

Purusha sUktam

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



Annotated Commentary in English

by

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'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.



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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**”. taittiriyopanishat 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 |

sahasraSirshaH purushaH sahasrAkshaH sahasrapAt |

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

Word by word Meaning:

sahasra-SirshaH - Parama purushar has thousands of Heads.

sahsrAkshaH - 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 SriMat 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 yogyatai (qualifications). After prokshaNa samskAram, the yajn~a 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 dhlraH 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 dhlraH Aste, etam dhlram purusham aham veda - I know that heroic Purushan performing all of the above vyavahArams (abhivadan)

etam dhlram, 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 विश्वमाजानमग्रे ॥ 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 ruCAya 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,

ruCAya 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 ruCAya 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 evametat jAnAti 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 netraAya 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 महानैवेद्यं 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 परस्मादुत्थितं 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 ॥

समस्तजगदुत्पत्तिहेतुः 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 निरूपणम् ॥

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 भगवज्ज्ञानमुपादिश्य

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. ஸ்ரீகூரத்தாழ்வான், 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, பிக்ஷாம் 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 லோகசரண்யத்வமும், 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

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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

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nArAyaNa anuvAkam

(nArAyaNa sUktam)



'Sri nrsimha sevA rasikan'

Oppiliappan Koil Sri VaradAcAri SaThakopan

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SrI tirunArAyaNa perumAL - Melkote
Thanks: SrI Shreekrishna Akilesh



॥ श्रीः ॥

नारायणसूक्तम् nArAyaNa sUktam



INTRODUCTION

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

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

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



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

"viSvam vishNur-vashaTkAro bhUtabhavya-bhavatprabhu:".

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

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



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

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



viSva SarIraKan, Brahman is the ruler of all souls.

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



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

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

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

SrIman nArAyaNa caraNau SaraNam prapadye

dAsan,

Oppiliappan Koil Varadachari Sadagopan





SrI devaperumAL - Kanchipuram (Thanks: SrI Shreekrishna Akilesh)



Mantrams and Commentaries





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



॥ श्रीः ॥

नारायणसूक्तम्

nArAyaNa sUktam

ॐ ☆ ॐ

सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।

विश्वं नारायणं देवमक्षरं परमं प्रभुम् ॥

sahasraSIrsham devam viSvAksham viSvaSambhuvam |

viSvam nArAyaNam devam aksharam paramam prabhum || 1 ||

Meaning:

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

Comments:

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



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



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

niruktam comments:

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



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

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

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

विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ।

विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥

viSvata: paramam nityam viSvam nArAyaNagum harim |

viSvamevedam purushastadviSvamupajIvati || 2 ||

Meaning:

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





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



Comments:

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

पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।

नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥

patim viSvasyAtmeSvaragum SASvatagum Sivamacyutam |

nArAyaNam mahAj~neyam viSvAtmAnam parAyaNam || 3 ||

Meaning:

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



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



'Acyutan' - SrI DevanAtha perumAL - tiruvendipuram
Thanks: SrI Srivallabhan Rajagopalan

Comments:

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



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

नारायण परं ब्रह्म तत्त्वं नारायणः परः ।

नारायण परो ज्योतिरात्मा नारायणः परः ॥

nArAyaNa param brahma tattvam nArAyaNa: para: |

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

Meaning:

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

Comments:

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





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



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

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

त्रय्यन्तैरेककण्ठैस्तदनुगुण-मनु-व्यास-मुख्योक्तिभिश्च

श्रीमान्नारायणो नः पतिरखिलतनुमुक्तिदो मुक्तभोग्यः

trayyantairekakaNThaistadanuguNa-manu-vyAsa-mukhyoktibhiSca

SrImAnnArAyaNo na: patirakhilatanurmuktido muktabhogya:

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

यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।

अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥



yacca kincit jagatyasmin drSyate SrUyate api vA |

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

Meaning:

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



SrIman nArAyaNan pervades everything!

Thanks: www.glimpseofkrishna.com

Comments:

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

1. antar-vyApti and
2. bahir vyApti.



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

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

स वा एष महानज आत्मा योऽयं विज्ञानमयः य एषोन्तर्हृदय आकाशस्तस्मिच्छेते

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः

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

ya esha: antarhrdaya AkASa: tasmin Sete sarvasya vaSI,

sarvasyeSAna: sarvasyAdhipati:.

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





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



अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशम्भुवम् ।

पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम् ॥

अधो निष्ठया वितस्त्यां तु नाभ्यामुपरि तिष्ठति ।

हृदयं तद्विजानीयाद्विश्वस्यायतनं महत् ॥

anantamavyayam kavigum samudrentam viSvaSambhuvam |

padmakoSapratIkAsagum hrdayam cApyadhomukham || 6 ||

adho nishTyA vitastyAm tu nAbhyAmupari tishThati |

hrdayam tat vijAnIyAt viSvasyAyatanam mahat || 7 ||

Meaning:

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

Comments on the first pAdam of mantram 6:

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



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

Comments on first and second pAdam of mantram 7:

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

सन्ततँ सिराभिस्तु लम्बत्या कोशसन्निभम् ।

तस्यान्ते सुषिरं सूक्ष्मं तस्मिन्सर्वं प्रतिष्ठितम् ॥

santatagum sirAbhistu lambatyA koSa sannibham |

tasyAnte sushiragum sUkshmam tasmin sarvam pratishThitam || 8 ||

Meaning:

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

Comments:

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





तस्य मध्ये महानग्नि-विश्वार्चि-विश्वतोमुखः ।

सोऽग्रभुग्विभजन्तिष्ठन्नाहारमजरः कविः ॥

tasya madhye mahAnagnir viSvArcir viSvatomukha: |

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

Meaning:

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

Comments:

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

सन्तापयति स्वं देहमापादतलमस्तकम् ।

santApayati svam dehamApAdatalamastakam | 10

Meaning:

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





deham santApayati) of the antaryAmi Brahman.

तस्य मध्ये वह्निशिखा अणीर्योर्ध्वा व्यवस्थितः ।

नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा ।

नीवारशूकवत्तन्वी पीताभास्यात्तनूपमा ॥

tasya madhye vahniSikhA aNIryordhvA vyavasthita: |

nIlatoyadamadhyasthA vidyullekheva bhAsvarA |

nIvAra SUkavat tanvI pItAbhA syAt tanUpamA || 11 ||

Meaning:

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

Comments:

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

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



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



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

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।

स ब्रह्मा स शिवः सेन्द्र सोऽक्षरः परमः स्वराट् ॥

tasyA: SikhAyA madhye paramAtmA vyavasthita: |

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

Meaning:

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

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



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

Comments:

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

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



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

ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।

ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥

rtagum satyam param brahma purusham krshNa pingaLam |

Urdhvaretam virUpAksham viSvarUpAya vai nama: || 13 ||

Meaning:

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



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

namasye paramAnanda vapusham krshNapingaLam

nArAyaNam jagannAtham vasudevamanAmayam



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

Comments:

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



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



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

ओं नारायणाय विद्महे वासुदेवाय धीमहि ।

तन्नो विष्णुः प्रचोदयात् ॥



om nArAyaNaya vidmahe vAsudevAya dhImahi |

tanno vishNu: pracodayAt || 14 ||



'Meditate on SrIman nArAyaNan alone'

Meaning:

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

Comments:

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

SrImate nArAyaNaya nama:

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan





Sri RanganAthar's VimAna PaThakkam

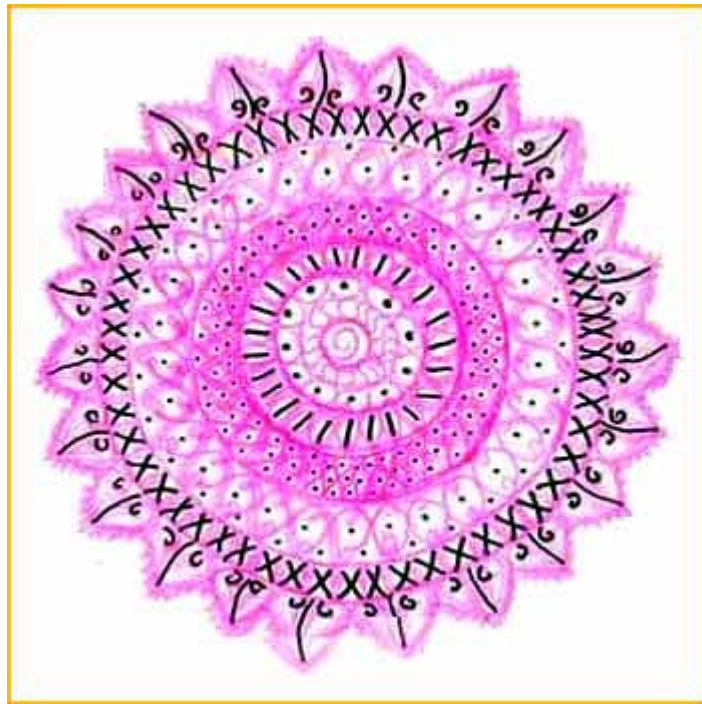
SRI VISHNU SOOKTHAM



ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN



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॥ श्रीः ॥

Sri Vishnu Sooktam

॥ श्री विष्णुसूक्तम् ॥



Lord MahA vishNu

INTRODUCTION:

Sri Vishnu Sahasra Naamam celebrates the glory of Lord Vishnu. The first verse itself contains the Vishnu Sabdham/naamam:

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।

भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥

visvam vishNurvashaTKArO bhUtabhavya bhavatprabhu: |

bhUtakrubhUtabhrudbhAvO bhUtAtmA bhUta bhAvana: ||

Visvam means also perfect or paripoorNam (full in all aspects) according to ParAsara Bhattar. That perfect One, That Nampi pervades all of His creations (sentient and insentient):



"CarAcara bhUtEshu vEsanAt vishNu"

The next naamam points out that He is "VashaTkAran" (i.e.), He not only pervades all of His creations, but He also controls and directs them as their niyanthA.

His Omnipotence is celebrated with the next Naamam:

"bhUta-bhavya-bhavat-prabhu:"

He is the Swamy of all things that existed in the past, that are present today and are going to be created in the future. He is their Prabhu. He creates them (bhUtakrit); He protects and supports them (bhUtabrut) and serves as their epicenter (adhAram). He thus exists (bhAva:) with all these VibhUthis as "Sarva-bhUta-antarAtmA". As "bhUta-bhAvanan", He as Sarva Seshi blesses all of His creations to grow and provides them the means "to sustain them, nourish them and contribute to their enjoyment of Him" (thAni dhAraka-pOshaka-bhOgya-pradhAnEna Vardhayati).

The first nine of the Sahasra naamams thus provide a beautiful introduction to the powerful and unique concept of VishNu tattvam. These naamams are based on Veda Manthrams including those housed in Sri VishNu Sooktham. adiyEn will refer to two manthrams from the third canto of Rg Vedam to illustrate the Vedic pramANam for the VishNu tattvam.

विष्णुं स्तोमासः पुरुदस्मम् अर्का भगस्येव कारिणो यामनि ग्मन् ।

उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥

vishnum stOmAsa: purudasmam arKA bhagasyEva kAriNO yAmani gman |

urukrama: kakuhO yasya pUrvIr na mardhanti yuvatayO: janitrI: ||

---Rg Vedam: III: 54.14

MEANING:

May our adulations and prayers, the causes behind our Isvaryam, reach the all-pervading VishNu, whose DayA and Preethi is the goal of all of us in our tasks and worship! That VishNu traverses all regions of His Universe with His gigantic strides. The multifaceted and interlocked regions of space, the twin-mother of all His creations, never transgress His commands.





विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः ।

अग्निष्ठा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम् ॥

vishnur gOpA: paramam pAti pAtha: priyA dhAmanyamrutA dadhAna: |
agnishTaa viSvA bhuvanAni vEda mahat dEvAnAmasuratvam yEkam ||

--Rg Vedam III.55.10

MEANING:

"Pervading and protecting ALL, possessing -- immortal radiance (as Agni), He (VishNu) preserves the Supreme path of rains, for the divine fire is conscious of all these worlds. For VishNu's glory in nature's bounties is great and unequalled".

Such is His Veeryam; another Rg Veda Manthram passage (X.1.3) elaborates on this Veeryam:

विष्णुर्इत्था परमं अस्य विद्वाञ्जातो बृहन्न अभि पाति तृतीयम् ।

"VishNur itthA paramam asya vidvAn jAtO brihann abhi pAti trutIyam"

VishNu becomes vast and wise as soon as He is manifested, and pervades the entire Universe. He as fire divine protects His third form (the Sun).

Rg Veda manthram I.154.3 describes the total and unshakable loyalty of the worshipper to Lord VishNu, the creator of this extensive universe:

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।

य इदं दीर्घम् प्रयतं सधस्थमेको विममे त्रिभिर्इत्पदेभिः ॥

pra vishNavE SUshamEtu manma girikshita urugAyAya vrushNE |
ya idam dIrgham prayatam sadhasthamEkO vimmaE tribhiritpadEbhi: ||

MEANING:

"To Him alone, who has created this entire extensive universe with three components



(micro, macro and ultra-micro), and who is the showerer of bliss, the upholder of clouds, and the One glorified by ALL, are dedicated our learning and endeavours".

The Vedic word "girikshita" here has been interpreted as the One, who abides in high places. The highest of these high places is Parama Padham, where the Nithya-Sooris offer kaimkaryam to Him. The word "tribhi:" has also been interpreted to mean the triads of tatthvams:

- (a) Prithvi, Jala and tEjas (Earth, Water and Light)
- (b) Three divisions of Time (Past, Present and Future)
- (c) Beyond three GuNAs (Satthva, RajO and tamas) a Suddha Satthva ThirumEni.

Lord VishNu's limitless Vaibhavam, jagath KaaraNathvam, Jagath Aadharathvam, Jagath Rakshathvam as JagannAtham and His glories as VaisvAnaran (Ruler of all souls), as atthA or enjoyer of all souls, as SarvAthmA (the underlying soul of all), as akshara Brahmam (the imperishable reality) as AayathanavAn (the abode of Heaven and Earth), as the BhUmA (the infinitely lofty and immense) and as DaharAKasan (the dweller of the subtle space in the heart lotus) are celebrated by the above Rg Veda Manthrams and elaborated further in the thirteen Sri VishNu Sooktha Manthrams.

The Taitthiriya Samhithai has seven manthrams assembled under the title of Sri Vishnu Sooktham section. The Vaishnavas have the version that has 13 manthrams. Additional manthrams are from Rg vedam and elsewhere. adiyEn will focus on the latter. The VaishNavAs recite these 13 manthrams during Bhagavath AarAdhanam and Thirumanjanam to salute the Lord's glories.

As referred to earlier, Sri Vishnu Sooktham is a celebration of the Lord's Thrivikrama avathAram, the avathAram that fascinated the AzhwArs and AchAryAs like Swamy Desikan (dehaLeesa SthOthram).



Manthrams and Meanings

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MANTHRAMS AND MEANINGS

MANTHRAM 1:

विष्णोर्नुकं वीर्याणि प्रवोचं यः पार्थिवानि विममे रजागंसि ।

यो अस्कभायदुत्तरगुं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥

vishNOrnukam veeryANi pravOcam

ya: paarthivAni vimamE rajAgumsi

yO askabhayaduttaragum sadhastham

vicakramANastrEdhOrugAya:

--TaitthirIya Samhithai: 1.2.27 & Rg.vedam 1.154.1

MEANING:

With reverence, adiyEn will describe now the brave, divine and wondrous deeds of the Lord Thrivikraman. He measured the Universes with three steps. He is the One eulogized profoundly by the sages, who had the bhAgyam to witness this great performance. This amazing Lord set in order the Earth and the other worlds, which in dimensions are like dust specks from His Thiruvadi. He stabilized the upper regions like Svargam and made them stay firm through His power.





