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

Who 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.

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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. Inspite 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 Hiranyakarpha 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!”

Rayalu 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 Mantram 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 Krishnanananda 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.

(I) 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
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 Srl BhAshya pravacana MaNDapam built at Upper Ahobilam for Srlmat Adi vaN SaThakopa jlyar by the local king, Srl Mukunda Raaya. He was the same king, who completed earlier the construction of the beautiful 100 Pillar MaNDapam at Kaancl for Lord VaradarAjan and Srl 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 sisyAs and abhImAnis of Srl Ahobila MaTham, please take part in this once in life time AcArya kaimkarayam. Please let aDiEn 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. Srl mElM ArasimhA 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 Srlmati KalyAni KrshNamAcAri. The essence of Purusha sUktam and the commentary on the various Srl 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):

\[ idam\ purushasUktam\ hi\ sarva\ vedeshu\ pa\hbox{Thyate},\ atha\hbox{H}\ SrutibhyaH\ sarvApyo\ phalavat\ samud\hbox{r}it\hbox{ar}am \]

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 Vaajasaneyam samhita (31.1.16). In KrshNa Yajur Vedam’s taHttilyam 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 tAtAcAr of Bangaluru has released an e-book in our Sundarasimham series (73\textsuperscript{rd} 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](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 (nAnyA 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.
purusha sUkta mantrams and comments

Purusha sUktam - Saanti pATham

Word by word meaning:

tat SamyoH AvrNlmahe - 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 AvrNlmaHe - 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 (AvrNlmaHe) - We seek what is auspicious for the YajjamAnan (kartA), what will be auspicious. We seek phala prApti (fruition) for the yaj~nam that the yajjamAnan performs.

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

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

bheshajam 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 tApa 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:

\[ \text{prAptAnAm rogAdInAm upaSamana karaNam, AgmInAm rogAdInAm viyoga (death) kAraNam} \]

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):

\[ \text{सं गच्छत्वम सं वद्धत्वम सं वो मनासि जानताम्} \]

\[ \text{sam gacchatvam sam vadatvam sam vo manmmsi jAnatAm} \]

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

mantram 1

हरिः ओँ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपातः।

स भूमिः विश्वतो वृत्ता। अत्यतिष्ठदशाजुलम्॥ १॥

hari: om |

sahasraSrIshAH purushaH sahasrAkshaH sahasrapAt |

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

Word by word Meaning:

sahasra SrIshAH - Parama purushar has thousands of Heads.

sahsrAkashaH - Parama Purushar has thousands of Eyes.

sahasrapAt - He has thousands of Feet.

sah bhUmim viSvata: vrtvA - He pervades (vrtvA) the Earth (bhUmI) everywhere (viSvato) and
daSAngulam atyatishThat - He manifests and stands as One who is beyond the arithmetic of calculating with ten fingers.

Comments:

sahasra SrIshAH 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:

अनेकवाहृतवक्ष्णनंत्रे

पश्यामि त्वा सरवतोसनन्तरस्यम्।

नान्ते न मथ्ये न पुनस्तवादिं

पश्यामि विश्वेष्ठर विश्वरूपम्॥

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:

\[ \text{Sanatanastvam purusho mato me} \]

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

\[ \text{Dyava-prthivyovidamantaram hi vyaptam tvaikaena diSaca sarvAH} \]

describes Arjuna now.

The frightened Arjuna says here:

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

\[ \text{Sahasra-SIrshA purusha - SaayaNa bhAshyam explains the tattvam behind this VirAD Purushan:} \]

\[ \text{Sarva prANi-samashTi-rUpo-brahmANDa-deho-virADAkhyo yaH} \]

\[ \text{purushaH so'ayamahasraSirshAH .... daSAngulam ityupalakshaNam,} \]

\[ \text{brahmANDAt-bahirapi sarvato vyApya avastitaH ityarthaH} \]

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

\[ \text{daSa-damSnAnantayoH akhila koTi yojanayoH, prapancat-Urdhvam ananta yojanAt ityata atitishThatyuktam bhavati | yojanAnAm anantvAt daSAngulam idam vidhuH |} \]

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

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

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

\[ \text{SrI bhAshyam 4.4.19 (vikAravarti ca tatha hi sthitimAha) salutes this Supreme Brahman, who is changeless, who is opposed to all evel and is the only abode of all auspicious attributes and is Bliss Absolute.} \]

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

\[ \text{Uttram: purushatvam: paramatmetyyudAhaH:} \]
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: “pUranaNat sadanAcchiva tato’sau purushottamaH”. 'sadanan' 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 ashTAdyAyI 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। यद्रत्तं यथ भव्यम्।
उतामृत्तत्वस्येशां। यद्द्रेशनातिरीढति॥ २ ॥

purusha evedagum sarvam | yat bhutam yacca bhavyam |
utAmrtatvasyeSAnaH | yaddanneAtirohati || 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 ज्यायांश्च पूर्णः ।
पादोपर्यं विश्वा भूतानि । त्रिपदामर्मृतं 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 (knolwdge, 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 nAryA雅NakhyaH purusho mahAn bhavati, tadAnImevAnur bhavati); He pervades everywhere as well as limits Himself to a finite, small place/hrdayAkaSaṃ (yatAyam vyApti 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 prakṛti made up of panca bhUtaṃs and at the same time displays His state of not being bound by prakṛti (yadaiva prAkrti bhavati, tadaiva aprAkrto 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 (tasmA yAAni viruddha-svabhAvAAni, tAni sarvAAni tadAnImeva tasmin līnaAni bhavati). Therefore, He is beyond calibration as of this kind or the other and is beyond comprehension, description or meditation (tasmA tAyAmlDrSa iti dur~nAna, durvacano, duryAANAh). From this we conclude that His superiority/primacy is beyond one’s speech and mind (tasmAdaSyA jyaishTyam vAŋAmanasaņAgoGaram).

In the first mantra, it was stated that the ParamAṭma, the Supreme Purushan pervades everywhere and He is beyond the mathematical rules of counting on ten fingers. In the second mantra, 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 mantra and extends it to the second passage from Anandavalli section is:

स वा एष पुरुषोऽन्नरसमयः। .... अय्मात्मा .... अशः तानिः प्रजाः प्रजायते .... अतः हि भूतानाः ज्येष्ठम् .... अशः/तानि जायते.... जातायन्येन वर्धन्ते। अयतेतस्ति च भूतानि। तस्मादान्त्रं तदुच्च्यते इति।

sa vA esha prusho'nnarasaṃmayAḥ | .... ayamAṭmA .... annAdvaPriajAyante .... annagum hi bhUtAñAm jyesThAm .... annAdbhUtAñi jAyante ... jAṬAnyannena vArdhante | aḍyate'tti ca bhUtAñi | tasmAdañnam taducyata iti |

Meaning according to Dr. NSA swAami:

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 mantra instructs us:

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

In the third mantra, 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 amṛtām, vinAṣa rahitam, sat, diVi-dyotamAnAtmake svapraKASCa-rUpe’vaṭishThate, jagaditam brahma svarUpApeKṣayA – aṭī Bavatām iti viVakshitayA pAdatvopanyAsaḥ”
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 BrahmANDam, Brahmaa, BhUmi and the jIva rAsis from that virAD Purushan are covered.

**mantram 4:**

.tripAdUrduhva udait purushaH | pAdo'syehAbhavAt punaH |

tato vishvam vyakrAmat | sASanaSane abhi || 4 ||

Word by word meaning:

*tripAd purushaH* - the Parama purushan of the three fourth dimension

*urduhvaH 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-ananaSena (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 -

विश्वाभिर्मिदं कृत्स्मेकांशेऽनि स्थियते जगत्‌

VishTAbhyAhamidam krtsnam ekAmSena sthito jagat

Bhagavat RaamAnuja comments on this GitA Slokam this way based on the VishNu PurANa Vacanam (1.9.53 - यस्यायुतायुतांशोऽविश्वाभिकिरियं विष्णु | yasyAyutAyutAmSAmSe viSvaSaktiriyam sthitA):

इदं चिदचिदात्मकं कृत्तं जगत्‌ वायायावस्तं कारणावस्तं स्थूलं च सूक्ष्मं च स्वरूपस्वरूपमायं स्थितो प्रवृत्तिभे च यथा मत्संकल्पं न अतिरिक्तं तथा मम महिष्णं अयुताश्च विष्णु अहम्‌ अवस्थितं।

idam cidacidAtmakam krtsnam jagat kAryAvastham kAraNAVavstham 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 SrtriH

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 mUIAdhra 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.

Srl RanganAtha Muni eloquently comments on the passage “tripAUrdhva udaitpurusha” in his BhAshyam:

"esha tripAdaH purusham UrdhvaH prakrti maNDaAdUrdhvaH 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 svAtmAraNam 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 prvacat, 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 viKArams (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 (svAtmAraNam-svatptam). He is of the form of jyoti. He is immeasurable (aprameyam). 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 kAraNam). 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:**

तस्माद्विंद्रान्त्यध | विराजो अधि पूर्वः ।
स जातो अत्यर्थिष्ठि | पश्चाद्रृढ्म/मिमयो पुरः ॥ ५ ॥

tasmAdvirADajAyata | virAjo adhi pUrushaH |
sa jAto atyaricyata | paScAdbhUmimatho pura || 5 ||

**Word by word meaning:**

tasmAt - from that Adi Purushan
tasmAdvirADajAyata - the uniquely resplendent brahmANDa arose.

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

pSchAt saH bhUmim - After that, Brahma created this earth (bhUmi)

athaH puraH - thereafter, he created SarIram for the jIva 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.

“pSchAt 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 svakIyayA mAyayA deham brahmANDa srshTvA tatra jIvarUpena praviSya virAD brahmANDAbhimAnI devatAtmA jIvo abhavat”.

This ParamAtmA known by the Vedams and Upanishaths created through His own mAyA, a super-gigantic body and entered in to it as a jIvan, 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 यत्ममतन्वत ।
वसन्तो अस्यासीदाज्यम् ग्रीष्म इच्छदार्शद्विः ॥ 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 (atiprvrttAyaH san purushas tUshNlmAsa).

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

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

aniruddha nArAyaNam 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 srashTum 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 rtvijA krvtA, tvadlyam ca kale param haviH krvtA, mAm 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 srashTA 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:

सप्तस्यासन्तपिर्यः । त्रि: स समिघः कृताः ।
देवाः यथाः तनवानाः । अवभावपुर्रखः 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 Gaayatrl 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 uttara vedhi; three more are around the AhavanlyAgni. Adityan is the seventh paridhi. In MaitrAyaNi upanishat, the seven paridhi-s are: 1) prthvl, 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 tanmAtras, 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 यद्यं बहिःष्प शौचकृ । पुरुषं जातमग्रतः ।
तेन देवा अवजन्त्ति । साध्या ऋषयथः ये ॥ ८ ॥

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tam yaj~nam barhishi praukshan | purusham jAtamagrataH |

tenA devA ayajanta | sAdhyA rshayaSca ye || 8 ||

Word by word meaning:

agraH 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 sAdhyA AH devAH rshayaH ye ayajanta - by that act of prokshaNam, the sAdhyAs from Srl 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 yaj~na was conducted with paSu as havis in that yaj~nam. This yaj~nam is called the sarvahut yaj~nam and the next two mantrams focus on additional details of the sarvahut yaj~nam done for cosmic srshTi.

mantram 9:

तस्माच्यात्ज्ञात्स्वर्णः । संभृतं पुष्पान्यम् ॥

पशुश्वस्तो थ्रथके वाचन्यानु । आरण्यामायुष्य 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 paSU, vAyavyAn, AraNyAan ye grAmyASca, cakre - then, BrahmA created the animals (paSU), 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 'yajn~am' refers to the havis that is offered in the yaj~nam. 'barhis' is the term used to refer to prakrti. According to Srl 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 nArAyA Na agni. srshTi yaj~na prakAram is thus outlined.

