

viSvam

A rg vedic interpretation



rg veda mUrti

SrI nrusimha seva rasikan

Oppiliappan Koil SrI VaradAcAri SaThakopan



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MahavishNu





॥ श्रीः ॥

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INTRODUCTION:

The word viSvam is the first word of Sri VishNu sahasra nAmam. This word viSvam is saluted NINETY times in the Rk Vedam. adiyEn will present examples from each of the KhANDams of Rk Vedam where the reference is made to the word viSvam. Such references are illustrative rather than being exhaustive and are intended to encourage you to get closer to the Veda mantrams of our Vaidika Matham. and understand the links of Vedams to the sacred Sri VishNu sahasra nAmAms

The ten mantrAs from each of the ten KhANDams are:

1. विश्वस्य हि प्राणनम् viSvasya hi prANanam ---1.48.10
2. विश्वं सत्यं मघवाना viSvam satyam maghavAnA -- 2.24.12
3. विश्वेदेते जनिमा viSvadEtE janimA -- 3.54 .8
4. विश्वा रोधांसि प्रवतश्च viSvA rOdhAmsi pravataSca -- 4.22.4
5. विश्वस्य हि प्रचेतसा viSvasya hi pracEtasA -- 5.71.2
6. विश्वे यद् वां मंहना vSvE yad vAm mamhanA -- 6.67.5
7. विश्वं प्रतीची सप्रथा viSam prateecee saprathA -- 7.77.2





8. विश्वं पश्यन्तो बिभृथा viSvam paSyantO bibhrthA -- 8.20.26

9. विश्वस्य राजा पवते Visvasya rAjA pavatE -- 9.76.4

10. विश्वकर्मा विमना VisvakarmA vimanA -- 10.82.2

Some of the beautiful Rks (1.48.8, 10, 12) dealing with Dawn (**ushas**) also include referencs 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).



*KhANDams
and
Commentaries*



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"The Lord of the Universe!"





FIRST KHANDAM: RK 1.100.19

विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिह्वः सुनुयाम वाजम् ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

viSvAhendro adhivaktA no astva-

parihvrtA: sunuyAma vAjam |

tanno mitro varuNo mAmahanthAm

adhiti: sindhu: prthvI uta dyau: ||

Here, the prayer is in trishTubh chandas. and is addressed to the resplendent Lord of the Universe (viSvendra:).

The Lord pervading the Universe is requested to be our guide each day. The prayer is for the benediction of total surrender (SaraNAgati) to Him and for the enjoyment of food in the manner recommended by the first mantram of IsAvAsya Upanishad (†Ena tyaktEna bhunjitA: -- 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".





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viSva sAmrAt!





SECOND KHANDAM: RK 2.13.10

विश्वेदनु रोधना अस्य पौंस्यं ददुस्मै दधिरे कृत्नवे धनम् ।

षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परो अभवः सास्युक्थ्यः ॥

viSved anu rodhanA asya paumsyam

dadurasmai dadhire krtnave dhanam |

shaLastabhna vishTira: panca samdrsa:

pari paro abhava: sAsyukthya: ||

The omnipotence, the omnipresence of the Lord (viSva sAmrAt) is saluted here.

The mantram 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 up to 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 Oshadhis (life giving medicinal plants). The five classes of people are considered to belong to the four VarNAs and NishaadAs. These five classes of people have also been associated with the five cognitive organs.