Lord Thirivikraman



MANTHRAM 2:

विष्णो रराटमसि विष्णोः पृष्टमसि विष्णोः श्नत्रेस्थो ।

विष्णोः स्यूरसि विष्णोर्ध्रुवमसि वैष्णवमसि विष्णवे त्वा ॥

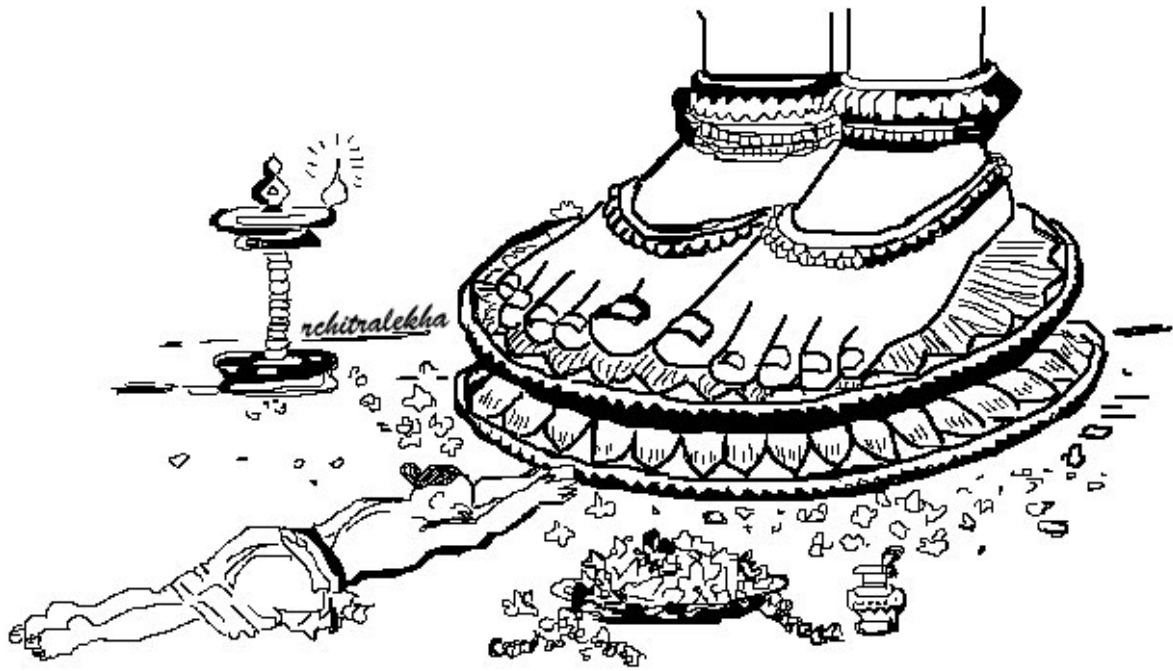
vishNO: rarATamasi vishNO: prushTamasi vishNO: snaptrEsthO |

vishNO: syUrasi vishNOOrdhruvamasi vaishnavamasi VishNavE tvA ||

MEANING:

Oh my Mind! You serve as the face of the Lord. You are the seat for the Lord. You have become the instrument to know our Lord. You serve as the firm seat made up of the stitching of nerves on both sides to hold Him firm. You have become the permanent place of residence of the Lord of infinite glories. Oh my mind! You are the property of the Lord. adiyEn presents you to Your Swami, the Owner.

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"adiyEn presents you to Your Swami, the Owner"
(Thanks Sow. Chitrakalkha)





MANTHRAM 3:

तदस्य प्रियमभि पाथो अश्याम् । नरो यत्र देवयवो मदन्ति ।

उरुक्रमस्य स हि बन्धुरित्था । विष्णोः पदे परमे मध्व उत्सः ॥

tadasya priyamapi pAthO aSyAm

narO yatra dEvayavO madanti

urukramasya sa hi bandhuritthA

vishNO: padE paramE madhva uthsa: ||

--Rg Vedam I.154.5

MEANING:

Therefore adiyEn will partake the holy water flowing from the sacred feet of Thrivikraman that is dear to all. Those devotees, who never ever want to be separated from the Lord partake this SripAdha Theertham and feel mentally fulfilled. That Lord, who grew quickly to stride over the Universes binds these devotees to Himself and stays at His Supreme Abode of SriVaikuNTham conferring bliss to all MukthAs and Nithyasooris.



Sripaada Theertham Ganga at Badrinath
(Thanks SrI Padmanabhan - aazhwar@gmail.com)





MANTHRAM 4:

प्र तद्विष्णुः स्तवते वीर्याय मृगो न भीमः कुचरो गिरिष्ठाः ।

यस्योरुषु त्रिषु विक्रमणेषु अधिक्षियन्ति भुवनानि विश्वा ॥

pra tadvishNu: stavatE veeryAya

mrughO na bheema: kucarO girishThA: |

yasyOrushu trishu vikramaNEshU

adhikshayanti bhuvanAni viSvA ||

— Rg Vedam I.154.2

MEANING:

The all-pervading Thrivikraman dominates by His prowess like a powerful mountain lion. Within His three extended strides, all His creations rest (find their home). Just as an extraordinarily powerful lion strutting at the foot of the mountain jumps and reaches in a flash the top of the mountain, Our Lord extended His feet to measure the entire Universe. Every one who wishes to attain glory eulogizes the Lord in this way.

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The Mountain Lion - Ugranarasimhar of Ahobilam





MANTRAM 5:

परो मात्रया तनुवा वृधान न ते महित्वमन्वश्रुवन्ति ।

उभे ते विद्म रजसी पृथिव्याः विष्णो देव त्वं परमस्य विथ्से ॥

parO mAtrayA tanuvA vrudhAna na

tE mahitvamanvasnuvanti

ubhE tE vidma rajasI pruthivyA:

vishNO dEva tvam paramasya vithsE

---Rg vedam 7.99.1

MEANING:

Oh Lord ThrivikramA of many mysteries! You grew into a gigantic form never seen before to measure the universe with Your three strides! Nobody fully comprehends Your infinite glories. Therefore You are the Supreme Lord (Parama Purushan / PurushOtthaman). You measured this enchanting BhU Lokam with one of Your stride and the upper Svarga lOkam with another stride. This we know of; however, You alone know about the greatness of Your Parama Padham. You begged for three steps of land with Your small feet as Vaamanan at MahA Bali's Yaaga Saalai. You had in mind two measures for striding over the earth and Upper lOkam. In that case, You did not then need the third measure at all. That was our understanding. You had some thing else however in mind. You wanted to place that third step of Your Thiruvadi on the head of MahA Bali, who was born in the vamsam of a great BhaagavathA like PrahlAdhan. You begged MahA Bali therefore for the third measure of land to confer Your supreme anugraham. You alone were privy to this plan. We learnt about it (your purpose) later.





MANTHRAM 6:

विचक्रमे पृथिवीमेष एताम् क्षेत्राय विष्णुर्मनुषे दशस्यन् ।

ध्रुवासो अस्य कीरयो जनासः उरुक्षितिगुं सुजनिमाचकार ॥

vichakramE pruthvImEsha yEtAm kshEtrAya vishNurmanushE dasasyan |

dhruvAsO asya kIrayO janAsa: urukshithigum sujanimA-cakAra ||

--Rg Vedam 7.100.4

MEANING:

"With an object of giving a home to every man, the all-pervading Lord (VishNu) traverses the earth in one mighty step. In His benevolence, the humble people repose their confidence for safety. He, who is the noble progenitor, has made spacious dwelling (for His people)". Those people who eulogize Him out of gratefulness for His dayA live blessed lives here. (Vedam identifies these noble ones, who sing about the glories of the Lord and meditate on Him as Sujanima or nobly born).



"One mighty step"



MANTHRAM 7:

त्रिर्देवः पृथिवीमेष एताम् विचक्रमे शतर्चसं महित्वा ।

प्र विष्णुरस्तु तवसस्तवीयान् त्वेषगुं ह्यस्य स्थविरस्य नाम ॥

trir dEva: pruthvImEsha yEthAm vicakramE Satarcasam mahitvA |
pra vishNurastu tavasas tavIyAn tvEshagum hy asya sthavirasya nAma ||
--Rg vedam 7.100.3

MEANING:

In all His majesty, the Lord (Thrivikraman) strides in three steps over this earth that is resplendent with hundred splendours. May this all-pervading VishNu naarAyaNan, the most powerful among powerful, rule over us. Sacred and unmatched in glory is the name of this eternal Lord (aksharan)!

The three words in the Manthram that need comments are:

tridEva: - the deity, Thrivikraman, who took three steps to measure the earth and the sky

Satarcasam - radiant with hundreds of splendours

asya sthavirasya nAma - The name of this One, who lives forever without decay or dissolution. This radiant Lord measured the Earth with three steps so that people can live happily in hundreds of ways. He is DevarAjan and His name shines brightly forever.



"Shines brightly forever"

Thanks SrI Gopal (gopalramanuja@gmail.com)



MANTHRAM 8:

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।

पृथिव्याः सप्तधामभिः ॥

atO dEvA avantu nO yatO vishNurvicakramE |

pruthivya: saptadhAmabhi: ||

--TaittirIya Samhithai:1.2.25 & Rg Vedam :1.22.16

MEANING:

"May the Omnipresent Lord, along with nature's bounties, preserve us on that part of the Earth whence the Lord measured the seven regions! (This refers to that part of the earth on which the divine revelations came to men through seven metres of the Vedic verses)."

The word "sapta dhAmabhi:" has been interpreted in number of ways by Veda BhAshyakArALs. Swamy DayanandhA identifies these seven forms as casual matter, atom, virAt or MahAn, air, fire, water and Earth. These seven forms can be those of the seven Vedic metres like Gayathri, ushnik, thrishtup etc. These seven forms have also been interpreted as the seven kinds of Samiths used in Yaagams on this Earth measured by the Lord Thrivikraman (arasu, Purasu, atthi, Vahni, vikantham, asanihatham, lotus petals).





MANTHRAM 9:

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् ।

समूढमस्य पागंसुरे ॥

idam vishNurvihakramE thrEdhA nidadhE padam |

samUDhamasya paagumsurE ||

--Rg Vedam: I.22.17

MEANING:

"The Omnipresent and the all-powerful Lord dominates over all the three regions, earth, mid-region and the celestial. His one step is deeply rooted in the deep dark mystery, beyond the knowledge of mankind."

The Lord used three steps to measure the Universe at every level (trEdhA nidadhE padam). This earth filled with dust is brilliantly administered by the Lord.

"SamUDhamasya paagumsurE (enveloped in dust)": Here, niruktham says that the usage is metaphorical (i.e.), the foot steps of the Lord are not visible, as if they are enveloped in dust.





MANTHRAM 10:

त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः ।

ततो धर्माणि धारयन् ॥

trINi padA vicakramE vishNurgOpA adAbhya: |

tatO dharmANi dhArayan ||

-- Rg Vedam: I.22.18

MEANING:

"The Omnipresent Lord, the preserver of the indomitable, created all the three regions, Earth, the mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life pulsating".

The other interpretation is: Our Lord Thrivikraman, who can not be subdued by anyone, took back from MahA Bali the Universe through the ruse of request of three steps of land as dhAnam and saved the world from his excesses. He could then let the dEvAs receive the Havis and through that anugraham protected the dharmams based on Yaagams.



"Took back the universe"



MANTHRAM 11:

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।

इन्द्रस्य युज्यः सखा ॥

vishNO: karmANi paSyata yatO vratAni paspaSE |

indrasya yujya: sakhA ||

--Rg Vedam: I.22.19

MEANING:

"Behold the marvelous creations of the Omnipresent Lord, who fulfils our noble aspirations. He is a true friend of the Soul (Jeevan)".

The Other interpretation is: Oh People of the World! Enjoy witnessing the divine activities of the Lord. Through these divine acts, the Lord facilitates the initiation of vrathams done by the humans without fear. This Thrivikraman is an inseparable friend and helper of Indhran.



Thirukovalur Ayan
(Thanks SrI Gopal (gopalramanuja@gmail.com))



MANTHRAM 12:

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥

tad vishNO: paramam padam sada pasyanti sooraya: |

divIva cakshurAtatam ||

--Rg Vedam: I.22.20

MEANING:

"The wise and true seekers realize the Lord through meditation within their own self; they see Him vividly as the eye ranges over the sky".



antaryAmi
(thanks madhavapriya devidAsi)



MANTHRAM 13:

तद्विप्रासो विपन्यवो जागृवाग्ं सस्समिन्धते ।

विष्णोयत्परमं पदम् ॥

tad viprAsO vipanyavO jAgruvAgum sasamindhate
vishNOr yat paramam padam

--Rg Vedam : I.22.21

MEANING:

By transcendental meditation and pious acts, the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord.

The other interpretation is: The nithyasooris eulogize the ThirumEni of Parama Padha Naathan, the reward of MukthAs with Jn~Ana vikAsam (fully blossomed Jn~Anam) and enjoy that Lord without interruption (ParipoorNa BrahmAnandham).



Paripoorna brahmaanandham



THE FIRST WORD OF SRI VISHNU SOOKTHAM

The word Visvam (Cosmos) occurs as the first word in Sri VishNu sooktham as well as Sri VishNu sahasra Naamam. Visvam is a word with profound Vedic meanings. adiyEn will elaborate on those Mantrams of Rg Vedam that start with the word "Visvam". Each word of the VishNu sooktha mantrams can be elaborated upon. For the sake of brevity, adiyEn will only elaborate on the multiple links of the first word of Sri VishNu Sooktham.

The word Visvam is saluted NINETY times in the Rg Veda Rks. Here are some examples from each of the Khandams. Such references are illustrative rather than being exhaustive and are intended to encourage you to get closer to the Veda manthrams of our Vaidhika Matham. The ten manthraas from each of the ten Khandams are:

1. Visvasya hi prANanam ---1.48.10
2. Visvam satyam magavAnA -- 2.24.12
3. VisvadhEthE janimA -- 3.54.8
4. VisvA rhOdhamsi pravathasccha -- 4.22.4
5. visvasya hi prachEthasA -- 5.71.2
6. VisvE yaddhAm mamhanA --6.67.5
7. Visvam pratheechee saprathA --7.77.2
8. Visvam pasyanthO bibhruthA --8.20.26
9. Visvasya rAjA pavathE --9.76.4
10. VisvakarmA vimanA --10. 82.2

Some of the beautiful Rks(1.48.8,10, 12) dealing with Dawn (Ushas) also include references to Visvam. The first Khandam -- the oldest section of the oldest Vedam -- has the largest number of references to "Visvam" (17 out of 90 salutations).





FIRST KHANDAM: RK 1.100.19

visvAhEndrO adhivakthA nO asthva

parihvritA: sunuyAma vAjam I

tannO MithrO VaruNO mAmahanthAmadhithi:

sindhu: pruthvee utha dhyou: II

Here, the prayer is in Trishtubh Chandas. It is addressed to the resplendent Lord of the Universe (Visvendra:). The Rishis offering the prayer are six in number (VaaRshAgirar, Rujraswar, Ambareeshar, Sahadevar, Bhaya mAnar and SurAdasar. IndrA is the DevathA.

The Lord pervading the Universe is requested to be our guide each day. The prayer is for the benediction of total surrender (SaraNAgathi) to Him and for the enjoyment of food in the manner recommended by the first manthram of IsAvAsya Upanishad (tEna tyaktEna BhunjithA: --the renounced, thou shouldst enjoy).

The prayer continues: "May the venerable, INDIVISIBLE, mighty God and the natural bounties of Ocean, Earth and Heaven (His visva Rupa manifestations) grant us favours".

SECOND KHANDAM: RK 2.13.10

visvedh anu rodhanA asya poumsyam

dhadhurasmai dadhirE krutnavE dhanam I

shalastabhna vishtira: pancha samdrusa:

pari parO abhava: sAsyuthya: II

Sownaka and Gruthsamadha are the twin rishis for this manthram; Indra continues to be the DevathA and the chandas is Trishtubh. The omnipotence, the omnipresence of the Lord is saluted here. The manthram acknowledges that all the obstacles (for spiritual advancement) yield to His manly strength. It goes on to the Visva sAmrAt aspect of the Lord this way: "All the virtuous people lay before You, the emperor, ALL of their possessions ". You are the door (entrance gate) of mighty deeds (efforts) and uphold (pervade) the regions of the six extensions or cardinal points and offer protection to the five classes of men, who look upto you for spiritual guidance. May all of our praises be to You and You alone!

Sayana interprets the Six extensions or cardinal points of the Lord as Heaven, Earth,





Day, Night, Waters and Oushadhis (life giving and medicinal plants). The five classes of people are considered to belong to the four VarNAs and Nishadaas. These five classes of people have also been associated with the five cognitive organs.