Srl Ranganatha Muni continues commenting on 'sambhrtam prshadAjyam'. The amalgam of curd with ghee used in the homams is generally known as 'prshadAjyam'. What is being referred to here as 'prshadAjyam' is the "vicitra varNa vrIyam" 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 yAga this way:

sarvAtmakA H purushaH asmin yaj~ne hUyate (worshipped). soyam sarvahutas-tAdrSAt puRvoKtaTA mAnasAt
yaj~nAt prshadAjiyam --dadhiSAjiyam ca ityevamAdi bhogya jAtam sampAditam ityarthaH;
vAyavyAn - vAyudevAtAkAn lokprasiddhAn; AraNyAn paSUn - paSUnAm antarikshadhvArA vAyudevatyatvam (vAyavastetyAha vai paSavaH vAyavaH evainAn paridadhAti

mantram 10:

तस्माद्यात्त्वर्त्तुः। ऋचः सामानी जज्ञे ।
छन्दःसि जज्ञे तस्माद्। ज्युज्युतस्मादज्जयत॥ 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 Gaayatrl manifested.
tasmAt yajuH ajAyata - from that yaj~nam, yajur Vedam came to be.

mantram 11:

तस्माद्यात्त्वर्त्तुः। ये के चोभयादतः।
गावो ह जज्ञे तस्माद्। तस्माजाता अजावय॥ ११॥
tasmAtaSvA ajAyanta | ye ke cobihayAdataH |
gAvo ha jaj~nire tasmAt | tasmAjjAtA ajAvayaH || 11 ||

Word for word meanings:
tasmAt aSvA ajAyanta - from that yajn~am arose horses.
ye ke ca ubhayAdataH jaj~nire - from that Yajn~am 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 yajn~am.
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:

यत्पुरूष प्रवद्धुः। कक्तिधा व्यक्त्यन्।
मुख किमस्य को बाह्य। कावृू मादावुच्येते॥ १२॥
yatpurusham vyadadhuH | katidhA vyakalpayan |
mukham kimasya kau bAhU | kAvUrU pAdAvucyte || 12 ||

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 BrahmanAdins experience a doubt here:

At what stage (when) did the devAs, who are the prANa rUpam of PrajApati created VirAD Purushan through their sankalpam? (prajApatAHeH praNarUpA devA yat yadA purusham virAD rUpam vyadadhuH? sankalpenotpAtivantA tAdAnlm katidhA gatibhiH prAkArAirc-vyakalpayat vividham kalpitavantaH, esha sAmAncyA rUpAeh 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 krtA - 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 महान्तं || आदित्यवर्णं तमसस्तु पारे ||
सर्वाणि रूपाणि बिचित्रं धीरं || नामानि कुत्वाभिवद्वन् यदास्ते || १६ ॥

vedAhmetam purusham mahAntam |
AdityavaraNam tamasastu pAre |
sarvANi rUpANi vicitya dhIraH |
 nAmAni krtvAbhivadan yadAste || 16 ||

Introduction:

vedAhmetam - According to SaayaNa, the mantra drashTA, the seer, who visualized this mantram articulates his dhyAna-janita-anubhavam (mantradrashtA svaklyam 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 anubhavAml ityarth:). That Purushan exists on the other side of tamas (i.e.), He is Suddha satvamayan (sa ca purushas-tamas pAre aj~nAnAt parastAt vardhate). Without the SAstropadeSam from an AcAryan, the ignorant ones are incapable of experiencing this Purushan (ato guru SAstropadeSa-rahitair-mUDhaiH anubhavitumaSakhya ityarthaH).

**tamasastu pAreH dhIraH nAmaNika rtvA abhivadan Aste – Srl 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 prakteIrucyate; dhiyA ramamANaH san nAmaNika rtvA-abhivadan-yadAste).

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

अहं वेद्भि महात्मानं रामं सत्यपराक्षमम्।

वसिष्ठोपि महात्मो ये च ह्ये तपसि स्वितात्॥

aham vedmi mahAtmAnam rAmam satyaparAkramam |

---Sage ViSwAmitra

**Word by word meaning of the mantram:**

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

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

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

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

mantram 17:

धाता पुरुषात्मकमुदामजहार || श्राकः प्रविद्धान्तप्रदिपश्चत् ||

तेमेवं विद्वानमृतं इह भवति || नान्यं पन्थं 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 Moksha, 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, tvam idam pUrvam kurushva” iti). Indran, who gained j~nAnam about Parama Purushan from Sage Vaamadevar also celebrated the Parama Purushan as Adi KaaraNan (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 prstiSaScatrasrA prAkAtayat caatasro diSaH, atha vA diSaH vidhiSca yamudAjahUH, dig Sabdena digadipatayatA purushAH lakshyante).

amrta iha bhavati - yatA virAD purushohamiti sAkshAt karoti tadAnlm vartamAna dehasya tatsvarUpatva-abhAvAt tan maraNenAyamupAsako na mriyate; na hi karmasahasrairyamrtavam sampAdyitum Sakyate

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

mantram 18

यज्ञेन यज्ञमयजन्त देवाः || तानि धर्माणि प्रथमान्यात्सात् ||
ते ह नाकं महिमां सचतते || यत्र पूर्वं साध्या: सन्निद्ध देवाः || १८ ||
yaj~nena yaj~namayajanta devAH |

tAni dharmaNi prathamAnyAsan |
te ha nAkam mahimAnaH sacante |
yatra pUrve sAdhyAH santi deVAH || 18 ||
Introduction:

SrIman 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 svAml 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

अद्भुतः संभूतः पृथिव्य रसाच् । विश्वकर्मणः समवर्तताधि ।
तत्स्त्य त्वः विद्व्यास्मितः पमेति । तत्पुरुषस्य विश्वमाजानमंग्रे ॥ 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'yan brahmANDaAbhimAnI cetanaH pumAn so'yan 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 परस्ताद् ॥

तमेवं विद्वानन्मुन्त इह भवति ॥ नान्य: पन्था विच्चेतेवनाय ॥ २ ॥

vedAhamedam purusham mahAntam |

AdityyyavarNam tamasaH parastAt |

tamevam vidvAnamrta iha bhavati |

nAnyH 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:

प्रजापतिधर्तगर्भेण अन्तः । अजायमां बहुधा विजायते ।
तस्य धीरा: परिज्ञानन्ति योनिमुः । मरीचिनां पदमिच्छन्ति वेधसः । || 3 ||

prajApatiScarati garbhe antaH |
ajAyamAnaH bahudhA vijAyate |
tasya dhIrAH parijAnanti |
marlcInAm 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 marlcInAm padam icchanti - The ones entrusted with duties of creation desire to attain the padavI (status) of the j~nAnis like Sage Marlcī try to comprehend this Purushan's true svarUpam.

Comments:

SaayaNa's comments on this mantram is:

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

sa ca vAstavena rUpeNa satyam j~nAnam anantam brahmetyAdi Sṛtya 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 prajApatier yonim jagat kAraNa rUpam vAstavam svarUpam dhIrAH dhayiryavanto yogena dtendriyA 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 viddhataraḥ śrṣṭi kartāras-tamevopasya marclInAm, marcl-atri pramukhAnAm maharshINAmb padam jagadutpAdakatva lakshaNam icchanti

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

mantram 4

यो देवेभ्य आत्पति । यो देवानां पुरोहितः ।
पूर्वो यो देवेभ्यो जातः । नमो रूच्याय ब्राह्मये ॥ ४ ॥

yo devebhya Atapati ।
   yo devAnAm purohitaH ।
pUrvo yo devebhyo jAtaH ।
   namo rucAya bAhmaye ॥ ॥

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 (namaśkāraṁs)!

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 praviSyā 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 tAdrSyā rucayA rocamAnAya svayam-prakASAya, brahmaye parabrahama svarUpAya, brAhmaNe vedena pratipAdyAya vA namo namaśkAro'stu -

May our namaśkāraṁs be unto Him, who was born before the devAs as the svayam jyoti hiraNyagarbha parabraham and is celebrated as the forerunner of the devAs in Srutis as “hiraNyagarbhaH
samavartatAgre!

mantram 5

रूचं ब्राह्मम् जनयन्तः । देवा अग्रे तदब्रुवन् ।
यस्तवेवं ब्राह्मणो विद्यां । तस्य देवा असन् वक्षे ॥ ५ ॥

rucam brAhamam janayantaH |
   devA agre tadabruvan |
yastvaivam brAhmaNo vidyAt |
   tasya devA asan vaSe ॥ ॥ ५ ॥

Word by word meaning:

brahmam rucam janayantaH devAH agre tat abruvan - devAs talked about that Parabrahmam at the beginning to spread the jñánam 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 सक्षरीश्च फल्त्यो । अहोरात्रे पार्थे ॥
नक्षत्राणि रूपम् । अधिनो व्यात्मम् ॥ ६ ॥

hrlSca te lakshmlSca patnyau | ahorAtre pArSve |
nakshatrANi rUpam | aSvinau vyAttam ॥ ॥ ६ ॥

Word by word meaning:

hrlSca lakshmlSca te patnyau - hrl devi and lakshml devi are Your wives.

hrl devi (BhUmi devi) is the lajjAbhimAni devatA and lakshml 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

इष्टे मनिष्प्रि । अमृत मनिष्प्रि । सर्व मनिष्प्रि ॥ ७ ॥

ishTam manishANa | amum manishANa | sarvam manishANa ॥ ॥ ७ ॥
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)**

ॐ  तत्थ्योरावृणीमहे | गातुं  यज्ञाय । गातुं  यज्ञपत्ये । दैवीस्वर्तिरस्तु  नः । स्वस्तिर्मानुस्मृयः । उध्र्वं जिगातु । भेषजम् । शं  नो  अस्तु  द्विपदे । शं  चतुष्पदे । ओळ  शान्ति:  शान्ति:  शान्ति:  ॥

om taccham yorAvrNImahe | gAtum yaj~nAya | gAtum yaj~napataye |
daivIsvastirastu naH | svastirmAnushebhyaH | Urdhvam jigAtu bhashajam |
Sam no astu dvipade | Sam catushpade | om SAniH SAniH SAniH  ॥

**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'gam 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:

ॐ पुरुषसूक्तार्थोऽन्तर्निर्धारिण्यं व्यास्यास्याम:
पुरुषसहिताया 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 Warrier that has been published by The Theosophical Publishing House of Chennai. In this series of postings, aDiyEn will refer to Dr. A.G.K. Warrier’s English Translation and link it to the mUlAm text of the Mudgala Upanishat.