viSvAdhAran



THIRD KHANDAM: RK 3.54.8

विश्वेदेते जनिमा सं विविक्तो महो देवान् बिभ्रती न व्यथेते ।

एजद् ध्रुवं पत्यते विश्वमेकं चरत् पतत्रि विष्णुं वि जातम् ॥

visved ete janimA sam vivikto maho

devAn bibhrati na vyathete |

ejad dhruvam patyate viSvam ekam

carat patatri vishuNam vi jAtam ||

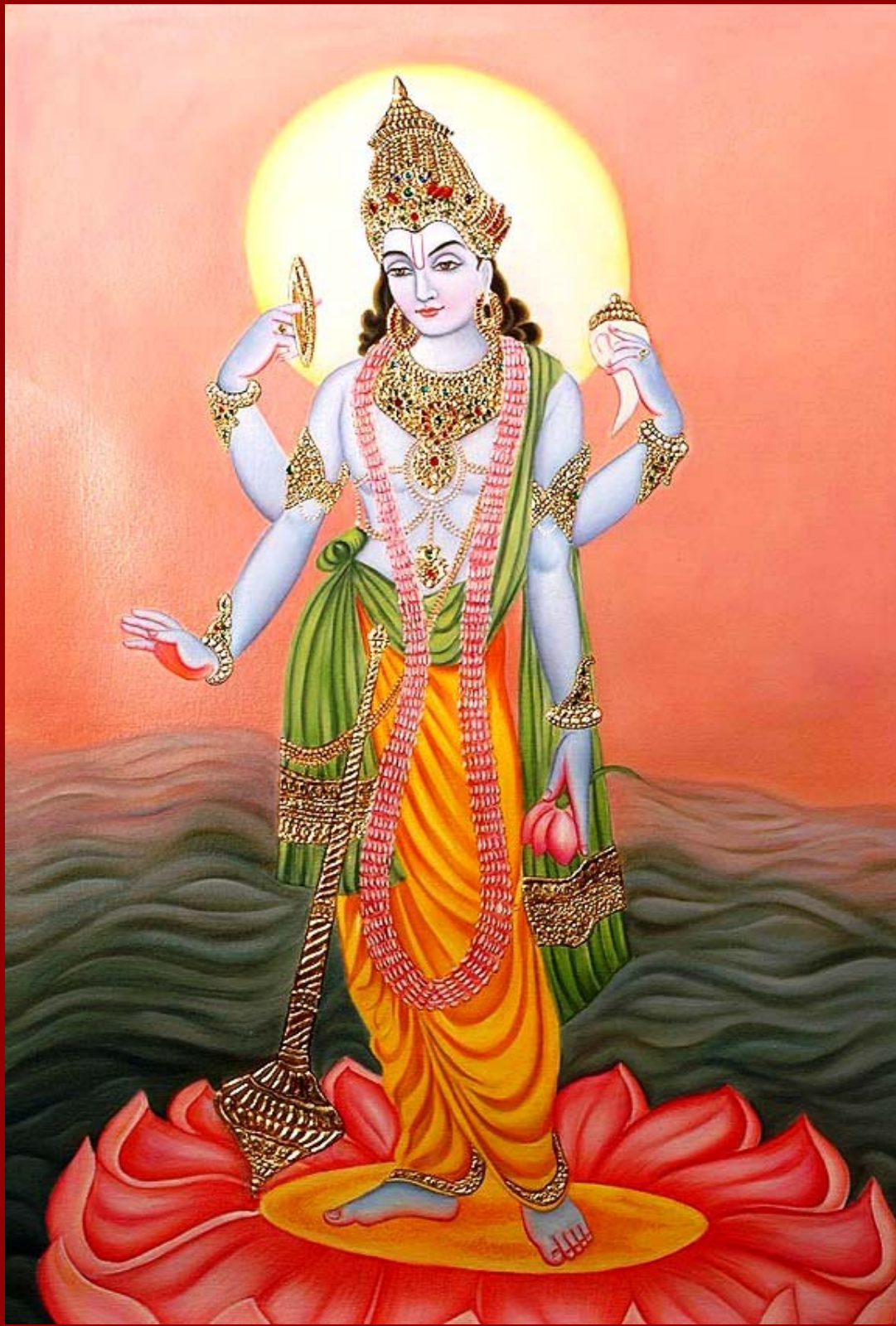
Here, the Rk salutes the ONE BASE on which all entities rest (i.e), the viSvAtman tattvam.