THIRD KHANDAM: RK 3.54.8

The Rishi for this manthram is PrajApathi, DevathA is VisvE devAs and the chandas is Trishtubh.

visvEdh yEthE janimA vivikthO mahO
dEvAn bibhrathi na vyaThEthE I
yejad dhruvam patyathE VISVAMEKAM
charath patathri VishuNam vi jAtham II

Here, the Rk salutes the ONE BASE on which all entities rest (i.e), the VisvAthman. This prayer starts with the focus on the two entities (Earth and Heaven) and states that these two keep all born (created) things discrete. It points out that these two comprehending Nature's great bounties are not themselves distressed (affected). The Rk firmly states that all the moving (ChEthanAs) and stationary (AchEthanAs) beings of His Universe rest upon ONE BASE (HIM), be they animals, birds, humans or creatures of various kinds. His VisvAdharathvam is saluted throughout this Rk.

FOURTH KHANDAM: RK 4.22.4

The Rishis for this manthram are Goudhama and VaamaDeva. Indra is the DevathA and Trishtubh is the Chandas.

The Rk is:

visvA rhodhAmsi pravathasccha purvir
dhyaour rshvAj janimAn rEjatha kshA: I
aa mAtharA bharathi sukshmyA ghOr
nrivath pariijan nOnuvantha vAthA: II

The pervasiveness of the Lord in all the things that He created as Visvarupi and VisvAthmA and Visva Saakshi is saluted in this manthram.

It recognizes that His sankalpam (ordainment) pulsates ALL of His creation with His





presence and Energy and make them vibrant with vigour. All the Hills, flooded (overflowing, bounteous) rivers, Heaven and Earth start oscillating with energy and power. The Lord not only pervades them and energizes them at the start, but, He as the mighty, caring and determined parent of all of His creation sustains both Heaven, Earth and all that is in between. The Cosmic winds (VaathA:) raise their voices in loud salutations like a crowd of men in mid-region. The unity between the Creator, Created and their resonances are being saluted by the two Manthra DhrushTAs in this Rk.

FIFTH KHANDAM: RK - 5.81.2

The Rishis (Manthra DhrushTAs) of this Rk are AthrEya and SyAvana. Savitha is the DevathA and the chandas is Jagadhi.

The Rk itself is:

visvA roopANi prathi munjathE kavi:
prAsAveedh bhadram dvipadEh chathushpadEh I
vi nAkam akhyath SavithA varENyOnu
prayANamushasO vi rAjathi II

kavi: visvaaropaani prathi munjateh

(The all knowing, omniscient Creator as the supreme Enlightenment pervades and presents Himself in ALL forms of His creation.

dvipadeh chathushpadeh bhadram praasaaveedh

(He blesses, brings forth the humans and the four-footed all auspiciousness).

varenya: vi naakam akhyath savitha

anu prayaanam ushaso vi raajathi

(The celebrated, illustrious Creator illumines the heaven's high vault and continues to illumine even after the setting of Ushas (the first awakening / flashes of the inner conscience).

RG VEDAM: SIXTH KHAANDAM --6. 48.8

This subchapter (6.48) has 22 manthrams set in distinctly different Chandas (metres) and different devathAs and Rishis.





The 8th manthram is set in the long sathobruhathi chandas:

visvAsAm gruhapathir visam asi tvamgnE mAnusheeNAM
satham purbhir yavishta pahy amhasah sameddhAram satham
himA: sthotribhyO yE cha dadhathi I

Here the supreme Lord is invoked as Agni, as is wont in many of the Rg Vedic Manthras. The Visvamurthy is recognized as the Lord of all households and the Lord of the entire human race. The Rk prays: "May Thou, when kindled, protect me. O forever-young fire -divine, you have limitless defenses against iniquity. May Thou grant me hundred winters as well as to those, who liberally give to the singers of Your glory".

Satham HimA: means the hundred winters or hundred years of Life on this earth (Veda PrAyam).

SEVENTH KHANDAM: RK --7.1.7

MaithrA VaruNirvasishta, Agni and Trishtup are the Rishi, DevathA and Chandas for this Rk respectively.

Here a prayer is offered to the Lord Agni as the supreme Lord. He is requested to burn down all the evils of the one, who prays, with His strong flames. He is asked to drive away all the debilitating diseases with His powerful JwAlAs.

The Rk is as follows:

visvA AgnEapa daharAtheer yebhis tapObhir adhahO jarootham I
pra nisvaram chAthayasvAmeevAm II

Jarootham means either aged, dry wood or old worn-out things.

KHANDAM 8: RK 8.62.7

visvE ta Indra veeryam dEvA anu kratham dadhu: I
bhuvO visvasya gopathi: purushtutha bhadrA Indrasya raathaya: II

O Lord adored by all! O resplendent Lord! May Thou be the guardian of all the chethanAs and the AchethanAs of your Universe! Blessed are the rewards that you





grant us! All nature's bounties (Creations) accept you as their supreme leader endowed with unmatched strength and wisdom.

KHANDAM 9: RK 76.4

This Rk has Bhargava Kavi Rishi, PavamAna Soma DevathA and Jagathee chandas. This is a beautiful prayer to the Sovereign of all the creatures that see the light of life with His blessings.

The Rk is as follows:

visvasya rAjA pavathE svadarsa ritasya
dheethim rishishALaveevasath I
ya: SuryasyAsirENa mrujyathE
pithA mateenAm asamashtakAvya: II

The prayer starts with an acknowledgement of the divine bliss that flows from the sovereign of all the creatures that see the light. He is next acknowledged as the supreme Lord of all the righteous (seers and saints), who sing His praise at the Soma sacrifices. This supreme Lord is visualized as being embellished by the rays of the sun. He is recognized as the content of all the hymns of eulogy of the Veda manthrAs and He is understood as one, whose wisdom is beyond our ken.

TENTH KHANDAM: RKS 45.6, 81.3, 81.6 AND 82.2

These are four magnificent Rks pregnant with the meanings about the Visvamoorthy. Hence, I will cover them in this concluding section related to the Lord saluted as "Om VisvAya Nama:" by Sri VishNu Sahasra Naamam.

Rk 45.6: BhAlandanO Vatsapri Rishi, Agni Devatha and Trishtup chandas.

Rks 81.3, 81.6 and 82.2: BhovanO VisvakarmA Rishi, VisvakarmA DevathA and Trishtup chandas

Rk 45.6: visvasya kethur bhuvanasya garbha aa
rOdhasee apruNAj jAyamAna: I
veeLum chid adhrim abhinathparAyan
janA yadh Agnim ayajantha pancha II





He is the Kethu: of the Visvam. The foremost of the world! He is the Garbha: of the Bhuvanam. He is the seed germ of the World and its beings He is the sign/stamp of all created entities. As He is manifested, He fills the heaven and earth with His resplendent light. He cuts asunder even the solid cloud, as He advances. All the five classes of men salute Him. The five classes of men can be understood as the four VarNAs and the NishAdas. In another interpretation, the five classes of men are associated with the performance of the Yajnam: the four chief priests (BrahmA, HotA, UdgAthA and Adhvaryu) and the fifth, the YajamAnA.

Rks 81.3 and 81.6

visvathaschakshurutha visvathOmukhO

visvathObAhurutha visvathaspAth I

sam bAhubhyAm dhamathi sam patatrain

dhyAvAbhumi janayandhaEva yekha: II ---- Rk 81.3

The forging of the world at the time of creation is visualized here. The mighty Lord alone with eyes spanning the universe, mouths all around, arms all around and feet spreading over the entire universe creates heaven and earth and forges them into order with His winged arms.

The activities of the Universal architect (VisvakarmA, our Lord) continues to be covered in the Rk 81.6:

visvakarman havishA vAvrudhAna:

svayam yajasva prithiveem utha dhyAm I

muhyanthvanyE abhithO janAsa

ihAsmAkam maghavA surir asthu II

O Universal Architect! May thou, exalted/pleased by our offerings, engage in the performance of sacrifice (Yajnam) for the well-being of this earth and heaven! May our enemies all around be stupefied and May Thou as our bounteous Lord be our guide on this earth! May Thou be our pala prErakan (boon giver)!





RK 82.2 CELEBRATING THE UNIVERSAL ARCHITECT

visvakarmA vimanA adh vihAya dhAthA

vidhAthA paramOtha samdhruk I

teshAm ishtAni samishA madhanthi

yathrA saptharishin para ekam aahu: II

The Universal Architect (Visvakarma) / creator cum designer is of unsurpassed intellect. He is the all-pervading sustainer, who creates, superbly powered by His supreme faculty of observation. In Him during the activities of creation, all the sensual desires are fed with proper nourishment. They (His devotees) call Him as the supreme one beyond the seven seers (i.e., the five sense organs of sight, hearing, smell, taste and touch, and mind and intellect).

The mighty creator, the self-effulgent (svayam Jyothi) Lord, the Omniscient and all pervasive VisvakarmA saluted by the VedAs through the "Visva" sabdham is the Visvathomukhan referred to by the first Sri VishNu Sahasra Naamam.

To conclude with a powerful statement form the tenth Khandam of the ancient Rg Vedam (X. 82.3):

yO na: pithA janithA yO vidhAthA

dhAmAni veda bhuvanAni VISVAA I

yO devAnAm namadhA yekham yeva

tam samprashnam bhuvana yanthyanA II

This Rk recognizes the Lord saluted as "Om VisvAya Nama:" as our Father (PithA), our begetter (JanithA), our Creator, and the knower of all the beings (created) and their abodes. He is the name -giver of the DevAs (yO devAnAm nAmadhA) and yet He, although known by many names given by Him to the various divinities, He is the ONE (adhAra purushan) and the only ONE that stands out as the Uchchishta Brahmam. All other beings (divinities) approach Him with inquisitiveness.





adiyEn will now conclude this posting on Vishnu Sooktham with a salutation to Sri VaikuntanAtham (ThiruviNNagarappan) By KurEsar in his Sri Vaikunta Sthavam:

यत् वैष्णवं हि परमं पदमामनन्ति

खं वा यदेव परमं तमसः परस्तात् ।

तेजोमयं परमसत्त्वमयं ध्रुवं यत्

आनन्दकन्दं अतिसुन्दरं अद्भुतं यत् ॥

yad vasihNavam hi paramam padam aamananti
kham vaa yadEva paramam tamasa: parastAt |
tEjO-mayam parama sattva-mayam dhruvam yad
Aanandakandam atisundaram adbhutam yat
--Sri Vaikunta Stavam: SIOkam 41

MEANING:

The ancients describe the place named as Sri VaikuNTham as your permanent abode that is saluted as the Supreme abode of VishNu; it is the same Supreme abode of the Lord and is the ParamAkAsam beyond tamas known otherwise as Moola Prakruthi; it is the place which is full of lustre and is Suddha Satthvamayam (free from any admixture of RajO or tamO guNams); it is eternal, the basis of all bliss, the most beautiful and wondrous.

namO bhagavatE vaasudevAya
dAsan Oppliappan Koli VaradhAchAri SaThakopan



SRI SOOKTHAM



"Sri nrusimha sEva rasikan"

Oppiliappan Koil Sri.VaradAchAri SaThakOpan



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SrI RanganAyaki

(Courtesy:Sri. Murali BhaTTar)





श्रीः

॥ श्रीसूक्तम् ॥

Sri Sooktam



INTRODUCTION

The authenticity and Vaibhavam of Sri Devi is a central doctrine for SrI VaishNavAs. Sri ParAsara Bhattar, the foster child of Sri RanganAyaki points out in one of the verses of Sri GuNa Ratna Kosam that the Vedic seers as the mantra drashtAs have revealed that the VedAs are indeed the repositories for the precious gem-like guNams of SrI Devi:

देवि श्रुतिं भगवतीं प्रथमे पुमांसः

त्वत्सद्गुणौघमणिकोशगृहं गृणन्ति ।

devi Srutim bhagavatIm prathamE pumAmsa:

tvat-sadguNaugha maNikOsa grham grNanti |

One authentic Veda Sooktam, which establishes the greatness of SrI Devi is Sri Sooktam. This Sooktam has provided the pramANams for many PurANams (VishNu PurANam), IthihAsam (Srimad RaamAyaNam) and stOtrams (Swamy ALavanthAr's CatussLOki, AchArya RaamAnujA's SaraNAgati Gadyam, KurEsar's SrI Stavam, ParaaSara Battar's SrI GuNa Ratna Kosam, Swamy Desikan's SrI Stuti and SrI VenkatAdhvani's Lakshmi Sahasram). Sri Devi's upAyatvam (Her as the Means), upEyatvam (Her as the goal) and PurushakAratvam (Her



Intercession with Her Lord to forgive the aparAdhams of the Jeevans) and Her naamA as **BhagavathI** (one who has the six guNams just as Her Lord) identify Her as a lofty tattvam, which is even grander than Her Husband, who takes pride in being known as the Lord of SrI Devi (SrInivAsan, SrIdharan, SrIsan, SrEyaSrImAn, Maadhavan, MaalOlan).

Our AchAryAs have established the uniqueness and glories of Sri Devi and Her special relationship with Her Lord. We will study these links between the 19 mantrams of SrI Sooktham and the doctrines such as Her **Jagath KaaraNathvam** (creatix), **Mokshaprathathvam** (power to grant Moksham) and **Vibhuthvam** (Lordship).

adiyEn wishes to acknowledge the insights on the meanings for the Mantrams of Sri Sooktham by Sriman RajagOpAlAcchAr Swamy in his monograph, Sri VaishNava Dinacharya, released by Sri VaishNava PrachAriNi Sabha of Chennai.

A brilliant essay in Tamil on the Sri Sooktham by Vaikunta Vaasis Sri M.S.Rajagopalachar Swamy and Sri Anna N.Rangaraja Battar Swamy is highly recommended for your reading. The hyperlink is the Mantras section of Sriranga Pankajam: <http://www.srirangapankajam.com>

*Sri Sookta Mantrams
and
Meanings*



HiraNmayeem Lakshmeem! - PerundEvi ThAyAr - Kanchi



MANTRAM - 1

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् ।

चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥ १ ॥

hiraNyavarNaam hariNeem suvarNa rajatasrajaam |

candraam hiraNmeyeem lakshmeem jaatavedo ma aavaha ||

MEANING:

Oh Lord Mahaa VishNu with all aiswaryam, Jn~Anam and auspicious vaibhavam in a svAbhAvika reethi (inherent manner)! adiyEn is engaged in Your kaimkaryams as sahaja dAsan and as Your nirupAdhika Seshan (unconditional liege). Please grant adiyEn hence, the boon of having Your divine consort MahA Lakshmi near me. May Thou bless adiyEn to have the darsana soubhAgyam of MahA Lakshmi, who is celebrated for Her power to grant all auspicious boons that one desires and has the capability to chase away all of our sins! She has indeed the most beautiful hue of molten gold and adorns many beautiful silver and gold ornaments to enhance their beauty. She gladdens the hearts of every one with Her sevai and is abundant with all types of wealth and is easily approachable, while open to listen to the plaintive cries of the suffering Jeevans and to recommend them for Your anugraham. May this Divine consort of Yours with the golden hue saluted as CandrA, HiraNmayee, HariNee and Lakshmee become accessible to adiyEn with Your intervention!





MANTRAM - 2

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।

यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥

taam ma aavaha jaatavedo lakshmeemanapa gaamineem: |

yasyaam hiraNyam vindeyam gaamaSvam purushaanaham: ||

MEANING:

Oh Lord of limitless auspicious attributes (anantha KalyANa guNams)! Your divine Consort has the Vaibhavam that is beyond description by the mind or speech. She is the One with all sAmudhrika lakshaNams and therefore is the embodiment of perfect beauty. Please bless me to have Her near adiyEn to perform kaimkaryams for Her in a way in which She will never leave adiyEn. May adiyEn be the beneficiary of aiswaryams like the cattle, horses and servants from Her, who is known for granting all one desires!