The SAnti pATHam at the beginning is:

ॐ वाङ्मयः मनसि प्रतिशिष्टा मनोऽभिः
प्रतिशिष्टाविराजिण्रस्य पुरुषोऽभिः ॥

वेदस्य म आणिरस्यः । श्रुतेऽपि मा प्रहसीर्विनीते–
नाहोरात्रात्रात्मामस्य वदिष्यामि सत्यं वदिष्यामि ॥

तन्मामवतु तद्वकारस्वतु अवतु मामवतु वक्कारस्वतु वक्कारस् ॥
om vAng me manasi pratishThitA mano me vAci
pratishThitAmAvirAvlrma edhi ||
vedasya ma ANIsthaH | Srutam me mA prahAsIraneAdhIte-
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:

महाशीत्याज्ञान सहाविदेशनन्तवाचकः ।
अनन्तयोजनं प्राह दशाङ्कुश्चन्तस्तथा ॥
sahasraSlrsheti atra saSabdo’nantavAcakaH |
ananta yojanam prAha daSAngula vacas-tathA ||

by “sahasraSlrsheti”, 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.

tasya vAptirIrIta ॥
tasya prathamayA vishNordeSato vyAptirIrItA

by the first mantram, the Purushan’s (VishNu’s) pervasion (vyApti) in space is stated.
The first mantram of the Purusha sUktam:

सहस्रशीर्षां पुरुषः । सहस्राकशः सहस्रपातः ।
स भूमिं विश्वतो वृत्तवा । अत्यतिछद्दशाङ्कुलम् ॥ १ ॥

sahasraSIrshA 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 एवेदे सर्वं । यद्यपि तत् यत्र भव्यम् ।
उतामृतत्वसृष्टेण । यद्भ्रेमानितिरेहित ॥ 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 ज्यायंध पूरुषः ।
पादोपस्य विःशा 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 हरे ।
एतेनेव च मन्त्रेण चतुर्भूर्यो हि विभाषितं ॥

etAvAniti mantleNa vaibhavam kathitam hareH |
etenaiva ca mantleNa 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. तस्माद्विर्भूधिरिद्वित्यन्याय पादनारायणायः ।
प्रकृते पुरुषस्यापि समुपत्तिः प्रदर्शिता ॥

tasmAt virADityanayA pAdanAryaNAt 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. यत्पुरुषेणेत्यन्यया सृष्टियत: समीरितः:

yatpurushenaityyanayA srshTi yaj~naH samIrI tah |

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

The corresponding Purusha sUkta mantram here is:

यत्पुरुषेण हविषा । देवा यज्ञमयत्वः ।

yat purusheNa havishA | deVa yaj~namatanvata |

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

सततायासन्निरिधयः समिध्य समीरिता

saptAsyAsan paridhayaH samidhaSca samIrI tah |

The corresponding Purusha sUkta mantram is:

सततायासन्निरिधयः । त्रि: सत्स समिधः कृता: ।

saptAsyAsan paridhayaH | triH sapta midha: krtAH |

4. वेदाहमिति मन्त्राभ्याम् वैभवं कथितं हरे: ॥ ८ ॥

यज्ञेन्त्युपसंहार: सृष्टिमोक्षस्य चेरितः ।

y evametjAAnAti s hi mUKo bhavAduHtI ॥

vedAhamiti mantrAbhyAm vaibhavam kathitam hare |

yaj~nena ityupasamhAraH srshTermokshasya ceritaH |

ya evametat jAnAti sa hi mukto bhavAditi ॥

The corresponding Purusha sUkta mantram is:

वेदाहमेतं पुरुषं महान्तम् । आद्वित्यवर्णं तमसस्तु परे ।

सर्वाणि रूपाणि विचित्र्य धीरः । नामानि कृतवाबिभिदन् यदास्ते ॥

धाता पुरस्तायामुदाज्जहार । शकः प्रविद्धान्विदेशार्धतस्तः ।

तमेवं विद्वानमुख इह भवति । नान्यः पत्था अथवाविचारते ॥

vedAhametam purusham mahAntam |

Adiytavarnam tamasaH puRe |

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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 mantras 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 mantras 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 (shaDUrmis) 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 महामन्त्रयं। अन्तर्यामै भगवान् नारायण श्रीपि: आद्यस्य पवनदर्शस्य अनुष्ठानं छन्दः। श्री भूमि नीः समेत श्री महाविष्णु देवता। पुरुष एवं वीजम्। नान्य पन्था इति शास्त्रं।
एतावास्येति कीठकम्। श्री भूमि नीः समेत श्री महाविष्णु प्रसाद सिद्धयथः पुरुषसूक्त महामन्त्रजये विनियोगः॥

asya Srl purusha sUkta nyAsa mahAmantrashya | antaryAmi bhagAvAn nArAyNa 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 mahAmantrajaye viniyogaH ||

ओ भू: पुरुषायङ्गश्रायं नमः

om bhUH purushAyangushThAbhyAm namaH

ओ भूः: महापुरुषाय तर्जनीमय्याः नमः

om bhuvaH mahApurushAya tarjanlbhyAm namaH

ओऽ सुव: ब्रह्मपुरुषाय मद्यमाभ्र्याः नमः

ogum suvaH brahmapurushAya madhyamAbhyAm namaH

ओ मह: विष्णु पुरुषाय अनामिकाभ्र्याः नमः

om mahaH vishNu purushAya anAmikAbhyAm namaH

ओ जन: रूद्रपुरुषाय नमः

om janaH rudrapurushAya namaH

ओ तपः ओऽ सत्यं सर्वपुरुषाय कर्त्तकरपृष्ठाय नमः

om tapaH ogum satyam sarvapurushAya karatalakaraprshThAbhyAm namaH

ओ भू: पुरुषाय हद्दाय नमः

om bhUH purushAya hrdAya namaH

ओ भूः: महापुरुषाय शिरसे स्वाहा

om bhUvaH mahApurushAya Sirase svAhA
ओ० सुवः ब्रह्मपुरुषाय दिखायि वौषद्
ogum suvaH brahmapurushAya SikhAyai vaushaT

ओ महः विष्णुपुरुषाय कवचाय हुम्
om mahaH vishNupurushAya kavacAya hum

ओ जनः रुद्रपुरुषाय नेत्राय वौषद्
om janaH rudrapurushAya netrAya vaushaT

ओ तपः ओ० सत्यं सर्वपुरुषय अख्याय फट्
om tapaH ogum satyam sarvapurushaya astrAya phaT

भुमुखसुवरोमिति दिग्वंस्यः
bhUrbhuvasuvaramiti digbandhaH

ध्यानम् - dhyAnam

गोकिर्मि पुण्डरीकयताख्य चकावज्ञाय शल्यं कोमेक्किभ्यां ॥
श्री भूमिभ्यामार्चितं योगपीठं ध्यायेत् पूजयेत् पौरुषेण ॥

लं पृथ्वियात्मने गन्धं समपर्यामि
हम् आकाशात्मने पुष्पः पूजयामि

यं वात्वात्मने ध्रूपमाग्रापर्यामि
रम् अन्यामात्मने दीपं दर्शयामि

वम् अमुतात्मने अमृत महानिवेष्यं निवेदयामि
सं सर्वात्मने सर्वोपाचार पूजं समपर्यामि ॥

gokshirabham puNDarikayatAksham cakrAbjAbhyam Sankha kaumedakIbhAm SrI bhUmbhyAmarcitam yogapiThe dhyAyet pUjayet paurusheNa ॥

lam prthivyAtmane gandham samarpayAmi

ham AkASAtmane pushpiH pUjayAmi

yam vAyvAtmane dhUpam AgrApayAmi

ram agnyAmAtmane dlpam darSayAmi

vam amrtAtmane amrtam mahAnaivedhyam nivedayAmi
1. saharasIrshA .... daSangulam - vAmakare Sirasi nAbhau

2. purushaH evadagum .... yadannenAtirohati - dhakshiNa kare akshNoH dakshiNorau

3. etAvAnasya .... amrtam divi - vAmacaraNe vadane vAmorau

4. tripAdUrvam .... sASanAnASane abhi - dakshiNa caraNe dakshiNamse dakshiNa jAnuni

5. tasmAdvirADajAyata .... bhUmimatho puraH - vAma jAnuni vAmAmse vAma jAnuni

6. yat purusheNa .... SaraddhaviH - dakshiNa jAnuni kaNThe daksiNa caraNe

7. saptAsyAsan .... purusham paSum - vAmorau hrdaye vAma caraNe

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

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

10. tasmAt yaj~nAt .... yajustasmAdajAyata - hrdaye vAmorau Sirasi

11. tasmAdhA .... tasmAdhata Aajavay - kAññA daksìNam jAñunin aKñño;
There are sixteen sthAnams to remember to connect to the right mantra 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 sUktam nyAsam sampUrNam
पुरुषसूक्तमन्त्रार्थशिष्यनिरूपणम्
(पादरात्रे अहिंसुध्वन्यसंहितायां एकोनपरिवर्तनोऽध्ययः)

अहिंसुध्वन्य उवाच -

सूक्तं तु पौरुषं पुंसः परस्मादुलिथं पुरा।

जगाधिताय लक्ष्म्याध्र श्रीसूक्तं तत्समुद्दत्तम्। ॥ १ ॥

नानाभेदंप्रपातं तत्पौरुषं सूक्तमुच्यते।

ऋषिश्वरसः केविचुः पत्र पद् सत्स चापे ॥

ऋषिः पोडशा चाप्यन्ते तथावधदशा चापे।

अधीपते तु पुरुषं प्रतिशाखं तु भेदतः। ॥ २ ॥

समस्तजगादुलिथेतुः स्वगार्यवर्णः।

पौरुषो मायुषो यजः सूक्तेःस्मिन् प्रतिपायते। ॥ ४ ॥

तत्वार्थामिश्रतम्बुद्धार्थदायाः विविच्चयते।

यः परः पुण्डरीकाक्षः परमात्मा सनातनः। ॥ ५ ॥

या च सा जगतां पोषनलक्ष्मीस्तद्धरम्-थार्मिणि।

भागवानं बाह्यदेवोऽसा-वायया प्रतिपायते। ॥ ६ ॥

सहस्त्र सहगा यस्य सहभास्मुपेशुपयः।

श्रीरामम परमा शक्तिः पूर्णमाधुरण्यं विग्रहाः। ॥ ७ ॥

निवस्त्रकांस्तको यश्न नित्यं सन्तस्कलाशयः।

सहस्त्रशीर्षं इत्वें भगवानं पररीतेऽऽपि। ॥ ८ ॥

पूर्णमदपुरुषो नित्यं पृणाते: पूर्णमार्खक्तः।

अश्वत्थलोकशाश्चे रक्षोऽजेर्वात्वरवत। ॥ ९ ॥

अश्वः पुरुषं उद्दिष्टो यः प्रकृत्यात्मितो विशुः।

पद्येः परिणामार्थत्यद्यें निनृच्यते। ॥ १० ॥

पादित्य प्रकृति: प्रोक्ता सा नित्यपरिणामिनी।
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॥ इति पुरुषसूत्र मन्त्रार्थ निरुपणम् ॥

namo parama purushaya, Sriman nArAyaNAya,

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan
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ॐ वादा॒मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितः
मात्रिसवीम एथि॥ वेदस्य म आणीस्थः श्रुते मे मा
प्रदासीरेनाधितेनाहोरास्त्रान्तःधार्म्योत्त वदिश्यामि
सत्यं वदिश्यामि॥ तन्मामवतु तद्व्यार्यमवतु अवतु
मामवतु व्यार्यमवतु व्यार्यम्॥
अ शान्ति: शान्ति: शान्ति:॥

इति मुद्र्लोपनिषत्समासा॥
Bhagavad Sri RAmAnujar - Tirukkacchi
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புத்த என்றும்

(துமத, தூத்துக்காட்டு சிற்றரங்கம். கருப்புக்காட்டு சிற்றரங்கம்)

சிப்பாசாவதர் வதமான தூத்துக்காட்டு சிற்றரங்கம் என்றும் தூத்துக்காட்டு புத்த என்றும் வகைப்பாடுகளில் சர்வதேசமாக இருக்கிறது. புத்த என்றும் தூத்துக்காட்டு சிற்றரங்கம் என்றும் தூத்துக்காட்டு புத்த என்றும் சிற்றரங்கம் என்றும் தூத்துக்காட்டு புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த என்றும் சிற்றரங்கம் என்றும் புத்த எ

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தினில்: - மேம்பாட்டில் தந்தரவு பொறுபை, கல்வி, விளையாட்டு, அரசியல், குறிப்பிட்டிய சுட்டு
விளையாட்டு அத்தல்லூர் விளையாட்டு. குத்தியால் அங்குத்துண்டு பகுதிகள் காட்டு வளை
வால் தில்லியில் மேல் அறிக்கட்டுகள் தொட்டியே நிறைவு செல்வதில். நிலையில் பகுதியுள்ள தொட்டியே
பொறுபை மூலம் எதிராகவே அறிக்கட்டுகள் தொட்டியே நிறைவு செல்வதில் காட்டியுள்ளது. அங்குவரை அங்குத்துண்டு பகுதிகள் வளை
சுட்டுவரை மேல் பகுதிகளுக்கு பின் வாழ்வு அளிப்பிட்டு விளையாட்டு தொட்டியே நிறைவு
செல்வதில். தந்தரவுத்துடன் இந்தயும் பகுதிகளில் நிறைவு செல்வதில் "தந்தரவுணர்வுகள்" நிறைவு பொறுபை வளை
வால் தில்லியில் நிறைவு செல்வதில் இந்தயும் பகுதிகளில் நிறைவு செல்வதில்.

மேம்பாட்டில் பகுதியுள்ளது விளையாட்டு -

சிறையில்கையும் மேம்பாட்டில் பொறுபைகள் கூம் வைப்பவை,

வாழ்வு விளையாட்டு விளையாட்டுகளில் பொறுபைகளும்,

சுட்டுவரை மேம்பாட்டில் வளைவரை,

வாழ்வு விளையாட்டு பகுதிகளால் பொறுபைகள்.

என்னுடன் பகுதித்துண்டு பகுதிகளில் அந்தத்தல் பொறுபைகள் காட்டு வளை
சுட்டுவரை மேம்பாட்டில். அந்தத்தல் பொறுபைகள் காட்டு வளை
சுட்டுவரை மேம்பாட்டில். அந்தத்தல் பொறுபைகள் காட்டு வளை
சுட்டுவரை மேம்பாட்டில். அந்தத்தல் பொறுபைகள் காட்டு வளை
சுட்டுவரை மேம்பாட்டில். அந்தத்தல் பொறுபைகள் காட்டு வளை

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புது எல்லாம்பிக்க விளையாட்டு பின் சுட்டிய வருடங்கள் புறநோய் சற்று விளக்கத்தல்லாமலே தீட்சனத்தால் "புல்கு வாய்ந்த நெல்லர் முதல் முழுவது முடிவுக்கூட்ட இன்னும் நிதி குறிப்பிட்டு தகால்கள் ஓட்டும் விளக்கத்தல்லாமலே. பிற்புறம் பார்க்கவும் காலத்தில் கிரிக்கெட்டிடம் என்று செய்ய விளக்கம் தகால்கள் ஓட்டும் விளக்கத்தல்லாமலே. பிப்ரவரி ஆண்டு தற்போதைய வரணத் நோய் விளக்கத்தல்லாமலே. அவள் விளையாட்டு விளையாட்டு பரவலாக விளக்கத்தல்லாமலே பிற்கரை கீழ் விளக்கத்தல்லாமலே. தமது விளையாட்டு விளையாட்டிடம். பார்த்த பார்த்த பிரமாண்டாக விளக்கத்தல்லாமலே விளையாட்டிடம் மூலம் விளக்கத்தல்லாமலே. இவ்வாறு விளையாட்டிடம் விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே. இவ்வாறு விளையாட்டிடம் விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே. 

சிறுவர்கள் சிறுவர்கள் பி. விளையாட்டு விளையாட்டு பிரமாண்டாக விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே. இறிக்கணவை பிற்பித்த விளையாட்டு விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே. இறிக்கணவை பிற்பித்த விளையாட்டு விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே. 

பின்னரும் சிறுவர்கள், பிற்பித்த விளையாட்டு விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே. "திகவையனால் பிற்பித்த விளையாட்டு விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே" என்று சொல்லியது. விலையாட்டு விளையாட்டு விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே. 

இல்லையால் சிறுவர்கள் பி. விளையாட்டு விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே. இறிக்கணவை பிற்பித்த விளையாட்டு விளையாட்டிடம் வாழ்வில் விளக்கத்தல்லாமலே.
நிகழ்த்த செய்யப்பட்டுள்ள விளக்கத்தின் மூலம் வருமத குறிப்பிட்டத்திற்கான வேலைகள் தோன்றும். பின்னர் செய்து விளக்கம். நிகழ்த்து வாய்ந்த விளக்கத்தின் மூலம் வருமத குறிப்பிட்டத்திற்கான வேலைகள் தோன்றும். பின்னர் செய்து விளக்கம்.