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 (CEthanAs) and stationary (acEthanAs) beings of HIS Universe rest upon ONE BASE (HIM), be they animals, birds, humans or creatures of various kinds. His viSvAdharatvam is thus saluted through this Rk.





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"viSvAtmA!"



FOURTH KHANDAM: RK 4.22.4

विश्वा रोधांसि प्रवतश्च पूर्वोद्यौरर्ष्वाज्जनिमन् रेजत क्षाः ।

आ मातरा भरति शुष्म्या गोर्नृवत् परिज्मन् नोनुवन्त वाताः ॥

visvA rodhAmsi pravataSca pUrvir-

dyaur rshvAj janimAn rejata kshA: |

aa mAtarA bharati sushmyA ghor-

nrvat parijman nonuvanta vAtA: ||

The pervasiness of the Lord in all the things that He created as viSvarUpi and viSvAtmA and viSva Saakshi is slauted 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 (VaatA:) 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 in this Rk.



"Supreme Enlightenment!"



FIFTH KHANDAM: RK - 5.81.2

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद् भद्रं द्विपदे चतुष्पदे ।

वि नाकमख्यत् सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥

viSvA rUpANi prati munjate kavi:

prAsAvId bhadram dvipade catushpade |

vi nAkam akhyat savitA vareNyoanu

prayANam ushaso vi rAjati ||

kavi: visvArUpANi prati munjate: - The all knowing, omniscient Creator as the supreme Enlightenment pervades and presents Himself in ALL forms of His creation.

dvipade: catushpade: bhadram prAsAvId - He blesses, brings forth the humans and the four-footed all auspiciousness.

varenya: vi nAkam akhyat savita anu prayANam ushaso vi rAjati - The celebrated, illustrious Creator illumines the heaven's high vault and continues to illumine even after the setting of ushas (the first awakening/flushes of the inner conscience).





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"forever-young fire-divine!"





SIXTH KHANDAM: RK- 6. 48.8

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

The 8th mantram is set in the long satobruhati chandas:

विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।

शतं पूर्भिर्यविष्ठ पाह्यंहसः समेद्धारं शतं हिमा स्तोतृभ्यो ये च ददति ॥

visvAsAm gruhapatir visAm asi tvam agne mAnushINAm |

Satam pUrbhir yavishTha pahyamhasa: sameddhAram Satam

himA stOtrbhyO ye ca dadati ||

Here the supreme Lord is invoked as Agni, as is wont in many of the Rg Vedic MantrAs.

The viSvamUrti aspect is recognized here as the Lord of all households and the Lord of the entire human race. The Rk prays: "May Thou, when kindled, protect me. Oh 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".

Satam himA: - means the hundred Winters or hundred years of Life on this earth (Veda PrAyam).





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SrI JwAla nrusimhar - Ahobilam





SEVENTH KHANDAM: RK -7.1.7

विश्वा अग्नेऽप दहारातीर्येभिस्तपोभिरदहो जरूथम् ।

प्र निस्वरं चातयस्वामीवाम् ॥

visvA agneapa daharA+Ir yebhis tapobhir adhaho jarUtham |

pra nisvaram cAtayasvAmIvAm ||

Here is a prayer for Lord Agni , whose antharyAmi is Jwaala Narasimhan.

Agni with His strong flames is requested to burn down all the evils of the one , who is praying to Him. He is also being asked to scorch and destroy all the debilitating diseases with His powerful jwalaas.

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





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"viSva rakshakan!"





EIGHTH KHANDAM 8: RK 8.62.7

विश्वे त इन्द्र वीर्यं देवा अनु क्रतुं ददुः ।

भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥

viSve ta indra vIryam devA anu kratum dadu: |

bhuvo viSvasya gopati: purushTuta bhadra indrasya rAtaya: ||

O Lord adored by all! O resplendent Lord! May Thou be the guardian of all the cethanAs and the acethanAs of your Universe (Visva Paalakan, Visva Rakshakan)! 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.





