான் என்றது. இரண்டாவது ரூக்கில் இவ்வர்ச்சாவதாரத்தில் பக்தி, ப்ரபத்திகளைச் செய்பவன் மோகூடம் அடைவான். மோகூடமடைய இவ்விரு வழிகளைத் தவிர வேறொரு வழி கிடையாது என்றது. அர்ச்சாவதாரமாவது - தமருகந்தது எவ்வுருவம் அவ்வுருவம் தானே என்கிறபடியே சேதனர்க்கு அபிமதமான த்ரவ்யங்களிலே விபவ விசேஷங்களைப் போலன்றிக்கே தேச கால அதிகாரி நியமமில்லாதபடி ஸந்நிதி பண்ணி, அபராதங்களைக் காணக் கண்ணிட்டு அர்ச்சக பரதந்த்ரமான ஸமஸ்த வ்யாபாரங்களையும் உடையனாய்க் கொண்டு கோயில்களிலும் க்ருஹங்களிலும் எழுந்தருளி நிற்கும் நிலை. ரூசி ஜநகத்வமும் சுபாச்ரயத்வமும் அசேஷ லோகசரணயத்வமும், அநுபாவ்யத்வமும் எல்லாம் அர்ச்சாவதாரத்திலே பரிபூர்ணம். ஸ்வஸ்வாமி பாவத்தை மாறாடிக்கொண்டு அஜ்ஞரைப் போலேயும் அசக்தரைப் போலேயும் அஸ்வதந்த்ரரைப் போலேயும் இருக்கச் செய்தேயும் அபார காருண்ய பரவசனாய்க் கொண்டு ஸர்வாபேகூதிங்களையும் கோடுத்தருளும், என்ற பிள்ளை லோகாசார்யர் ஸ்ரீஸூக்தி இங்கு அனுஸந்திக்கத்தக்கது.

மூன்றாவதில்: அந்தர்யாமியின் அவதாரத்தைச் சொல்லுகிறது. "அந்த: ப்ரவிச்ய நியந்தாவாயிருக்கை. ஸ்வர்க அந்தர்யாமித்வமாவது நரகப்ரவேசாதி ஸர்வாவஸ்தைகளிலும் ஸகலசேதனருக்கும் துணையாய், அவர்களை விடாதே நிற்கிற நிலைக்கு

மேலே சுபாச்ரயமான திருமேனியோடே கூடிக்கொண்டு அவர்களுக்கு த்யேயனாகைக்காகவும், அவர்களை ரக்ஷிக்கைக்காகவும், பந்து பூதனாய்க் கொண்டு ஹ்ருதய கமலத்திலே எழுந்தருளியிருக்கும் இருப்பு" என்று ஸ்ரீமத் பிள்ளைலோகாசார்யர் அருளிச்செய்த அந்தர்யாமி அவதாரத்தின் ப்ரயோஜனத்தை அழகாக இங்கு சேர்த்துக்கொண்டு அனுபவிப்பது. மேலே விபவாவதாரத்தையும், விபவாவதார ரஹஸ்யத்தையும், சிந்தனம் செய்யவேண்டியது அவசியம் என்று சொல்லுகிறது.

விபவ விரிவை ஸ்ரீமத் பிள்ளை லோகாசார்யர் அருளிச்செய்த தத்வத்ரயத்தில் ஈச்வர ப்ரகரணத்தில் வ்யாக்யானத்தோடு ஸேவித்து த்ருப்தி பெறலாம். அவதார ரஹஸ்யத்தை கீதாசார்யன் "பஹூநிமே வ்யதீதாநி" என்று தொடங்கி கீதையில் நான்காவது அத்யாயத்தில் ஐந்து ச்லோகங்களால் அருளிச்செய்திருக்கிறான். அவதாரங்கள் ஸத்யமென்றும், அவதாரத்தில் பகவானுக்கு அறிவு குறைவில்லையென்றும், அவதார விக்ரஹங்கள் ஸுத்தஸத்வ மயங்கள் என்றும், அவதாரத்திற்குக் காரணம் பகவானுடைய திருவுள்ளமே என்றும், அவதாரத்திற்குக் காலம் தர்மத்தைக் காக்கவேண்டும் காலமே என்றும், பகவானை விட்டு நொடியும் பிரியாது இருக்க வேணும் என்கிற பக்தர்களைக் காப்பதுதான் அவதாரத்திற்குப் பயன் என்றும், இந்த ரஹஸ்யம் தான் அவதார ரஹஸ்யம் என்றும் இந்த ரஹஸ்யத்தை இடைவிடாது நினைப்பவன் மறுபிறவி எடுக்கமாட்டான் என்றும் ஆசார்யர்கள் புருஷ ஸூக்தத்திலுள்ள கருத்தையறிந்து ஸாதித்திருக்கிறார்கள் என்பதை இங்குக் கருத்தில் கொள்ள வேண்டும். நான்காவது ரூக்கில், இப்பகவான் தேவர்களுக்காக ப்ரகாசிக்கிறான்; தேவர்களுக்கு ஹிதபுத்தியை அளிக்கிறான்; இவன்தான் எல்லோருக்கும் முதற்கிழங்காக இருந்தவன்; அவனை வணங்குகிறேன் என்றது. ஐந்தாவதில், தேவர்களுக்கெல்லாம் ஈச்வரன் இவனே; அவர்களுக்கும் ப்ரஹ்ம ஜ்ஞானத்தை அளிப்பவன் இவனே; என்று எவனொருவன் பகவானை அறிவானோ அவனுக்குத் தேவர்கள் வசப்பட்டிருப்பார்கள் என்றது. ஆறாவதில் ஸ்ரீ, பூமி ஸமேதனான பகவான் நமக்குப் பக்கத்திலேயே இருந்துகொண்டு இரவிலும், பகலிலும் அநுக்ரஹித்துக்கொண்டு இம்மைக்கும், மறுமைக்கும் வேண்டிய அறிவையும், செல்வத்தையும், மற்றும் நமக்கு வேண்டிய எல்லாவற்றையும் கொடுக்க வேண்டுமென்று கூறி முடிவு பெறுகிறது.