The prayer is: "Jaata vEdO! taam anapagaamineem lakshmeem ma Avaha!" Please make it possible for Her to appear before adiyEn and sit near adiyEn to receive adiyEn's ArAdhanam and listen to adiyEn's prayerful request for being blessed with all types of aiswaryams.





repository of all aiSwaryams

Alarmelmangai ThAyAr - Mylapore

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MANTRAM - 3

अश्वपूर्वा रथमध्यां हस्तिनादप्रबोदिनीम् ।

श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ॥ ३ ॥

aSvaporvaam rathamadhyaam hastinaadaprabodineem|

Sriyam deveem upahvaye SrImaa devee jushataam: ||

MEANING:

SrI Devi resides in the heart lotus of all jeevans along with Her husband and as a unique couple (dhivya Mithunam) shares with Him the duties of creation, sustenance and being the means and goal for those who seek refuge in Them. She is the first One to wake up from the heart rending appeal for protection by devotees like GajEndhran (Hasti Naathan). She has the lotus forests as one of Her favorite residences besides Her Lord's chest region and never leaves His side even for a fraction of a second. She performs Her duties surrounded by assistants on horse back (aSva PoorvA) and on chariots (raTa madhyA). She is in the middle of those cavalry and chariot units. Since She lives in the lotus forests dear to the elephants, She wakes up to the trumpeting of elephants (Hasti) in the morning. The elephants awaken Her as though it is part of their SuprabhAtham duties. She is also visualized as being woken up in the mornings with the voices of the four VaithALiKAs (Court bards) in the form of elephants (Kukkulu, KuraNDar, Dhamanakar and Salilar) sitting on Her auspicious abode (MangaLAsanam) of a gigantic lotus flower. She is resplendent with Her divine beauty and sports with Her Lord in the creation of the Universe and its beings (Jagath KaaraNi). adiyEn prays to this celebrated Dharma Pathni of the Lord - sought as refuge by all- to be near me and use adiyEn as the hand ball that She loves to use in Her sports with Her priya sakhis.



hastinacaprabodineem! - Nilamangai ThAyAr - Thirukkadal mallai - Thanks: Sri. Senthil



ஸ்ரீ நமஸ்கரண தாயார், திருக்கடல்மலை.



MANTRAM - 4

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।

पद्मे स्थितां पद्मवर्णां त्वामिहोपह्वये श्रियम् ॥

kaam sosmitaam hiraNyapraakaaraam

aardraam jvalanteem trptaam tarpayanteem |

padme sthitaam padmavarNaam

tvamihopahvaye Sriyam: ||

MEANING:

She is the embodiment of Bliss. She is the goal for all, who want to climb out of the ditch of SamsAram. She is the One, who listens to all those appeals with a smiling face and responds. She resides in the palace with golden ramparts and has a cool heart full of divine compassion for the suffering jeevans. She fills the world with radiance through Her JyOthir-maya ThirumEni. She is immensely pleased even with the slightest amount of Kaimkaryam and grants huge boons desired by Her devotees ranging from worldly wealth, Kaivalyam and Moksham. She sits on a lotus, whose petals match Her hue and softness. adiyEn prays to this most compassionate Sri Devi known for the ease of approach to Her by the suffering Jeevans. adiyEn prays for Her to be near me.





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Embodiment of Bliss!

SrI RanganAyaki ThAyAr - SriRangam - Thanks: Sri Murali BhaTTar





MANTRAM - 5

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।

तां पद्मनेमीं शरणमहं प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे ॥

candraam prabhaasaam yaSasaa jvalanteem

Sriyam loke devajushTaamudaaraam: |

taam padmanEemeem SaraNamaham prapadye

alakshmeer me naSyataam tvaam vrNe ||

MEANING:

Sri Devi is full of Anandam and has the dhivya mangala roopam made up of Suddha Satthva dhruvayam. She has the fame to grant all the four PurushArthams desired by us. She has the tEjas (lustre) to gladden the hearts of those who seek Her refuge (AsrithAs) and incinerate those who are virOdhis to those AsrithAs. She is very dear to MahA VishNu and hears first the cry for help by the suffering jeevans and makes Her Lord listen to them. She controls everything thru Her vyApthi (presence) inside them. She burns away all of our sins and makes Her BhakthAs joyous over the experiencing of Her KalyANa guNams. She stays as the One who can be easily accessed (soulabhyam) and feels contrite over not giving even more than what people desired as boons from Her. She is drawn towards Her devotees by the placement of the lotus flowers placed at Her sacred feet and has limitless glories. adiyEn recognizes my helplessness and unfitness in protecting myself and therefore has placed the entire burden of my protection at Her sacred feet (tvAm vrNuNe). May She out of Her infinite compassion drive away all the obstacles and amangaLams (alakshmi) standing in the way of gaining the desired PurushArthams! May She chase away all my sins quickly! adiyEn prays to Her as





my caring Mother to fulfill my desires! "tamm padmanEemeem SaraNamaham prapadyE, alakshmeer mE naSyatAm" is the prayer of the Jeevan here.



padmanEemeem SaraNamaham prapadyE!

SrI RanganAyaki ThAyAr - Thanks Sri.Murali BhaTTar

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Lady with the Supreme effulgence !

SrI Amruthavalli ThAyAr - ahObilam





MANTRAM - 6

आदित्यवर्णे तपसोऽधि जातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।

तस्य फलानि तपसा नुदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥

aadityavarNe tapaso adhi jaato

vanaspatistava vrksho atha bilva: |

tasya phalaani tapasaa nudantu

maayaantaraayaaSca baahyaa alakshmee: ||

MEANING:

Oh the Lady with the Supreme effulgence to destroy the external and the internal darkness! Oh Lady who has the auspicious attributes matching Your Lord! The noblest among the trees that arose out of Your sankalpam is the auspicious Bilva tree. May homam with the fruits of the Bilva tree destroy our nescience and vipareetha Jn~Anam as well as chase away the enemies (sins) that stand in the way of seeking the refuge of Your Lord. May those amangalams (alakshmi) be utterly destroyed!





Friend of the nityasooris!

Tirupathi utsavar in muthangi - thanks: Sri AMR Kannan



MANTRAM - 7

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।

प्रादुर्भूतोऽस्मि राष्ट्रेस्मिन् कीर्तिमृद्धिं ददातु मे ॥

upaitu maam devasakha: keertiSca maNinaa saha |

praadurbhUto asmi raashTresmin keertim rddhim dadaatu mE ||

MEANING:

Oh Lakshmi! Please make it possible for the friend of the eternally liberated souls (nithya sooris), Your Lord, arrive near adiyEn. adiyEn should be blessed to have the aisvaryam of praise worthy fame and gems as well as other forms of wealth. Since adiyEn has taken birth in the kingdom that is favored by You, You must bless me with abundant wealth of every kind.





Sri Devi! Bless us with all auspiciousness! - SrI Alarmelmangai ThAyAr - AshTabhujakaram



MANTRAM - 8

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीर्नाशयाम्यहम् ।

अभूतिमसमृद्धिं च सर्वान् निर्णुद मे गृहात् ॥

kshutpipaasaamalaam jyeshThaam

alakshmeem naaSyaamyaham: |

abhUtim asamrddhim ca

sarvaan nirNuda mE grhaat ||

MEANING:

Oh SrI Devi! May adiyEn be empowered by You to be free from sufferings caused by hunger, thirst, desire for sensual pleasures and all other amangaLams (inauspiciousness) associated with JyEshtai (the one who arose out of the milky ocean before You)! Oh Lakshmi! Please chase away all enemies that stand in the way of growth in my prosperity (wealth, grains, servants) from my house! The prayer here is "abhUthim sarvAm asamrddhim ca mE grhAt nirNuda".





MANTRAM - 9

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।

ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥

gandhadvaaraam duraadharshaam nityapushTaam kareeshiNeem |

Isvareem sarvabhUtaanaam taamihopahvaye Sriyam: ||

MEANING:

Oh Sri Devi! You are worshipped well with fragrant sandal paste, incense and all other ParimaLams as poojA dhravyams. You bless your devotees with lasting fame. You are easy to approach by those with pure hearts. You are paripoorNa anugraha dhAyee with never diminishing aisvaryam like a well ploughed, fertile field. You have the power to complete all the tasks that You undertake without interruption. You are the Mistress of all the chEtanms and enter into them and direct them. adiyEn prays to You, SrI Devi of limitless Vaibhavam, to stay near me to maintain my house filled with Vaidhika and laukika SrI.





SrI devyai nama:
Sri RanganAyakai - SriRangam - Thanks: Sri.Murali BhaTTar

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MANTRAM - 10

मनसः काममाकूतिं वाचः सत्यमशीमहि ।

पशूनाँ रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥

manasa: kaamamaakUtim vaaca: satyamaSeemahi |

paSUnaagum rUpamannasya mayi SrI: Srayataam yaSa: ||

MEANING:

Oh SrI Devi! May we be blessed with all the things sought by our mind and imagination and those requested through our vaak (speech) such as cattle, food and drinks through Your anugraham! May Sri Devi of such illustrious Vaibhavam grant this servant of Hers all these wealth and a high level of fame!





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SrI RanganAyaki!

Thanks: Sri. Murali BhaTTar





padmamaalineem!

ThirukOshTiyUr



MANTRAM - II

कर्दमैन प्रजा भूता मयि संभव कर्दम ।

श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥

kardamEna prajaa bhUtaa mayi sambhava kardama |

Sriyam vaasaya mE kulE maataram padmamaalineem: ||

MEANING:

Oh Kardama PrajApati! Is it not so that Mahaa Lakshmi was adopted by you, who has control over our indhriyams (sensory faculty)? May thou make it possible for Your daughter, Mahaa Lakshmi be full of compassion towards this worshipper of Hers! May the Mother of the Universe, Mahaa Lakshmi adorning the lotus garland reside permanently in our Kulam and never leave us!





MANTRAM - 12

आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।

नि च देवीं मातरं श्रियं वासय मे कुले ॥

aapa: srjantu snigdhaani cikleeta vasa mE gruhE |

ni ca deveem maataram Sriyam vaasaya mE kulE ||

MEANING:

Oh **Cikleetar** guarding the inner chambers of the Lord! Ghee, Milk, Honey and Oil should flow abundantly in adiyEn's house since the Lord and His divine Consort reside here. Oh Cikleeta! You should also reside in adiyEn's house as its protector. May Thou protect very well the Mother of the Universe residing at adiyEn's house, who creates this universe as a sport and makes Herself available to all readily!





MANTRAM - 13

आर्द्रा पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम् ।

चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

ArdAm pushkariNeem pushTim

pingaLAm padmamAlineem |

candrAm hiraNmeyeem lakshmeem

jaatavEdhO ma Avaha ||

MEANING:

Oh MahA VishNu, the repository of all auspicious guNams like Jn~Anam, balam et al! Please bless us to have Your divine consort Mahaa Lakshmi near us, who cools us down from our sufferings by the three kinds of samsAric afflictions (taapa trayam) with Her merciful glances, who performs ArAdhanam for You with lotus flowers, who is known for Her abundant wealth of every kind including gold, who has a golden hue, who wears a lotus garland of exquisite beauty, who delights every one with her sevai and who is accessible through dhyAnam (meditation) by every one!





Oh Bhagavan! Bless us to have the proximity to Your divine Consort - Maha Navami sevai - thirukkacchi



MANTRAM - 14

आर्द्रा यः करिणीं यष्टिं सुवर्णां हेममालिनीम् ।

सूर्या हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

aardraam ya:kariNeem yashTim

suvarNaam hemamaalineem |

sooryaam hiraNmayeem lakshmeem

jaatavEdo ma aavaha ||

MEANING:

Oh Omniscient BhagavAn! May Thou bless us to have the nearness (sannidhAnam, Proximity) to Your divine Consort, Mahaa Lakshmi, who is of a cool and calm disposition, who is devoid of anger, who enchants You to have You on Her side to pardon the trespasses of the offending chEtanams, who enhances the dharmic rites like Yaaga-Yaj~nams, who is eulogized by all in a sampradhAyic way, who adorns a golden garland , who is most beautiful, and Who enters into all the vasthus (chEtanAchEtanams in this naama roopa Prapancham) created by You, supports them and controls them! May She with Your anugraham stay right next to us!





MahA lakshmi!

MadurAntakam - Thanks : Sri. V.C. GovindarAjan



MANTRAM - 15

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।

यस्यां हिरण्यं प्रभूतं गावो दास्योश्वान् विन्देयं पुरुषानहम् ॥

taam ma aavaha jaatavedo

lakshmeem anapagaamineem |

yasyaam hiraNyam prabhUtam gaavo

daasyoSvaan vindeyam purushaanaham: ||

MEANING:

Oh Omnipotent Lord! Please bless us to have this Mahaa Lakshmi of the greatest Vaibhavam next to us without any interruption! May adiyEn be blessed to receive from Her abundant wealth of all kinds like Gold, cattle, equine transport (Vaahanams like horse) and male as well as female servants!





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PadminI! Padma haste!

SriRangam - NavarAtri 9th Day





MANTRAM - 16

पद्मप्रिये पद्मिनि पद्महस्ते पद्मालये पद्मदळायताक्षि ।

विश्वप्रिये विष्णुमनोऽनुकूले त्वत्पादपद्मं मयि सन्निधत्स्व ॥

padmapriyE padmini padma hastE

padmAlayE padma daLAYatAkshi |

viSvapriyE vishNUmanOnukUIE

tvat paada padmam mayi sannidhatsva ||

MEANING:

May SrI Devi, who is fond of Lotus flowers, who is the supreme among women, who holds a lotus in Her hand, Who is seated on a lotus, who has the soft and beautiful eyes like a lotus petal, who has affection for all of Her children, who never displeases Her Lord's ThiruvuLLam (mind) place Her sacred feet on the top of my head!





Bless us with Nithya Kaimkaryam at Your Supreme abode!

Sri Yadugiri NAcchiAr - Melkote - thanks : Sri. Diwakar Kannan



MANTRAM - 17

श्रियै जात श्रिय आनिर्याय श्रियं वयो जनितृभ्यो दधातु ।

श्रियं वसाना अमृतत्वमायन् भजन्ति सद्यस्समिधामितद्यून (सत्या सविता नृतद्यून) ॥

Sriyai jaata Sriya aaniryaaya

Sriyam vayo janitrbhyo dadhaatu |

Sriyam vasaanaa amrtatvamaayan

bhajanti sadya: samitaa mitadyUn (satyA savitA nrtadyUn) ||

MEANING:

adiyEn has been created to enjoy the wealth of service to Your Lord (Bhagavath Kaimkarya sampath). Oh SrI Devi! May Thou bless adiyEn with my true svaroopam that is hidden by the insentient part, which in turn will enable me to practice the means for Moksham (Sva nija Sesha roopa AvirbhAva hEtu)! May adiyEn be blessed with lasting wealth and extended life to practice the MokshOpAyams successfully with Svroopa Jn~Anam. Oh SrI Devi! Those of us, who live every moment with thoughts (chinthanai) about You will reach the immortal state. At the end of our bodily existence, we will attain Sri Vaikuntam and would be rid of hunger, thirst, sins, aging, death and sorrow, an unique state shared with the Supreme Brahman, Your Lord (Parama Pada naathan). We would be blessed to gain whatever we desire and are not stopped by anyone to engage in nithya Kaimkaryam to You both and enjoy ParipoorNa BrahmAnandham at Your Supreme abode.





MANTRAM - 18

श्रिय एवैनं तच्छ्रियामादधाति ।

सन्ततमृचा वषट् कृत्यं संधत्तं सन्धीयते प्रजया पशुभिः ।

य एवं वेद ॥

Sriya yEvainam tat SriyAmAdadhAti |

santatam rcaa vashaT krtyam sandhattam

sandheeyate prajayaa paSubhi: |

ya yEvam veda ||

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PerumAl with NacchimArs





MEANING:

Those who perform upAsanA (meditation) with these Rg Veda Khila Mantrams will enchant always the inseparable divine couple of Parama Padam (dhivya Mithunam) and would be blessed with children, grandchildren, cows, horses and undiminishing wealth and enjoy their lives here.





Lakshmi SaraNamaham prapadye - Thanks: Sri.Murali BhaTTar



MANTRAM - 19

ओं महादेव्यै च विद्महे विष्णुपत्नी च धीमहि ।

तन्नो लक्ष्मीः प्रचोदयात् ॥

॥ हरिः ओं ॥

Om mahaadevyai ca vidmahe vishNupatnii ca dheemahi |

tanno lakshmee: pracodayaat: ||

|| hari: Om ||

MEANING:

May we be blessed to perform the upAsana to gain the anugraham of Periya PirAtti (Sri Devi)! May we meditate on the dharma Pathni of the Lord without let! For success in our Saadhanaa, we pray to Her. She is the dharma Pathni of the Lord assisting Him in the Yaagam of granting the four kinds of PurushArthams as the Caturvida PurushArtha Yaaga Dheekshitan's dhivya Mahishi. May She fulfill our prayers by motivating us to meditate on Her!

Om Saanti: Saanti: Saanti:





SrI RanganAyaki during Adi Perukku

Thanks:Sri. Murali BhaTTar

Anubandham - Appendix



Nilamangai ThAyAr in Saraswathi ThirukOlam

Thanks:Sri.B.Senthil



श्रीः

THE ECHOS OF SRI SOOKTAM IN PURANAMS AND STOTRAMS

Abundant examples of the ways in which the SrI Sooktam has influenced the Stutis in PurANams and AchArya SrI Sooktis can be studied to advantage. Here is a list of selected examples echoing the SrI sookthi and other Vedic mantrams:

- Sriyam dEveem upahvayE SrIrmA dEvee jushatAt,
- tvAm ihopavhyatE Sriyam,
- Sriyam IOkE dEvajushTAm udArAm,
- mayi SrI: SrayatAm,
- Sriyam vAsaya mE kulE,
- Sriyai jaata:,
- SriyamAdadhAti,
- SriyO vaa yEdha roopam yanmudrA

These have been selected by U.Ve Sri ChEtIUr SrivathsAngAcchAr Swamy in his short monograph on CatussLOki.

She is saluted as Bhagavthi since She possesses all the six KalyANa guNams (Jn~Anam, Balam, aishwaryam, Veeryam, Sakthi and tEjas) that are behind the name of the Lord as BhagavAn. She like BhagavAn has no inauspicious guNams (blemishless). Her anantha kalyANa guNams are limitless and are beyond the capability of even the Chathurmukha Brahma to describe during the many yugams that He is blessed to live. If it were so for Brahma Devan, You can imagine our totally helpless state declares Swamy AlavanthAr:





श्रीरित्येव च नाम ते भगवति ब्रूमः कथं त्वां वयम्

SrIrityEva nAma tE bhagavti! brUma: katham tvAm vayam?

--in the first sLOkam of CatussLOki.

Here are some VishNU PurANa sLOkams housing the stuti of Indhran:

दाराः पुत्रास्तथाऽगारसुहृद्धान्यधनादिकम् ।

भवत्येतन्महाभागे नित्यं त्वद्वीक्षणान्नृणाम् ॥

dArA: putrA: tathAgAra-suhrud-dhAnya-dhanAdikam |

bhavatyEtat mahAbhAgE! nityam tvad-yeekshaNaat nruNAam

--- VishNu PurANam: I.9.124

MEANING:

Good wife, children, house and property, friends, grains, and all kinds of wealth are derived from by the human beings by the KaTAKsha anugraham of SrI Devi.

शरीरारोग्यमैश्वर्यमरिपक्षक्षयः सुखम् ।

देवि त्वद्दृष्टिदृष्टानां पुरुषाणां न दुर्लभम् ॥

SareerArOgyam aisvaryam aripakshakshaya: sukham |

devi! tvaddrushTidrshTANam purushANAm na durlabham ||

--SrI VishNu PurANam: I.9.125





MEANING:

A body free of diseases, mighty wealth, freedom from enemies, all pleasures and every thing else is possible to attain by those on whom the nectarine glances of Sri Devi fall.

त्वया देवि परित्यक्तं सकलं भुवनत्रयम् ।

विनष्टप्रायभभवत्त्वयेदानीं समेधितम् ॥

tvayA devi! parityaktam sakalam bhuvana trayam |

vinashTaprAyam abhavat tvayEdAneem samEdhitam ||

--SrI VishNu PurANam: I.9.123

MEANING:

This world in a state of decay and impoverishment has now regained its prosperity and well being now that SrI Devi's KaTAKsham has fallen on it.

मा नः कोशं तथा गोष्ठं मा गृहं मा परिच्छदम् ।

मा शरीरं कळत्रं च त्यजेथाः सर्वपावनि ॥

मा पुत्रान्मा सुहृद्वर्गान् मा पशून्मा विभूषणाम् ।

तयजेथा मम देवस्य विष्णोर्वक्षस्थलालये ॥





maa na: kOSam tathA gOshTham maa gruham maa paricchadam |

maa Sareeram kaLatram ca tyajEthA: sarvapAvani ||

maa putrAn maa suhrud-vargAn maa paSUn maa vibhUshaNam |

tyajEthA mama dEvasya vishNO: vakshasthalAlayE ||

--- Sri VishNu PurANam : I.9.127, 128

MEANING:

Oh Sri Devi having the sacred chest of Your Lord as Your abode and purifying every one and every thing with Your sambhandham! Thou must through Your auspicious glances grow our treasury, gO SaalAs, house, fields and enrich our other aiswaryams like adiyEn's body (free from disease), wife, children and the assembly of friends.

सत्त्येन शौच सत्याभ्यां तथा शीलादिभिर्गुणैः ।

त्यज्यन्ते ते नराः सद्यः सन्त्यक्ता ये त्वयाऽमले ॥

satyEna Souca-satyAbhyAm tathA SeelAdibhirguNai: |

tyajyantE tE narA: sadya: santyaktA yE tvayAmalE ||

--- SrI VishNu OurANam: I.9.129

MEANING:

For those bereft of SrI Devi's auspicious glances, Truth, Cleanliness in Speech and mind, adherence to the imperishable, good conduct will abandon them.





Vanjulavalli ThAyAr! (Thanks: Sri.B.Senthil)

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त्वया अवलोकिताः सद्यः शीलाद्यैः सकलैर्गुणैः ।

कुलैश्वर्यैश्च युज्यन्ते पुरुषा निर्गुणा अपि ॥

tvayA avalOKitA: sadya: SeelAdyai: sakalairguNai: |

kulaiaiSvaryaiSca yujyantE purushA nirguNA api ||

--SrI VishNu PurANam: I.9.130

MEANING:

Oh Blemishless SrI Devi! Even with an iota of Your glances falling on a chEtanam He or she will be endowed with auspicious conduct and great wealth. He is endowed with PuNyams. He is born in Sath Kulam. He becomes a great scholar. He becomes valorous.

The Aavahantee mantram of TaitthireeyOpanishad used by us during the adorning of our vasthrams daily echo the same prayers and recognize Her as sarva soubhAgyadhAyee:

आवहन्ती वितन्वाना । कुर्वाणा चीर-मात्मनः । वासागुंसि मम गावश्च ।

अन्नपाने च सर्वदा । ततो मे श्रिय-मावह ।

Avahantee vitanvAnA | kurvaaNaa ceeram Atmana: |

vaasAgum si mama gAvaSca| annapAnE ca sarvadA |

tatO mE Sriyam Avaha |





MEANING:

SrI Devi! May Thou bless adiyEn with Athma guNams similar to the vasthrams for the body, cows, vidhyAs, resplendent state, auspicious speech, fields, suddha manas, indhriyams under control, drinking water and grow them further and further!

Lakshmi Tantram extols the doctrine of Yeka Seshithvam of Lakshmi and Her Lord NaarAyaNan to help us seek Them together as upAyam and upEyam:

"लक्ष्मीनारायणाकार भवित्रि ते मनस्स्थितिः lakshmi-naarAyaNaakArA bhavitri tE mansstithi:".

Swamy Desikan celebrated this doctrine as "dvandvam anyOnya lakshyam". Swamy AlavanthAr points out the tight embrace of the divine couple taking the various roopams during the vibhava avathArams matching each other in exactly complimentary forms: "anuroopa roopa vibahvai: gaaDhOpagUDHAni tE".

In Her own words, SrI Devi refers to this anyOnya tatthvam between Herself and Her Lord this way:

अन्योन्येन अविनाभावात् अन्योन्येन समन्वयात्

तादात्म्यं विद्धि संबन्धं मम नाथस्य चोभयोः

anyOnyEna avinAbhAvAt anyOnyEna samanvayAt

tAdAtmyam viddhi sambandam mama naathasya cObhayO:

MEANING:

Each of us does not exist without the other. We are united always and are never separated from one another. Oh Rishi! You should comprehend this tAdAtmyam (Unified state of presence) between Myself and My Lord.





SrIVilliputtUr SrI AnDAL - MUKkuthi SEvai

Thanks: Sri. B. Senthil



The entire SrI Sthuthi of Swami Desikan (First e-book of Sundarasimham series, <http://www.sadagopan.org>) celebrates Her Vaibhavam.

The other source books in our Sundarasimham and Ahobilavalli series saluting the glories of SrI Devi and Her unique Tatthvam are:

1. Sri Sthavam by Kuresar: Fifty Third e-book in the Sundrasimham series
2. Swamy ParAsara Battar's SrI Gunaratna Kosam: 38th e-book in the above series
3. SrI Lakshmi Sahasram Naama Vaibhavam by ArasANippAlai Sri VenkatAdhvari: 100th e-book in the above,
4. Sri Lakshmi naarAyaNa hrudhayam: 43rd Book in the Ahobilavalli series (<http://www.sadagopan.org>)

adiyEn concludes this book with the first sLOkam of Citra-Caritra stabakam of Sri VenkatAdhvari Kavi:

पवित्रं पद्मनाभस्य कळत्रं तत् पुनातु नः ।

विचित्रं त्रिषु लोकेषु चरित्रं यस्य गीयते ॥

pavitram padmanAbhasya kaLatram tat punAtu na: |

vicitram trishu lOKeshu caritram yasya geeyatE ||

|| SrI DEvyai namO nama : ||

Daasan,

Oppiliappan Koil V.SaThakopan





SrI RanganAyaki oonjal sevai

Thanks: Sri.Murali BhaTTar

bhU sUktam

(taittirIya samhitA)



'Sri nrsimha sevA rasikan'

Oppiliappan Koil Sri VaradAcAri SaThakopan

and

Sri R.Thirunarayanan, M.A., B.Ed., M.Phil., Ph.D.

(Srirangam)

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1. SrI Srinivasan Narayanan for Sanskrit/ITrans texts and proof reading
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ஸ்ரீ ஒப்பிலியப்பன்
ஸ்ரீ பூமிதேவி ஸ்ரீமார்க்கண்டேயர்



॥ श्रीः ॥

भूसूक्तम्

bhUsUktam

ॐ ✪ ॐ

INTRODUCTION BY SRI V. SADAGOPAN

BhU sUktam is one of the panca sUktams that is recited by us during Tirumanjanams for SrIman nArAyaNan and other auspicious occasions. This sUktam is an eulogy to the infinite kalyANa guNams and nAmAs of BhUmi devi, the KshamA (Forbearance) amSam of SrI devi. She is very dear to Her Lord and He displays His love for Her by carrying Her on His thousand heads in His AdiSesha rUpam, while He carries SrI devi only on His chest. That is the mode of expression of His affection (**premai**) for BhU devi. He took the VarAha avatAram to rescue Her from under the oceans, where She was held by an asuran. He destroyed the asuran and lifted His devi out of the ocean on His shoulder gently and placed Her on His left side forever as one of the ubhaya nAcchimAr. He adorned the name of BhU VarAhan to match that name with that of SrIdharan (**VakshaH sthala lakshmiIdharan**).

Our Lord's VarAha avatAram invokes the gigantic Lord taking the shape of a boar, diving into the vast ocean, killing the asuran HiraNyAkshan, who stole BhUmi devi and bringing Her back on His tusk (VishNu purANam 1.4.45-50, taittirIya samhita:7.1.5 and taittirIya brahmaNa: 1.1.3.6. The taittirIya AraNyaka says that BhUmi devi was lifted from under the ocean by a black boar with hundred arms (**krshNena Sata bAhunA**). Satapata brAhmaNa also salutes this BhU VarAha avatAram (14.1.2.11). This avatAram of the Lord is thus Veda prasiddham.

The compassionate BhUmi PirATTi had a great concern on behalf of us and



begged Her Lord VarAha PerumAn to reveal a laghu upAyam (easy to practice means) for uplifting Their children suffering in samsAram. Her Lord responded with alacrity and used His devi as an excuse (vyAjam) to bless the baddha jIvans with two auspicious Slokams known as VarAha carama Slokams. The meanings and commentaries on these two Slokams are assembled as the 37th eBook in [ahobilavalli series](#) and 80th e-book in [Srihayagrivan series](#)

Swami Desikan also composed a stuti with 33 Slokams to celebrate the vaibhavam of BhUmi PirATTi and named it as BhU stuti. (This stuti has been released as eBook # 2 in [Sundarasimham series](#)). This stuti has many echoes of BhU sUktam. In one of the Slokams of BhU stuti, Swami Desikan states that the living beings of this world are the object of mercy (anukampA) of BhUmi devi and get nourished through Her blessings. Swamy Desikan also points out that it is not only the cetanams that get nourished by Her compassion but Her Lord SrIman nArAyaNan also gets nourished by association with her (mAdhavitvat sangamAt haricandana: bhavati labdha posha:) and states that Her energized Lord goes about performing the many duties praised by the hundreds of branches of the Vedic tree. Our Lord indeed gets His nourishment to perform His duties such as jagat srshTi and rakshaNam. Swamy Desikan also says that among the five elements (PrthvI, water, Agni, Vaayu and ether), only PrthvI, the amSam of BhU devi has the five qualities such as taste, fragrance, shape, touch and sound (rUpa, rasa, gandha, Sabdam and sparSam). The rest of the four panca bhUtams have at best one or two of the five attributes only; as a result, BhUmi devi is the embodiment of mighty riches (Vasumati, VasundharA). Swamy Desikan reminds us that BhUmi devi has many other names by which her ananta kalyANa guNams are celebrated (anyAni ca nAmAni anyavimukhAni abidhAna vrTTYa tava anubhAvam kathayanti). Some of these names besides PrthvI, Vasumati, KshamA and ViSvambarA are: sarvam sahA, avani, acalA, vipulA, anantA and daridhrI.

Swamy Desikan instructs us that She is the first among the VyAhrtis following PraNavam (akAra vAcyam, Bhagavan) that is recited before performing



GaayatrI mantra japam. nigamAnta mahA Desikan describes BhUmi PirATTi as the shore for the ocean of BhagavAn (vishNu jaladhe: velA iva) and that She is the ultimate limit for the rows of Bhagavat tattvams (tattva taranga pankte: viSrAnti bhUmi: asi).

She has the vAllabhyam over Her Lord and through that vaSIkaraNa Sakti makes it easy for the sinners to approach Her Lord without fear. Exercising Her PurushakAram (interceding on behalf of Her children), She becomes the ladder (svargApavarga saraNi) as it were for ascent to svargam and moksham by baddha jIvans.

She is seen and enjoyed by the yogis through their eyes of samAdhi (munibhi: samAdhi nayanena paSyanti). She showers the wealth equivalent to Kuberan for those who seek such wealth (tvAm sabhUtIm samcintayan dhanadAdhikAran labhate). Of all the anugrahams that BhUmi PirATTi can confer, nothing can excel the one in which She stays as the upAyam (means) for accessing Her Lord and interceding with Him to bless the jIvans (kshame! nitya aparAdha nivahAt cakitasya janto: mukunda caraNau gantum tvam SaraNam). She is the embodiment of blemishless compassion (anagha anukampA) and takes a vow on Her own to protect the suffering jIvans (tanu bhrtAm rakshA vidhau mahatIm apekshAm svayam vitanushe). Swamy Desikan concludes the BhU stuti with a moving appeal for Her to place him at the sacred feet of the Lord (sarvam sahe! vaiAna sUkara pate: caraNa aravinde samarpayitum tvam kshama nanu).

In the BhU stuti, Swamy Desikan pays tribute to BhUmi PirATTi's Kshama guNam (forbearance) and easy approachability and infinite compassion (sulabha anukampA) and staying as the wish granting Kaamadhenu to those who have no recourses and resources (akincana kAmadhenU). Swamy Desikan performs his SaraNAgati at Her sacred feet as one who has no other means (varAha mahishIm viSvasya mAtaram viSvambarAm aSaraNa: SaraNam prapadye). Swamy Desikan compares Her to the divine wish granting celestial kalpaka creeper (sankalpa kalpa latika) and recognizes Her as the ultimate boundary of all tattvams (tattva taranga pankte: viSrAnti bhumi: asi). The Kavi simham

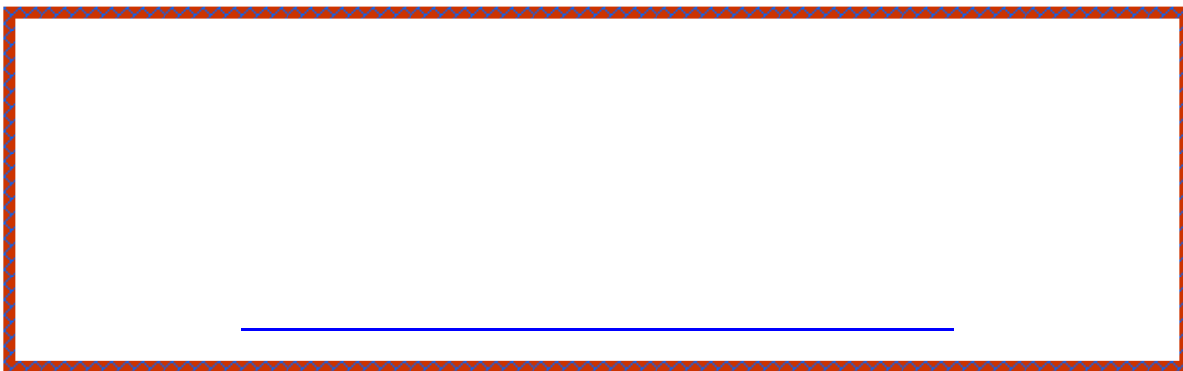




states that BhUmi PirATTi is beyond the words of praise (vAcAm abhUmi) and yet She is easy to approach (bhUmi: asi) by the devotees, who seek Her protection. She has immense power over Her dear Lord and intercedes successfully on behalf of Her children suffering from the ills of tApa trayam.

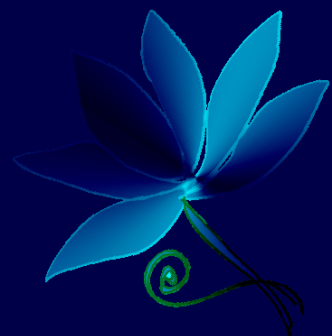
dAsan,

Oppiliappan Koil VaradAchAri Sadagopan





Mantrams and Commentaries





bhUmi devi tAyAr with SrI Oppiliappan in sesha vAhanam - tiruviNNagaram
(Thanks: www.oppiliappan.org)



॥ श्रीः ॥

भूसूक्तम्

bhUsUktam

ॐ ✪ ॐ

॥ हरिः ओम् ॥

भूमिर्भूम्ना द्यौर्वरिणाऽन्तरिक्षं महित्वा ।

उपस्थे ते देव्यदितेऽग्निमन्नादमन्नाद्यायादधे ॥

|| hari: om ||

bhUmirbhUmNA dyaur-variNA antariksham mahitvA |

upasthe te devyadite agnim annAdam annAdyAyAdadhe || 1 ||

Meaning:

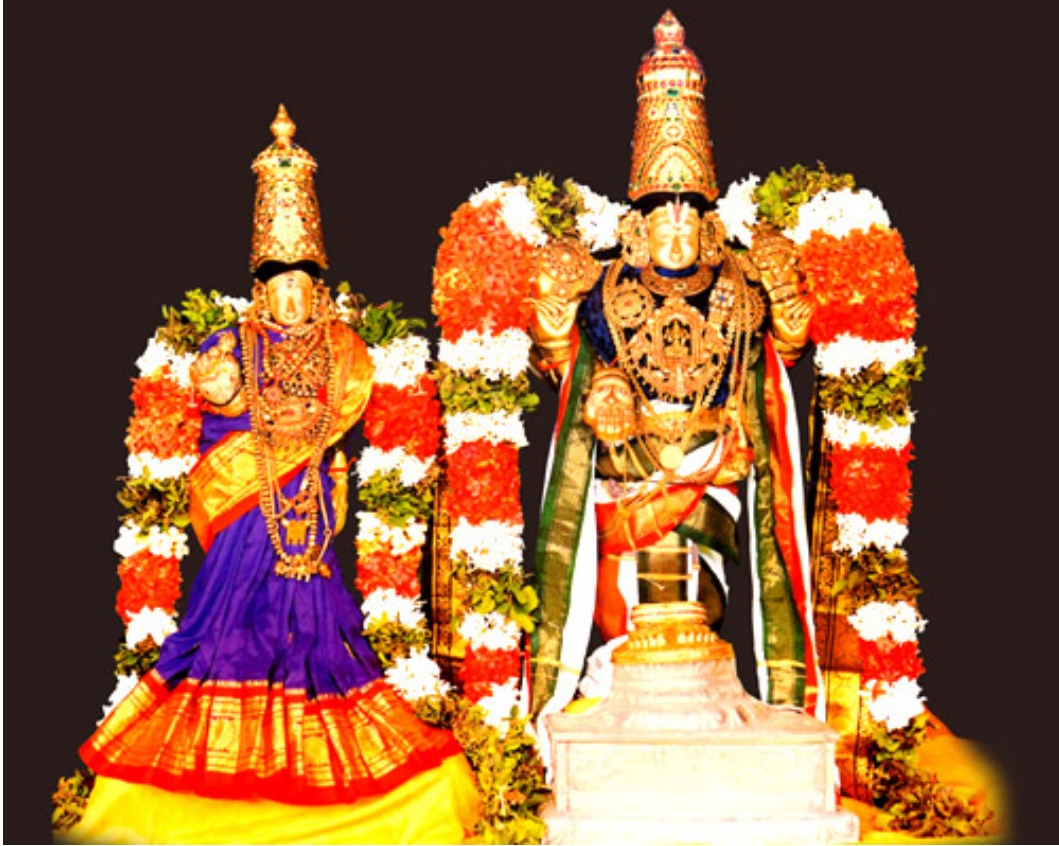
Oh BhUmi PirATTi! You are called BhUmi because you are rich in all kinds of wealth. You are vast in Your breadth and length, lofty through Your vaibhavam and are resplendent and glorious in the milky way as well in all the space that is desired by all! Oh Devi, whose source (mother) is 'aditi' implying a good force as opposed to the evil force as You are ever ready to help us by being nearby, because of your unlimited compassion (nirhetuka-dayA) and your ever-forgiving attitude (aj~nAta-nigraha). Oh Devi who cannot be split by anyone! In the middle of You between the sky and the earth, I invoke you through AdhAna agni, who can consume the offered havis.

Comments:

Oh BhUmi devi! You are immeasurable in Your dimensions. It is not possible to assess Your expanse. You shine forth in a manner that is respected by every



one. Your qualities of compassion and forbearance elevate You to dizzying heights. You cannot be divided into finite pieces by anyone. We offer the Agni that is capable of consuming the Havis for You producing the food that nourishes us.



SrI bhUmi devi is lofty through Her vaibhavam
SrI BhUmi devi tAyAr with SrI Oppiliappan - tiruviNNagaram

आऽयं गौः पृश्निरक्रीदसनन्मातरं पुनः ।

पितरं च प्रयन् सुवः ॥ २ ॥

Ayam gau: prSnirakramIdasanan mAtaram puna: |

pitaram ca prayan suva: || 2||

Meaning:

With His rays, the radiant Sun comes to our side like the food giving protective



Mother and blesses us with the fields rich in crops and ascends to the sky and blesses us from there with the rain like the Father who nourishes us.

Comments:

In the 12th Slokam of BhU stuti, Swamy Desikan refers to the dhana dhAnyA samrddhi attained by the jantus, which become the objects of affection of BhUmi PirATTi (bhUteshu yat tvat abhimAna viSesha pAtram, tat eva posham bhajati). The three rainfalls in a month, the abundance of foods from crops are made possible from the performance of various soma yAgams by learned srautis. One such soma yAgam among the seven is athirAthram, which is a twelve day long yAgam done for loka kshemam. Such a yAgam is taking place from April 4-15, this year (2011) at Panjal, a Vaishika village near Trisoor, Kerala, India.. The last time the athirAthra yAgam was performed at Panjal was thirty five years ago. Please enjoy reading about the details of the preparation for this rare yAgam and the meticulous planning to perform it in the sampradhAytic way at <http://wn.com/athirathram2011> (Item 3 to 5 are in English).

त्रिंशद्धाम विराजति वाक् पतङ्गाय शिश्रिये ।

प्रत्यस्य वह द्युभिः ॥

trigum SaddhAma virAjati vAk patangAya SiSriye |

pratyasya vaha dyubhi: || 3 ||

Meaning:

With the movement (sancAram) of the sUryan, the world shines with light for thirty nAzhikais (12 hours). May my speech in the form of eulogy reach Him as He moves rapidly in the sky! Oh Lord Preceptor sUrya! May Thou chase away my aparAdhAms and blemishes with the lustre of Your rays! May You be cool to me and favour me with health for eloquence in speech and May Thou accept the havis offered by me through Your jvAlais!



Comments:

The upcoming fifth mantram will refer to the close relationship between Agni and sUryan and the links of the sAdhaka to both. One of the Rg veda mantrams captures these links between the three (Rk I.1.7):

upa tvAgne dive dive doshAvastardhiyA vayam; namo bharanta emasi

Sage Aurobindo provides the meaning for the above Rk:

"To Thee day by day, O Agni, in night and light, we by the thought come bearing our submissions (offerings)".

During the day (light), it is the Sun, who transfers His radiance to Agni during the night.

अस्य प्राणादपानत्यन्तश्चरति रोचना ।

व्यख्यन् महिषः सुवः ॥

asya prANAt apAnatyanta: carati rocanA |

vyakhyan mahisha: suva: || 4 ||

Meaning:

His (sUryan's) lustre spreads from morning to evening, in between the earth and the sky and moves inside and out through the vital airs and invigorates as a life-giver by (Bhumi) Devi's grace. He reveals the great world of svargam for those dear to Him.

Comments:

The world perceptible to human kind is dividable into three spheres:- Earth, space and sky.

A form of Fire (agni) is recognized in each of the spheres. His names are Agni

in this world, Vaayu in the intermediary space/world and sUryan in the sky/ AkASam. When contemplated together, one universal fire principle emerges as PrajApati (the Lord of Progeny). Agni, Vaayu and sUrya come from this totality, PrajApati. The chAndogya mantrams (4.17.1-3) attest to the origin of the three (Agni, Vaayu and sUryan): "The Lord of progeny, for the sake of the world, entered into meditation (dhyAna). From the heat (born of His thought) the essence of the three worlds/spheres sprang forth. From Earth came Fire, from space, wind and from the sky came the Sun". The above BhU sUkta mantram refers to this relationships among the three spheres and the Lord of Progeny, the Lord of all.



SrI BhUmi devi tAyAr and SrI Oppiliappan in sUrya prabhai
Thanks: www.oppiliappan.org

यत्त्वा क्रुद्धः परो वपमन्युना यदवर्त्या ।

सुकल्पमग्ने तत्तव पुनस्त्वोद्दीपयामसि ॥

yattvA kruddha: paro vapa manyunA yadavartyA |

sukalpamagne tat tava punastvoddIpayAmasi || 5 ||

Meaning:

Oh sUrya! Out of the extreme anger (fury) born out of my enmity/poverty, I might have slipped in my ArAdhanam for You. Oh fire god! By your industriousness/entrepreneurship, You sow the seed and pour water for the Earth to grow! (agnerApa: adbhya: prthivI - taittirIyopanishad). From now, I vow to eulogize You in a way that will please You. Please accept our worship as well done, accept it and please be more effulgent again! (according to scriptures, the sun's brilliance is transferred to the fire from the evening twilight to the morning twilight-hence the sun is fire! Supporting kAlidAsa's words in the first verse of the fourth canto of raghuvamSa - dinAnte nihitam teja: savitrA hutASana:)

Comments:

The usage of the powerful word "manyu" in this mantram reminds us of the upAkarmA, where we do the "kAmokArshIt manyorakArshIt" mantra japam to seek pardon for our many trespasses.

यत्ते मन्युपरोत्सस्य पृथिवीमनु दध्वसे ।

आदित्या विश्वे तद्देवाः वसवश्च समाभरन् ॥

yat te manyuparoptasya prthivImanu dadhvase |

AdityA viSve taddevA: vasavaSca samAbharan || 6 ||

Meaning:

Because of your anger from which emanated the earth and grew, May you sustain it! May the vasus, rudrAs, AdityAs and ViSvadevAs come together and take the collective responsibility to return to me my bhagavat bhakti that I



threw away on ground because of my anger!

Comments:

After paying tribute to the power of sankalpa Sakti of the Lord to create and next protect what was created, the sAdhakan begs for the restoration of bhagavat bhakti, which he discarded in anger. He repents now and seeks the help of the ashTa vasus, ekAdaSa rudrAs, the twelve AdityAs and the universal gods (viSva devA-s) for the restoration of that lost bhakti.

मेदिनी देवी वसुन्धरा स्याद्वसुधा देवी वासवी ।

ब्रह्मवर्चसः पितृणां श्रोत्रं चक्षुर्मनः ॥

medinI devI vasundharA syAd vasudhA devI vAsavI |

brahmavarcasa: pitrNAM Srotram cakshurmana: || 7 ||

Meaning:

She might be addressed by Her many names: medinI, devI, VasundharA, VasudhA, VaasavI (as indrA as a representative, activates) but She is for sure with Brahma varcas (spiritual splendour) and is the ear, eye and the mind of the pitrs (manes).

Comments:

Swamy Desikan's BhU stuti Slokams provide the meanings for the many names of BhU devi and salutes the doctrines linked to BhU devi as the divine consort of the Lord (the second e-book in the Sundarasimham series, <http://www.sadagopan.org>).

देवी हिरण्यगर्भिणी देवी प्रसूवरी ।

devI hiraNya-garbhini devI prasUvarI | 8





VasundharA with brahma varcas! - SrI ANDAL



Meaning:

The goddess of Earth (Mother Earth) is pregnant (En-ceinte) with the whole universal gold egg, as the best creator and the best sustainer.

Comments:

The definition for the nAmA, "bhUmi" in taittirIya brAhmaNa is: "That, which became". She is the creator of all the wealth (vasu-s) for the created beings as Vasumati and She is the sustainer of them too.

रसने सत्यायने सीद । समुद्रवती सावित्री ह नो देवी मह्यङ्गी ।

rasane satyAyane sIda |

samudravatI sAvitrI ha no devI mahyangI | 9

Meaning:

May you reach and reside in my tongue to make it truthful! You (She as the Mother Earth) comprise of all the seas and hence You are called 'samudravatI', and You are named 'sAvitrI' since You are associated with the Sun by Your wonderful brightness. You are our presiding deity benevolent, self-luminous and a benign care-taker, day and night.

Comments:

This is a moving tribute to BhUmi devi by the mantra-drashTA. BhUmi devi with the oceans as Her garland (samudravatI) and as one of the three vedic hymns to the Sun as sAvitrI is saluted here.

महो धरणी महोऽध्यधिष्ठाः श्रुङ्गे श्रुङ्गे यज्ञे यज्ञे विभीषिणी ।

maho dharaNI mahodhyadhishThA:

SrngE SrngE yaj~ne yaj~ne vibhIshiNI | 10



Meaning:

You are the great Mother Earth (who bears everything without a grudge or murmur!) established on a firm-footing (on His side in standing posture - ninRa tirukkOlam - and on the horn of the great boar, varAha) on the top of every creation and fearlessly in every sacrifice (as also like yaj~no vai vishNu:) thus assuring the prapannAs complete protection from morbid and mundane fears and never threatening the devotees like a tIkshNa-daNDa-dhara: (a tyrant/dictator).

Comments:

BhUmi devi is the saha dharma cAriNi of yaj~na VarAhan. All the vessels used in the Yaj~nams are found in the different limbs of this Yaj~na VarAha mUrti. As the consort of the Yaj~na VarAhar and as One who was rescued from the prison of HiraNyAkshan by Her Lord, BhUmi devi has limitless bhakti for Her Prabhu. She worships Her Lord at the utara Kuru varsham with His mantram and stotram (SrImad bhAgavatam: 5.18.33 and 5.18.39). Her namaskaraNams are described by SrI NaarAyaNa BhaTTadiri in SrI nArAyaNIyam:

kincottareshu kurushu priyayA dharaNyA,

samsevito mahita mantranuti prabhedai: --- daSakam 21.7

Here, BhaTTadiri refers to Yaj~na VarAha mUrti being worshipped by His dear consort BhUmi devi with powerful and glorious mantrams and stotrams (mahita mantra nuti prabhedai:). BhUmi devi salutes Her Lord as omkAra rUpi, as One understood through Veda Mantrams, as One whose svarUpam is defined by Yaj~nam and kratu, as One whose limbs house big yaj~nams, as One who is Karma Suddhar and as One of the form of the three yugams.

Wherever there is a Yaj~nam, Yaj~na VarAhan is present as the Yaj~na pati with His patni, BhUmi devi. He performs the Yaj~nam as yajvA for those who are unable to conduct that Yaj~nam. He also acts as Yaj~nAngan and helps



others to perform the Yaj~nam by investing them with necessary power, sraddhA and Yaj~nopakaraNams and He becomes this way the Yaj~na vAhanan. With all these help assisted at the same time by His dharma patni, He brings the Yaj~nams to completion as yaj~na bhrt. It is all understandable that He plays all these roles because He first created the Yaj~nam as yajn~a krt for the well being of the universe and performed it with SrI and BhUmi devi on His side as described in Purusha sUktam. The importance of Yaj~nams and His devi's role is saluted by this mantram. (Refer also to the nAmAs in SrI VishNu Sahasra nAmam as eBooks # 29 to # 33 at www.sadagopan.org)

इन्द्रपत्नी व्यापिनी सुरसरिदिह

वायुमती जलशयनी श्रियन्धा ।

राजा सत्यन्धो परिमेदिनी श्वो परिधत्तं गाय ।

indrapatnI vyApinI surasaridiha

vAyumatI jalaSayanI SriyandhA |

rAjA satyandho parimedini Svo paridhattam gAya | 11

Meaning:

She is the consort of the leader (indra), pervading everywhere (omnipresent) and the divine river (mandAkinI/gangA) here on the earth, thus purifying the errant/erring souls. She is full of movement like air, brisk and breath of everyone to be alive. she reclines on the water (payodhi), holds the riches in abundance associated with the goddess of fortune. You are truly alive, on the top of the earth all around.

Comments:

Here is another mantram full of poetic splendor as conceived by the Mantra-drashTA.



upendran is a name for VishNu. indirA therefore is the name of MahA LakshmiI (indra patnI). Like Her Lord, She has vyApti, the pervasive presence everywhere (vyApini). He is saluted as "antar bahiSca tat sarvam vyApya nArayaNa: sthita:". She is pure and precious like the celestial rivers (surasaridha) and destroys the sins of errant souls. She is dynamic in movement like the fast flowing winds (vAyumatI) in the antariksham. Her Lord is jala Sayanan and She is therefore jala Sayani and seeks the ocean as Her abode (jala sayanI). As a glorious consort of sarva VyApi, BhU devi shares the abundance of wealth along with SrI devi, the other consort of SrIman nArAyaNa.



'mahIm devIm!'

SrI bhUmi devi tAyAr and SrI Oppiliappan - tiiruviNNagaram



विष्णुपत्नीं महीं देवीं माधवीं माधवप्रियाम् ।

लक्ष्मीप्रियसखीं देवीं नमाम्यच्युतवल्लभाम् ।

vishNu patnIm mahIm devIm mAdhavIm mAdhavapriyAm |

lakshmI priyasakhIm devIm namAmyacyuta-vallabhAm | 12

Meaning:

We salute BhUmi PirATTi (mahIm devIm), the consort of VishNu; we salute that mAdhavI, who is dear to Maadhavan (Her Lord) and who is the dearest friend of LakshmI devi. Our salutations are to BhUmi PirATTi, who has vAllabhyam (vaSIkaraNam) over Her Lord, acyutan.

ओं धनुर्धरायै विद्महे सर्वसिद्धयै च धीमहि ।

तन्नो धरा प्रचोदयात् ॥

om dhanurdharAyai vidmahe sarvasiddhyai ca dhImahi |

tanno dharA pracodayAt || 13 ||

Meaning:

We worship Her by knowing Her as One who (wields the bow and looks also like a bow, lean in the middle) is adorning the bow. For that purpose we meditate upon the One who blesses us with all success (sarva siddhi). May that dharaNi dharA/BhUmi devI, prompt us for that meditation! (We worship Her for the sake of worship - sAttvIka tyAga)

श्रृण्वन्ति श्रोणाममृतस्य गोपाम् । पुण्यामस्या उपश्रृणोमि वाचम् ।

SrNvantI SroNAmamrtasya gopAm |

puNyAmasyA upaSruNomi vAcam | 14





As a mother SHE carefully listens to all our pleas!

SrI bhUmi devi tAyAr - tiruviNNagaram



Meaning:

As a Mother, she carefully listens to all our appeals for ever and she is the hidden and holy river of nectar; and as a bhaktA, aDiyEn never misses hearing Her words of solace and being comforted by being near Her.

महीं देवीं विष्णुपत्नीमजूर्याम् ।

प्रतीचीमेनाहविषा यजामः ।

त्रेधा विष्णुरुरुगायो विचक्रमे ।

महीं दिवं पृथिवीमन्तरिक्षम् ॥

mahIm devIm vishNu-patnImajUryAm |

pratIcImenAgum havisha yajAma: |

tredhA vishNururugAyo vicakrame |

mahIm divam prthivImantariksham | 15

Meaning:

Let us all pray to this Goddess of Earth, the consort of Lord VishNu especially in sacrifices (yaj~na) by offering the oblations of food (havis) which will in turn, come back to us as Her grants. Lord VishNu with the gigantic stature (by incarnating as trivikrama) treaded the three steps (the great strides) and measured the fourteen worlds inclusive of the Earth (mahIm prthivIm) and the sky (divam and antariksham).

तच्छ्रोणैति श्रव इच्छमाना ।

पुण्यह श्लोकं यजमानाय कृण्वती ॥

॥ हरिः ओम् ॥





tacchroNaiti Srava icchamAnA |

puNyagum Slokam yajamAnAya krNvatI || 16 ||

|| hari: om ||

Meaning:

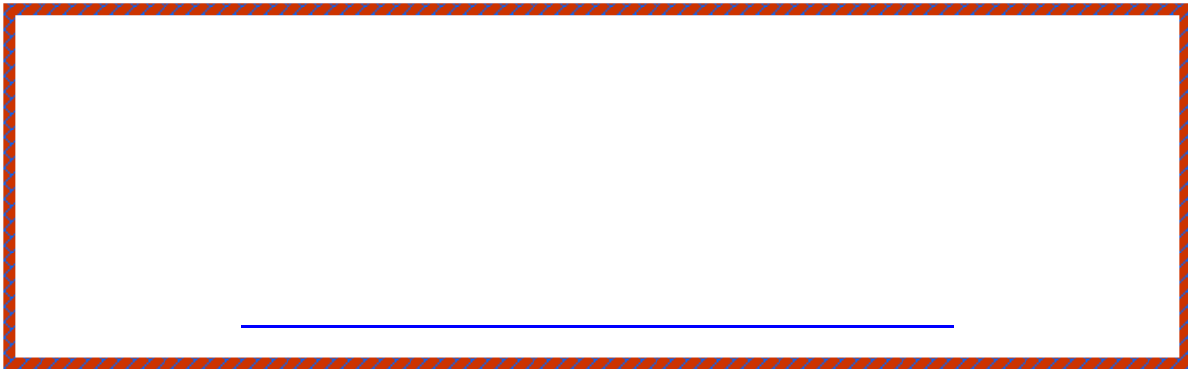
The Goddess of Earth thus is paying utmost attention faithfully to the devotees' prayers with a great care and involved interest sans pains and transfers the holy eulogies to make the Lord, our Master hear and bless us (plays the role of purushakAratvam)

nigamanam

In all the above bhUsUkta mantrAs, the underlying current is that Goddess Mother Earth is in tune with every aspect of Lord SrIman nArAyaNa and worshipping Her amounts to (is as good as) worshipping Him directly! Let us pray to Goddess kshamA (with Her attitude of patience/forbearance with us).

hari: om!

SrI bhUmi devi sameta SrI SrInivAsa parabrahmaNe nama:





SrI bhU varAha perumAL - Kalahalli, Karnataka (Thanks: SrI L Sridhar)



Sri RanganAthar's VimAna PaThakkam

nILA sUktam



'Sri nrsimha sevA rasikan'

Oppiliappan Koil Sri VaradAcAri SaThakopan

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Para vAsudevan with SrI, BhU and nILA devi
Thanks: Nedumteru SrI Mukund Srinivasan



॥ श्रीः ॥

नीलासूक्तम्

nILA sUktam



INTRODUCTION

This sUktam is an ancient Veda bhAgam that prays for the anugraham of One of the three devis of SrIman nArAyaNan. SrI devi, BhU devi and nILA devi are the three devis who stay on both the sides of the Lord in Paramapadam. On the right side stays SrI Devi celebrated by SrI sUktam. On the left are BhU Devi and nILA Devi eulogized by BhU and nILA sUktams respectively. Swamy Desikan composed SrI stuti, BhU stuti and GodA stuti to celebrate these three divine consorts of SrIman nArAyaNan.

SrI devi (Periya PirATTi) is the embodiment of the Lord's dayA (compassion), BhU devi is the personification of the Lord's kshamA guNam (forbearance and patience to forgive our trespasses) and nILA devi is the personification of the Lord's audArya guNam (koDai in Tamil or generosity). The three devis are addressed by AzhvArs as "Pon MakaL, nila MakaL and Ay MakaL". nILA devi is the bride of KaNNan, who destroyed seven fierce bulls of Kumban, the brother of YaSoda PirATTi in BrndAvanam; KaNNan won the hand of the beautiful Yaadava kula maiden, nILA devi as kanya sulkam during the KrshNAvatAram through this valorous act.

nILA devi is also revered by AzhvArs and AcAryAs as Nappinnai in their pAsurams and SrI sUktis. This Ayar pAvai with beautiful plaits (nal + pinnai) is celebrated for Her perfect anga saundaryam that drove KaNNan into raptures.



That is why She is addressed as Pula(n) Mangai, who succeeds in keeping the Lord under Her control through Her sensory bhogams. SrI devi and BhU devi in this context are known as Pon Mangai and nila Mangai. Nappinnai is the amSam of nILA devi and the referral to **ghrtavatI** (abundance in ghee) and **payasvatI** (abundance in milk) in nILA sUktam connects Her to the avatAram as Nappinnai in the Ayar Kulam that rears cows and calves and produce abundant milk and butter for Bhagavat ArAdhanam as well as ghee for yAga/yaj~nams.



aayarpADi

Here are some tributes by the AzhvArs on nILA devi as one of the three wives of the Lord. In these pAsura vAkyams, the divine saundaryam of NappiNai that intoxicated Lord KrshNa is celebrated:

AZHVAR PASURAM-S ON NILA DEVI

tiruvAimozhi pAsuram-s of NammAzhvAr:

உடனமர்காதல்மகளிர் திருமகள்மண்மகள் ஆயர்
மடமகள், என்றிவர்மூவர் ஆளுமுலகமும்மூன்றே,
உடனவையொக்கவிழுங்கி ஆலிலைச்சேர்ந்தவனெம்மான்,
கடல்மலிமாயப்பெருமான் கண்ணென் ஒக்கலையானே



uDanamarkAtalmakaLir tirumakaLmaNmakaL Ayar
maDamakaL, enRivarmUvar aaLumulakamum mUnRE,
uDanavaiyokkavizhunki aalilaiccErndavanemmAn,
kaDalmalimAyapperumAn kaNNanenn okkaiyaiAnE (Tiruvaimozhi 1.9.4)

Meaning:

Our Lord has three adoring consorts - Lakshmi, BhUmi and Nappinnai. He has lordship over all the three worlds.

வளவே மூலகின் முதலாய
வானோ ரிறையை அருவினையேன்
' களவேழ் வெண்ணெய் தொடுவுண்ட
கள்வா!' என்பன்; பின்னையும்
' தளவேழ் முறுவல் பின்னைக்காய்
வல்லானாயர் தலைவனாய்
இளவே நேழும் தழுவிய
என்தாய்!' என்பன் நினைந்துநைந்தே.

vaLavEzhulakin mutalAya
vAnOr iRaiyai aruvinaiyEn
'kaLavEzh veNNai toDuvuNDa
kaLvaal!' enpan; pinnaiyum
'taLavEzh muRuval pinnaikkAi
vallAn Ayar talaivanAi
iLavE REzhum tazhuviya



entAi!' enpan ninaindunaindE (Tiruvaimozhi 1.5.1)

Meaning:

He killed the seven bulls to win the hand of Nappinnai of sweet smile.

வம்பவிழ் கோதை பொருட்டா
மால்விடை யேழும் அடர்த்த,
செம்பவ ளத்திரள் வாயன்
சிரீதரன் தொல்புகழ் பாடி,

vampavizh kOtaI poruTTA
mAlviDai yEzhum aDartta,
cempavaLat tiraL vAyan
cirIdharan tolpuGazh pADi,

---(Tiruvaimozhi 3.5.4 - first 4 lines)



KrshNA wins the hand of Nappinnai

Meaning:

To win the hand of Nappinnai as the bride, the Lord with beautifully red mouth and lips mortified seven bulls.

- ' கடல்ஞாலம் செய்தேனும் யானே' என்னும்
 - ' கடல்ஞாலம் ஆவேனும் யானே' என்னும்,
 - ' கடல்ஞாலம் கொண்டேனும் யானே' என்னும்
 - ' கடல்ஞாலம் கீண்டேனும் யானே' என்னும்,
 - ' கடல்ஞாலம் உண்டேனும் யானே' என்னும்
- கடல்ஞாலத் தீசன்வந் தேறக் கொலோ?,



கடல்ஞா லத்தீர்க் கிவையென் சொல்லுகேன்

கடல்ஞா லத்தென் மகள்கற் கின்றனவே?

'kaDalj~nAlam ceytEnum yAnE' ennum

'kaDalj~nAlam AvEnum yAnE' ennum,

'kaDalj~nAlam koNDEnum yAnE' ennum

'kaDalj~nAlam kINDEnum yAnE' ennum,

'kaDalj~nAlam uNDEnum yAnE' ennum

kaDalj~nAlattu Isan vantERak koLO?,

kaDalj~nAlattIrk kivaiyen sollukEn

kaDalj~nAlatten makaLkaR kinRanavE? (Tiruvaimozhi 5.6.11)

Meaning:

The Lord, is the consort of all the three Devis : SrI Devi, responsible for His aiSwaryam, BhUmi PirAtti, the land for those aiSwaryams, and Nappinnai, the tender creeper from the Kulam of cowherds .

அங்கும் இங்கும் வானவர் தானவர் யாவரும்,

எங்கும் இனையென் றுன்னை அறியகிலா தலற்றி,

அங்கம் சேரும் பூமகள் மண்மகள் ஆய்மகள்,

சங்கு சக்கரக் கையவ னென்பர் சரணமே.

ankum inkum vAnavar tAnavar yAvarum,

enkum inaiyai enRunnai aRiyakilaa talaRRi,

ankam cErum pUmakaL maNmakaL aaymakaL,

canku cakkarak kaiyavanenbar caraNamE. (Tiruvaimozhi 8.3.1)





SrI bhUmi devi and nILA devi sameta SrI RanganAtha
Rangasthala, Karnataka (Thanks: SrI L Sridhar)

Meaning:

All sorts of beings (devAs, asurAs and humans) take refuge in the Lord, when he is in joyous company of not only HIS consorts - which would have been enough- but they (Lakshmi, BhUmi and Nappinnai) are progressively more persuasive in their intercessions on behalf of the SaraNagatAs.

Tirucchandaviruttam of Tirumazhisai AzhvAr

ஆயனாகியாயர்மங்கை வேயதோள் விரும்பினாய்,

ஆய!



AyanAKi Ayarmankai vEyatOL virumpinAi,
Aya! (Tiruccandaviruttam 41 - first line)

Meaning:

You incarnated as a cowherd (Ayan) to marry Nappinnai of Ayar Kulam.

TiruppAvai pAsuram-s of SrI ANDAL

நந்தகோபாலன் மருமகளே நப்பின்னாய்

nantakOpAlan marumakaLE nappinnAi (TiruppAvai 18-2)

Meaning:

Oh Daughter in Law of Nandagopalan ! Nappinnai !

குத்து விளக்கொரியக் கோட்டுக் கால் கட்டில் மேல்

மெத்தென்ற பஞ்சசயனத்தின் மேல் ஏறி

கொத்தலர் பூங்குழல் நப்பின்னை கொங்கை மேல்

வைத்துக் கிடந்த மலர்மார்பா வாய் திறவாய்

kuttu viLakkeriyak kOTTuk kAl kaTTil mEl

mettenRa panca cayanattin mEl ERi

kottalar pUnkuzhal nappinnai konkai mEl

vaittuk kiDanta malarmArpA vAi tiRavAi (TiruppAvai 19 - first 4 lines)

Meaning:

Oh Lord KrshNa! Lying on the soft (silky) bed on the ivory cot with Your broad chest resting on the large bosoms of Nappinnai, whose tresses are adorned with bunches of flower blossoms (This Paasuram inspired Swamy ParAsara BhaTTar to compose his famous taniyan : nILAtunga stana giri taTI suptam udbodhya



krshNam).



nILA tunga stana giri taTI suptam udbodhya krshNam!

Tirumangai AzhvaR pASurams

முருக்கிலங்கு கனித்துவர்வாய்ப் பின்னை கேள்வன்

murukkilanku kanittuvarvAip pinnai kELvan (Peria tirumozhi 6.6.8 - 1st line)

Meaning:

The Lord of Nappinnai with youthful and delectable lips.



அன்னை முனிவதும் அன்றி
லின் குர லீர்வதும்,
மன்னு மறிகட லார்ப்ப
தும்வளை சோர்வதும்,
பொன்னங் கலையல்கு லன்ன
மென்னடைப் பூங்குழல்,
பின்னை மணாளர் திறத்த
வாயின பின்னையே

annai munivatum anRi
lin kura lIrvatum,
mannu maRikaDa lArppa
tumvaLai cOrvatum,
ponnan kalaiyalku lanna
mennaDaip pUnkuzhal,
pinnai maNALar tiRatta
vAyina pinnaiyE (Peria tirumozhi 11.2.5)

Meaning:

The Lord of Nappinnai with gentle gait and tresses adorned with fragrant flowers.

NILA DEVI

In consonance with the SrI VaishNava tradition, ANDAL performs SaraNAgati in TiruppAvai at the sacred feet of the Lord through His devi. This is known as the PurushakAra Prapatti. Swamy ParASara BhaTTar through His famous



taniyan for TiruppAvai reminds us of ANDAL awakening Nappinnai for PurushakAra Prapatti. BhaTTar visualizes the Lord sleeping soundly in the middle of the lofty breasts of Nappinnai. ANDAL reminds the Lord of His duties to protect the world and sends the message through Nappinnai, who has perfect vaallabhyam and vaSIkaraNam over Her Lord through Her bhogams.

In the context of discussion on the theological and ontological implications of the doctrine of SrI devi (SrI tattvam), the questions that need addressing are:

- Is She on par with VishNu enjoying equal status as a vibhu?
- Are BhU devi, nILA devi and other Saktis listed in LakshmiI tantram and other PaancarAtra samhita-s distinct from SrI devi and one another?
- Are they all to be taken as consorts of VishNu?
- What are their ontological status with respect to VishNu and SrI devi?

VaikuNTha vAsi Dr. S.M.S. Chari addresses the above questions precisely:



tirukkuDantai SrI ArAvamuda perumAl in nAcciyAr tirukkOLam



- Through the expression of eka Seshitvam, VishNu and SrI devi exhibit vibhutvam and are upAyam as well as upeyam for a prapannan
- Purusha sUktam, BhU sUktam, Hari vamSam (an appendix of Maha BhAratam) attest to the fact that both BhU devi and nILA devi are VishNu patnI-s
- From an ontological stand point, both BhU devi and nILA devi are regarded as two aspects/amSams of VishNu Sakti, which according to PaancarAtra samhita-s is MahA Lakshmi Herself. BhU devi is the amSam of kshamA and nILA devi is the amSam of audAryam of MahA Lakshmi. Both are worshipped along with MahA Lakshmi without affecting the unitary character of MahA Lakshmi as the inseparable consort of VishNu enjoying the same status as Her Lord. Vishvaksena samhita goes on to point out that BhU devi and nILA devi are not vibhus like MahA Lakshmi and yet both are dear to VishNu and are His consorts. The acceptance of additional consorts for the Lord does not mitigate the unitary character of the Supreme Mother, MahA Lakshmi.

SrI devi has a special place on the chest (**VakshaH sthalam**) of Her Lord as well as on the right side of Her Lord. She has the "**svAbhimata nitya niravadya anurUpa svarUpam**" saluted in AcArya RaamAnujA's SaraNAgati gadyam. She has a beautiful form desired by the Lord, which is changeless and without any blemish and matching Her Lord in every way regarding saundaryam, KalyANa guNams and aiSvaryam. She is the One who is seated on the forever fragrant lotus flower and destroys our pApams. She is the deva deva divya mahishi and is the limit of dayA (**dAkshiNya sImA**). She is the yajamAni in the Lord's household (**grha medini**).

BhUmi devi and nILA devi take their positions on the left side of the Lord. BhUmi devi is like another embodiment (**rUpAntaram**) of SrI devi. She is the object of unceasing reverence by all at SrI VAikuNTham (**anavarata bahumAna vishayai**). She has the most beautiful green hue like the mountain at spring time.



nILA devi has the hue of a dark blue lotus (karu neydal pushpam). She is thus neelotpala SyAmALai. She exceeds the enchanting power of SrI devi, when it comes to overpowering Her Lord through Her bhoga Sakti. The Lord, who is forever awake (nitya bodan) gives up that ever vigilant state in nILA devi's company, relaxes and falls asleep amidst Her lofty breasts (nILA tunga stanagiri taTI suptam). Such is Her power over Her Lord!

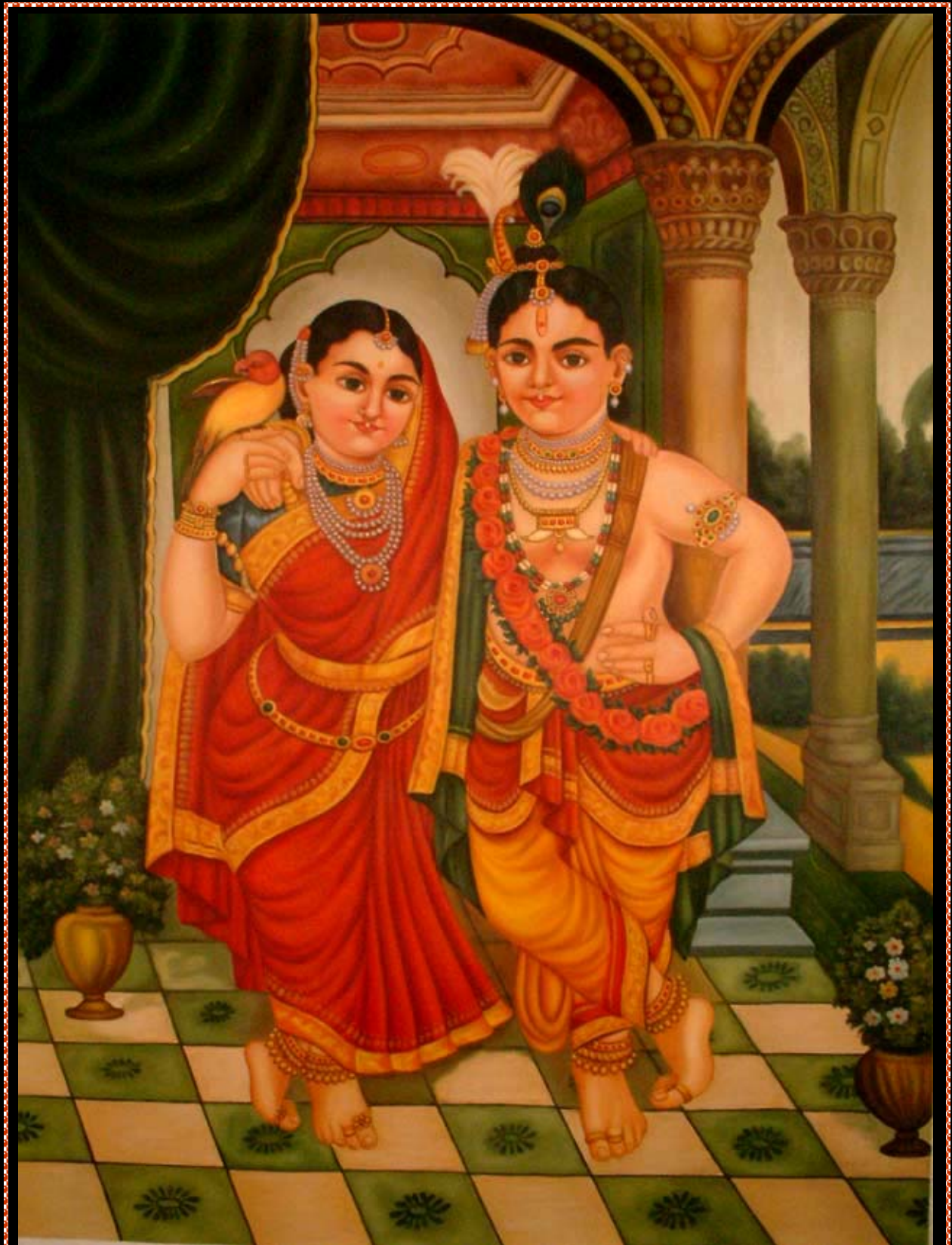
Now let us study the meanings/comments of the mantrams.





Mantrams and Commentaries





The Divine Couple
(Thanks: www.exoticindiaart.com)



॥ श्रीः ॥

नीलासूक्तम्

nILAsUktam

ॐ ✪ ॐ

॥ हरिः ओम् ॥

नीलां देवीं शरणमहं प्रपद्ये सुतरसितरसे नमः ॥

गृणाहि ॥

|| hari: om ||

nILAm devIm SaraNamaham prapadye sutarasi tarase nama: ||

grNAhi ||

Meaning:

aDiyEn seeks nILA devi as my refuge! Hail to Thee, whose vaibhavam is enjoyed immensely by Her children!

घृतवती सवितराधिपत्त्यैः पयस्वती रन्तिराशानो अस्तु ।

ध्रुवा दिशां विष्णुपत्न्यघोराऽस्येशाना सहसो या मनोता ॥

ghrtavatI savitarAdhipattyai:

payasvatI rantirASAno astu |

dhruvA diSAm vishNupatnyaghorA

asyeSAnA sahaso yA manotA ||





Meaning:

Oh Lord who creates and rules this world and its beings! May all the directions where I am, be filled with the abundance of ghee, milk and nourishing vastus and also become pleasant places where the kith and kin as well as friends are protected with (Your) power. May VishNu patni, BhUmi PiraTTi, who blesses Her devotees with mental fortitude and forbearance, accept aDiyEn's ArAdhanam and bless every one in this direction with Her anugraha sankalpam!

बृहस्पतिर्मातरिश्वोत वायुस्सन्धुवाना वाता अभि नो गृणन्तु ।

विष्टम्भो दिवो धरुणः पृथिव्या अस्येशाना जगतो विष्णुपत्नी ॥

brhaspatir mAtariSvota vAyu:

sandhuvAnA vAtA abhi no grNantu |

vishTambho divo dharuNa: prthivyA

asyeSAnA jagato vishNupatnI ||

Meaning:

Brhaspati (the deva guru), the enduring samAna vAyu, the life sustaining Vaayu known as mAtariSvA and other prANa vAyus wish us only hitam (auspiciousness). BhUmi devi, who supports the svarga lokam and stays as the foundation of the BhU lokam is the Lord's dharma patni. She is also the Empress of all the Universe.

Comments:

The mAtariSvAn is the messenger of Vivasvat, a Vedic God, who brought hidden fire to the Bhrgus (Rg Vedam I.93.6). mAtariSvAn can be considered as a Vedic god associated with domestic fire. The fire stick in which the fire grows is also known as mAtariSvAn. In essence, mAtariSvAn is one of the vAyu-s (life currents). It is some times equated with samAna vAyu, one of the panca (five)



PrANAs. These PrANA-s govern critical bodily functions and control the bodily energies through the control of the different cakrAs (mUIAdhAra, svAdhishThAna, maNipUra, anAhata, viSuddha, Aj~nA and sahasrAram). The Panca PrANA-s themselves are: PrANA, apAna, vyAna, udAna and, samAna vAyus. They move in the PrANA maya koSam and are the primary life currents or vital airs. PrANA is the outgoing breath, apAna is the incoming breath, vyAna is the retained breath, udAna is the ascending breath and samAna is the equalizing breath. Control of these breaths through PrANAYama yogam for better health and gaining of siddhis is a major field involving expert guidance.



SrI bhUmi devi, nILA devi sameta SrI sthalasayana perumAL - tirukkaDalmallai
(Thanks: SrI B Senthil Kumar)

विश्वव्यचा इषयन्ती सुभूतिः शिवा नो अस्त्वदितिरुपस्थे ॥

viSvavyacA ishayantI subhUti:

SivA no astvaditirupasthe ||

Meaning:

Surrounding the universe are the invigorating (nourishing good food) victuals. May these be auspicious for us and stand near us!



Prosperity and subhiksham-s are received through performance of yaj~nas
SrI Ahobila Mutt, SelaiyUr

Comments:

In the spirit of the above mantra, one Yajur Veda Mantram deals with the beauty of the universe (Earth) as a source of prosperity, and happiness, a fit place to dwell upon comfortably, full of corn, milk, sweet juices and fruits. This mantram also points out that such prosperity and subiksham is gained through the performance of yaj~nams with the recitation of Vedic verses in many

metres like GayatrI, trishTup and jagati. This mantram is:

gAyatreNa tvA cchandasA parigrhNAmi traishTubhena cchandasA

parigrhNAmi jAgatena tvA cchandasA parigrhNAmi

sukshmA cAsi SivA cAsi syonA cAsi sushadA cAsyUrjasvatI cAsi

payasvatI ca

--- Yajur Vedam I.27

VedAs speak at length about flora and fauna at many places. Speaking of flora, the VedAs salute the Lord as Vanaspati, the Master of Forests and plants (atharva Vedam III.8), the food grains, the cereals, the creepers, the fruit bearing trees and non-fruit bearing trees, the medicinal herbs (oushadis).



SrI Dhanvantari bhagavAn - Lord of the Oushadi-s

Thanks: www.exoticindiaart.com



aayarpAdi girls waking up Nappinnai (thanks: www.desikan.com)



The connection between the previous nILA sUkta mantram focusing on the panca prANAs and the abundant food stuffs from the flora (cereals, grains, medicinal herbs) and their utilization for higher goals is seen in another yajur veda Mantram (I.20):

dhAnyamasi dhinuhi devAn prANAYa tvA dAnAYa tvA vyAnAYa tvA
dIrgamanu prasitimAyushe dhAm devo va: savitA hiraNyapANi:
prati grbNAtyacchidreNa pANinA cakshuse tvA mahInAm payo'asi

Meaning:

"The foodstuffs and water purified by the performance of yaj~nA strengthen the body and sense organs. May we resort to yaj~nA for sound health, for activities, for vitality, for long life full of happiness and prosperity. The glorious creator and emancipator of Universe, through His perfect Omnipresence, blesses us for dissemination of true sublime knowledge".

ओं महादेव्यै च विद्महे विष्णुपत्न्यै च धीमहि ।

तन्नो नीळा प्रचोदयात् ॥

॥ हरिः ओम् ॥

om mahA devyai ca vidmahe vishNupatnyai ca dhImahi |

tanno nILA pracodayAt ||

|| hari: om ||

Meaning:

We meditate on this MahA devi, nILA PirATTi. For that we devote ourselves to the VishNu Patni. May that nILA devi invigorate us!

nILA devyai nama:

dAsan, Oppiliappan Koil Varadachari Sadagopan