"viSvasya rAJA!"



NINTH KHANDAM 9 : RK 9.76.4

विश्वस्य राजा पवते स्वर्दृश ऋतस्य धीतिमृषिषाळवीवशत् ।

यः सूर्यस्यासिरेण मृज्यते पिता मतीनामसमष्टकाव्यः ॥

viSvasya rAjA pavate svadrSa rtasya

dhItim rushishAL avIvaSat |

ya: sUryasyAsireNa mrjyate

pitA matInAm asamashTakAvya: ||

This is a beautiful prayer to the Sovereign of all the creatures that see the light of life with His blessings.

The prayer starts with an acknowledgement of the divine bliss that flows from the sovereign of all the creatures (viSvasya rAjA) 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 mantrAs and He is understood as one, whose wisdom is beyond our ken.



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"SrI Narasimha NArAyaNan"





TENTH KHANDAM: RKS 45.6, 81.3, 81.6 AND 82.2

These are four magnificent Rks pregnant with the meanings about the viSvamUrty aspects of SrI Nrisimha NaarAyaNan. Hence adiyEn will cover them in this concluding section related to the Lord saluted as "Om VisvAya Nama:" in Sri VishNu Sahasra Naamam.

RK 45.6:

विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः ।

वीळुं चिदद्रिमभिनत् परायञ्जना यदग्निमयजन्त पञ्च ॥

visvasya ketur bhuvanasya garbha aa

rodasI apruNAj jAyamAna: |

vILum cid adrim abhinat parAyan

janA yat agnim ayajanta panca ||

He is the Ketu: 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 entity. 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 Yaj~nam: the four chief priests (BrahmA, HotA, udgAtA and adhvaryu) and the fifth, the YajamAnA.





RK: 81.3 :

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।

सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥

viSvatascakshuruta viSvatomukho

viSvatobAhuruta visvataspat |

sam bAhubhyAm dhamati sam patatrair-

dyAvAbhumi janayan deva ekha: || ---- 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. (SarvatO Mukhan saluted by Sri Mantra Raaja Padha StOtram)

RK: 81.6 :

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

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।

मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु ॥

visvakarman havishA vAvrdhAna:

svayam yajasva prithivIm uta dyAm |

muhyantvanye abhito janAsa



ihAsmAkam maghavA sUrir asthu || --Rk 10.81.6

O Universal Architect! May thou, exalted /pleased by our offerings, engage in the performance of sacrifice (Yaj~nam) 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 phala prErakan (boon giver)!

RK 82.2 CELEBRATING THE UNIVERSAL ARCHITECT

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक् ।

तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन् पर एकमाहुः ॥

visvakarmA vimanA aad vihAya dhAtA

vidhAtA paramota samdruk |

teshAm ishTAni samishA madanti

yatrA saptarshIn para ekam aahu: ||

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 Jyoti**) Lord, the Omniscient and all pervasive viSvakarmA saluted by the VedAs through the "**viSva**" sabdam is the **viSvatomukhan** referred to by the first Sri VishNu sahasra nAmam.



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"ucchishTa brahmam"



adiyEn. concludes this article with a powerful statement form the tenth KhANDam of the ancient Rk Vedam (X. 82.3):

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।

यो देवानां नामधा एक एव तं सम्प्रश्नम् भुवना यन्त्यन्या ॥

yo na: pitA janitA yo vidhAtA

dhAmAni veda bhuvanAni viSvA |

yo devAnAm namadhA eka yeva

tam sampraSnam bhuvanA yanti anyA ||

This Rk recognizes the Lord saluted as "Om viSvAya nama:" as our Father (PitA), our begetter (JanitA), 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 (aadhAra purushan) and the only ONE that stands out as the ucchishTa Brahmam. All other beings (divinities) approach Him with inquisitiveness. and reverence

ओं वेद पुरुषाय नमः

ओं विश्वाय नमः

Om veda purushAya Nama:

Om viSvAya Nama:

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan