

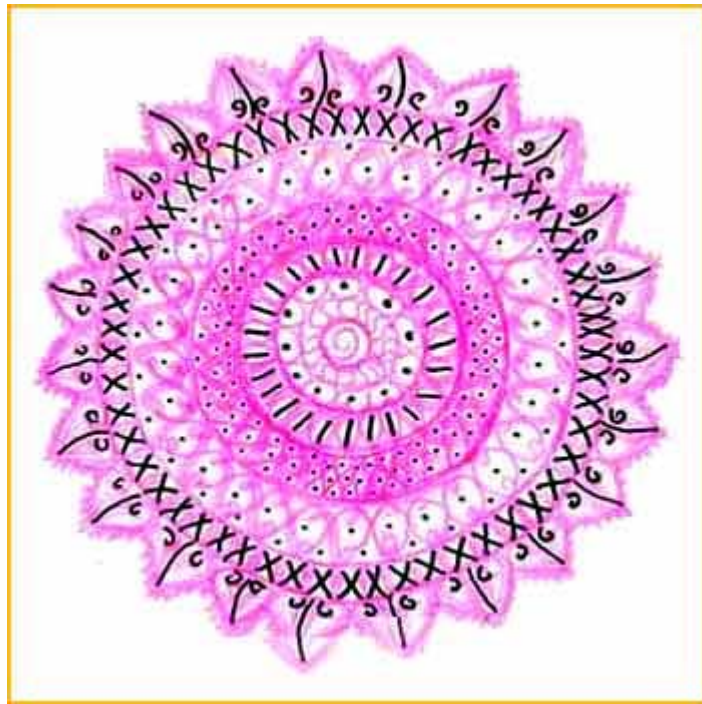
SRI VISHNU SOOKTHAM



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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 pUrvi r 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 ittthA 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 dl rgham 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 Brahman (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 ॥

vishNOrukam 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 Thirvikraman



MANTHRAM 2:

विष्णो रराटमसि विष्णोः पृष्टमसि विष्णोः श्नत्रेस्थो ।

विष्णोः स्यूरसि विष्णोर्ध्रुवमसि वैष्णवमसि विष्णवे त्वा ॥

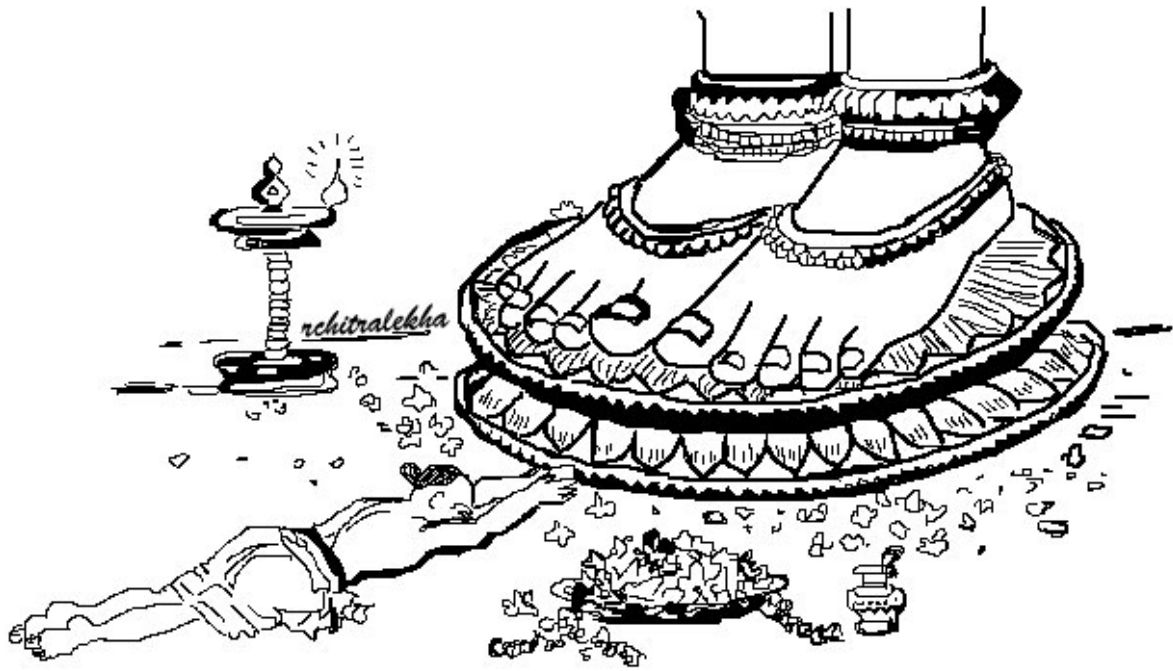
vishNO: rarATamasi vishNO: prushTamasi vishNO: snaptrEsthO |

vishNO: syUrasi vishNO: rdhruvamasi 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. Chithralekha)





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 Thrvikraman 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 IOkam 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 IOkam. 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 pruthvI mEsha 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: pruthvl mEsha yEthAm vicakramE Satarcasam mahitvA |
pra vishNurastu tavasas tavI yAn 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 ॥

trI Ni 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: |

divI va 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 ।

विष्णार्यत्परमं 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: I I

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, I N D I V I S I B L E, 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: I I

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 VI SVAMEKAM
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 parijman 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 I I

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 KHANDAM --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 JwAIs.

The Rk is as follows:

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

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

KHANDAM 8: RK 8.62.7

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

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 asamastakAvya: I I

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 I I





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 patatrair

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 VI SVAA I

yO devAnAm namadhA yekham yeva

tam samprasnam bhuvanA yanthyanyA 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 Brahman. 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