தூப்புல் மாலே மறவேன் இனி நின் பதமே

நன்றிகள்: இந்த சிதைந்த ப்ராசீனமான மலரை அனுக்ரஹித்து உதவிய

ஸ்ரீ. உ. வே. கூரம். தாமல். சேஷாத்ரி ஜயங்கார் ஸ்வாமி, ஸ்ரீரங்கம்.

மூலம்: சென்னை வேத ஸம்ஸ்க்ருத வித்யாலயத்தின் முதலாண்டு அறிக்கை மலர்

தாஸன். திருவெவ்வுள்.ராகவந்ருஸிம்ஹன்

thooppulmaapurudan@gmail.com

<http://vedantadesika.wordpress.com>



புருஷ:

PuruSha sUktam

Tamil Commentaries

by

nyAya sAhitya shiromaNi ubhayavedAnta vidvAn shrl mElmA. Narasimha tAtAcArya svAmi)

Translated into English

by

Smt. KalyANi KRshNamAcAri



PuruSha sUktam is chanted as part of all veda-s. All scholars extol this puruSha sUktam. PuruSha sUktam is recommended to be chanted for expiating sins of even humongous proportions. It is said that if PuruSha sUktam is chanted during ViShNu yAga, the whole world will flourish in a superb state. Even a great sinner who killed a brAhmin who is an expert in veda, can drive away his sin by chanting PuruSha sUktam standing in the water. Several saints have declared that if a person chants PuruSha sUktam remembering shrlman nArAyaNan while doing homa, he will be relieved from all sins and be blessed with salvation. The meaning of this PuruSha sUktam has been expounded in mudgalopaniShat and puruSha saMhita. Elders have stated that dhruvan meditated on Purusha sUktam, when he praised bhagavAn in ViShNu purANam. VishiShTAdvaita siddhAnta expert engaLAzhvAn (shrl viShNucittAsiriyar) has talked about PuruSha sUktam in his vyAkhyAnam for ViShNupurANam. shrl vishiShTAdvaita AcArya-s like shrl kUrattAzhvAn, bhaTTar, shrl deshikan et al. have exalted the greatness of PuruSha sUktam.

shrlman nArAyaNan is the primordial cause of this universe. This world emanated from Him. For the goodness of all living entities, He Himself provides the veda-s which are the beacon lights that drive away the darkness of ignorance. He can be realized only with the help of a teacher. There are two means, bhakti (devotion) and prapatti (surrender) to reach Him. He cannot be attained by any other mode. The gist of PuruSha sUktam is that when one reaches Him through bhakti or prapatti, he will be blessed with all benefits in this world and the next. We will expand on this thread in the following paragraphs. PerumAL will grant the benefits even if one chants PuruSha sUktam without knowing the meaning. This is similar to the situation where someone goes and calls out “bhavati bikShAM dehi” in front of a rich man’s house; nobody inquires if that person knows the meaning of that statement; the people in the house understand that the person is asking for alms and offer that.

Detailed explanation –

shriyaH pati – nArAyaNan takes up five different kinds of incarnations – para, vyUha, vibhava, antaryAmi and arcA. PuruSha sUktam shows that in each kind of incarnation, He safeguards His devotees. The second prashna of taittirIya Upanishat talks about His five kinds of incarnations in the beginning and also in the end. Thus, PuruSha sUktam allocates two anuvAka-s – sections – for talking about these five kinds of incarnations. shriyaH pati nArAyaNan is the One talked about in PuruSha sUktam; this is obvious from the following facts:

- taittirIya AraNyakam first prashna gives the meaning of puruSha thus – puruSha is that changeless and indestructible potency that exists, even during the times of praLaya – the dissolution of the worlds in the Cosmic Waters.
- shAyaNacAryar has declared that PuruSha sUktam is called “nArAyaNAnuvAkam” because it talks about nArAyaNan.

nammAzhvAr's notes on shriyaH pati's five types of incarnations –

“viNmldiruppAi malaimEl niRpAi kaDal sErppAi

maNmlduzhalvAi ivaRRuLengum maRainduRaivAi

eNmldiyanRa puRavaNDattAi enadAvi

uNmldADiyurukkATTAdE yoLippAyO”

Those who enjoy the pancAvAtAram, experience bhagavAn as a king.

Normally, during day time, a king sits with all his ministers and discusses the welfare of the kingdom. Like that, bhagavAn gathers all the nityasUri-s and deliberates on the welfare of the people in the world.

Instead of sleeping, a king would think about punishments and protection when he is lying down alone. Similarly, bhagavAn lies down as aniruddhan in His vyUha avatAram and broods about how to protect the world.

A king hunts to kill dangerous beasts; bhagavAn also takes up vibhava avatAra-s to kill wicked men like rAvaNa et al.

A king disguises himself and wanders amongst his people at night, to examine their thoughts. Like that, bhagavAn resides in us as antaryAmi to comprehend our feelings.

After a tiring hunt, the king sports with those dear to him, in the gardens, for relaxation. Similarly, bhagavAn plays as arcAvatAram in the 108 divya deshAm-s like shrlrangam, tirumalai, kAnclpuram and other temples, and in the houses of devotees; He plays with His dear ones – the AcArya-s, teachers et al.

One can appreciate this information with all detailed vyAkhyAnam-s in AcArya hrdayam 107th cUrNikai.

With the first four verses, PuruSha sUktam talks about paravAsudeva's state as being a special form and being the primordial cause of the universe, just as AzhvAr blessed, “munnlr j~nAlam paDaitta em mugilvaNNanE”. It also says that tripAd-vibhUti is three times bigger than this world and brahmam is even bigger than the latter. This bhagavAn has entered all sentient and non-sentient things. Thus both cit and acit are part of bhagavAn's divine form. He manifests Himself in all the three times (past, present and future). He provides mokSha – liberation. puruSha sUktam gives a beautiful description of how He enters everything that people enjoy and makes them more delectable. Knowing this well, AzhvAr enjoys Him as “accuvaik kaTTi enkO, aRusuvaiaDisil enkO, neiccuvaiteERal enkO, kani enkO, pAl enkO”.

The fifth up to the fifteenth verses deal with vyUha avatAra-s. sankarShaNa, pradhymna and aniruddha are the vyUha mUrti-s. paravAsudeva is also included in this line and vyUha incarnation is considered to be four in number. vyUha is the same as parabrahmam who is the primal cause of this universe. So, Upanishat, rAmAyaNam, mahAbhArata etc. do not talk much about vyUha avatAra-s. The Agama-s portray in detail about the vyUha avatAra-s. Elders like bhaTTar et al. like to enjoy the vyUha avatAra-s when they think about all the help bhagavAn has done for us. nArAyaNa who is the primordial cause of this universe stands as paravAsudeva so that those who have attained mokSha can enjoy Him. He shows Himself as sankarShaNa to give us the shAstra-s which are like lamps in our hands. He is pradhymna who creates and establishes dharma. He appears as aniruddha who supports and protects all the worlds and makes us realize the truth. vyUha avatAram helps us understand the relief and comfort provided by bhagavAn and to enjoy Him. pAncarAtra Agama deals with this vyUham in fine detail. With the assistance of pramANa-s such as lingam

found in mImAmsa, all the activities of vyUha avatAra-s can be understood through the fifth to fifteenth verses.

The 16th verse talks about meditation about bhagavAn, who shines brilliantly in shrIvaikuNTham as per the statements, “tirukkaNDEn ponmEni kaNDEn”, “dhyeyas sadA savitR^imaNDala madhyavartI”, “ApraNakAt” etc. One can know Him through the instructions advised by a guru.

The 17th verse says – brahmA conveyed bhagavAn’s svarUpa to cakra [discus], who spread the lesson to all the four directions just like shrIraManuja. One who knows about bhagavAn in this manner becomes like one who has attained immortality in this world. bhagavAn cannot be attained without devotion.

Mukunda - one who cannot practice bhakti can perform sharaNAgati, which is like yAga and is a great virtue. PuruSha sUktam’s first anuvAkam concludes with the statement, “those who performed sharaNAgati have reached vaikuNTham, where nityasUri-s live”.

The 18th verse points out that one who cannot practice bhakti can perform sharaNAgati, which is like yAga and is a great virtue. PuruSha sUktam’s first anuvAkam concludes with the statement, “Those who performed sharaNAgati have reached vaikuNTham, where nityasUri-s live”.

The gist of first anuvAka is information about avatAra-s like vyUha etc., that cannot be seen with mortal eyes and about the means like bhakti and prapatti and how one can get these through an AcAryan.

The second anuvAka deals with arcA, antaryAmi and vyUha avatAra-s; those who understand the secrets of bhagavAn’s avatAra-s will be eagerly awaiting the day when they will reach shrIvaikuNTham inhabited by nityasUri-s. shrIdevI and bhUdevI serve as His devI-s never leaving bhagavAn for a second. The forms of shrI and bhU devI-s are magnificent. They both act as mediatrix for obtaining bhagavAn’s compassion. The anuvAka ends with a prayer to bhagavAn to bestow on us the knowledge, enough wealth to live in this world and the liberation needed for the next world.

There are six verses in this second anuvAka.

First verse talks about arcAvatAra, where bhagavAn displays Himself as shALagrAma form, as clay forms, as vighra-s made out of metals, as per sayings, “tamarugandadu evvuruvam”, “ye yathAmAM prapadyante”. It is said that one who makes a vighra attains sArUpya mokSha.

The second verse elaborates on how devotees who do bhakti or prapatti attain mokSha. There is no other way to reach salvation. “arcAvatAram is as per the sUtram – tamarugandadu evvuruvam avvuruvam tAnE. Unlike the distinctive attributes associated with a vibhava incarnation, bhagavAn incarnates as arcA in the substances that His devotees are fond of, with no requirements related to place, time or qualifications; He overlooks their offences; He makes Himself dependent on the arcaka - priest for all acts and establishes Himself in temples and houses. In this arcA incarnation, generation of pleasure/love towards Him, auspiciousness, protection of all the universes, capability of being easily concentrated upon – all these are existent to the fullest possible extent. He makes it appear that He becomes owned by the servitor (thus reversing His role), that He is totally unenlightened, that He is powerless to accomplish anything and that He is reliant upon others; but, in reality, out of His extreme compassion, He bestows all the desires of His devotees”. This shrI sUkti of shrI piLLailokAcAryar must be appreciated here.

The third verse speaks about antaryAmi avatAram; shrImat piLLailokAcAryar has blessed with a commentary on antaryAmi avatAram’s purpose - bhagavAn is ‘antaH pravishya niyantA’. svarga antaryAmitvam is where He stands supportive of all sentient beings at all times including their lives in hell and He stays in their hearts

so that He can be meditated upon and He can protect them. The third verse also talks about how devotees must meditate about vibhava avatAram and the secrets thereafter.

shrlmat PiLLai lokAcAryar has provided a detailed commentary in Ishvara prakaraNa of tattvatrayam about vibhava avatAram-s. In the fourth chapter of bhagavad gItA, gItAcAryan reveals the secret of His avatAram-s starting with 'bahUni me vyatItAni' in five shloka-s. Incarnations are the Truth; bhagavAn is all knowledgeable in His avatAram-s. avatAra forms are shuddha satva – transcendental to material qualities, pure goodness; the reason for the incarnations are His own willed decisions. He incarnates to protect dharma. It is His aim to protect devotees who do not want to be separated from Him even for a second. One who thinks about this avatAra secret will never be born again. AcArya-s have realized the purport of PuruSha sUktam and provided commentary on these gItA shloka-s thus.

The fourth verse says that bhagavAn shines for the sake of the deva-s; He imparts good intellect to them. He is the primordial seed for all. I salute Him.

The fifth verse points out that bhagavAn is the Ishvara of all deva-s. He gives them brahma j~nAna. Those who are cognizant of all this information will be served even by the deva-s.

The sixth verse prays that shrl, bhUmidevl sameta bhagavAn must stay blessing us at our side always, during day and night, and provide enough intellect and wealth for this life and the next and everything that we need. Thus ends the sixth verse.

tUppul mAIE maRavEn ini nin padamE.

Thanks: To shrl u.ve. Kuram Tamal Seshadri ayyangar svAmi, shrlrangam, for providing this age-old article (MelmA Swami's) that appeared in a magazine which was in a worn out condition.

Source: Chennai veda samskrita vidyAlayA's first year magazine

dAsan – Tiruvevvul Raghavanrisimhan

thoopulmaapurudan@gmail.com

<http://vedantadesika.wordpress.com>