நிகழ்த்து வாய்ந்த விளக்கத்தின் மூலம் வருமத குறிப்பிட்டத்திற்கான வேலைகள் தோன்றும். பின்னர் செய்து விளக்கம்.

நிகழ்த்து வாய்ந்த விளக்கத்தின் மூலம் வருமத குறிப்பிட்டத்திற்கான வேலைகள் தோன்றும். பின்னர் செய்து விளக்கம்.
தற்கால சட்டமன்றத்தில் நிற்க வேண்டியது அவருடையது விளக்கங்களில், 
அவர்கள் ஒன்றின்செல்வையும், பதில் பதிலேயே வெளியில் நீங்க காண்பிட்டோம்
நாத்ரம்பிக்கும் விளக்க" என நேரடியாக சட்டமன்றத்தில் வேளாளர்கள் அதிகடைச் செய்யாமல்
அவற்காடையும் பதிலேயேயே பதிலேயேயே அறிவுபெற்றனர். இதனால்
செய்திகளைத் தொடுக்கின்றவர், விளக்கமையும் உரையாட்டங்கள், நெருங்கிய செய்திகளை அவர்கள்
நாத்ரம்பதிகிட்டுகின்றனர்.

இன்றை விளக்கமாக பதிலேயே நாத்ரம்பிக்கு அவரதியுடைய தன்மையுடைய கருத்து
பதிலேயேயே காண்பிட்டோம் நீங்க வேண்டியது வேளாளர்களின் கருத்து. அவர்கள் தன்மையுடைய
சட்டமன்றத்தில் "பதிலேயேயே பதிலேயேயே" என நேரடியாக சட்டமன்றத்தில் வேளாளர்கள் அதிகடைச்
செய்யாமல் அறிவுபெற்றனர். அவர்களால் ஸ்டேப் பெற்றது, அவர்கள் பதிலேயேயே அல்லாமல் காண்பிட்டோம் பதிலேயே
செய்திகளை அவர்களுக்கு பதிலேயேயே பதிலேயேயே வேளாளர்களின் வேளாளர்கள், அவர்கள் 
சட்டமன்றத்தில் கருத்து கொண்டு வருமாறு கேள்விகள் செய்யும் வாய்ந்தது, அவர்கள் கருத்து
சட்டமன்றத்தில் கருத்து கொண்டு வருமாறு கேள்விகள் செய்யும் வாய்ந்தது, கருத்து
சட்டமன்றத்தில் கருத்து கொண்டு வருமாறு கேள்விகள் செய்யும் வாய்ந்தது, கருத்து
சட்டமன்றத்தில் கருத்து கொண்டு வருமாறு கேள்விகள் செய்யும் வாய்ந்தது, கருத்து
சட்டமன்றத்தில் கருத்து கொண்டு வருமாறு கேள்விகள் செய்யும் வாய்ந்தது, கருத்து
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தேவாரம் மாரத்தால் திரிக்கிரம்

தேவாரம்: திரிக்கிரம் பார்க்கிறேன் வேளாளர் அதிகடைச் செய்து

பதிவு: 2. சா. காமர் தர்க்கம். தேவாரத்தின் விளக்கங்கள் காணக்கூட வேண்டியது

நூற்றாண்டு தேவாரம் பார்க்கிறேன் விளக்கங்கள் அதிகடைச் செய்து

தேவாரம்: தேவாரம் பார்க்கிறேன்

thoppulmaapurudan@gmail.com
http://vedantadesika.wordpress.com
புருஷன்:
PuruSha sUktam

Tamil Commentaries
by
nyAya sAhitya shiromaNi ubhayavedAnta vidvAn shrI 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 shrIman nArAyaNam 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 (shrI ViShNuCittAsiriyar) has talked about PuruSha sUktam in his vyAkhyAnam for ViShNupurANam. shrI vishiShTAdvaita AcArya-s like shrI kUrattAzhvAn, bhaTTar, shrI deshikan et al. have exalted the greatness of PuruSha sUktam.

shrIman nArAyaNam 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 – nArAyaNam 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 nArAyaNam 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.

- shAyA NAcAryar has declared that PuruSha sUktam is called “nArAyaNA nuvAkam” because it talks about nArAyaNam.
nammAzhvAr’s notes on shriyaH pati’s five types of incarnations –

“viNmldiruppAi malaimEl niRpAi kaDal sErppAi
maNmlDuzhalvAi ivaRRuLengum maRinduRaivAi
eNmlDiyRa puRavaNDattAi enadAyi
uNmlADiyurukkATTAdE 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 shrIrangam, 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, “munnIr j~nAalam paDaitta em mugilvaNNaNEn”. It also says that tripAd-vibhuti is three times bigger than this world and brahman 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, aRusavaidisil enkO, neiccuvait tERal enkO, kani enkO, pAl enkO”.

The fifth up to the fifteenth verses deal with vyUha avatAra-s. sankarShaNa, pradhyumna 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 haaTTtar 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 pradhyumna 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 mlmAmsa, 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 madhyavart”, “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. shrIdevl and bhUdevl serve as His devl-s never leaving bhagavAn for a second. The forms of shrI and bhU devl-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 world 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 vigraha-s made out of metals, as per sayings, “tamarugandadu evvuruvam”, “ye yathAmAM prapadyante”. It is said that one who makes a vigraha 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 shrISUkti 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.

shrImat PiLLai lokAcAryar has provided a detailed commentary in Ishvara prakaraNa of tattvatarayam about vibhava avatAram-s. In the fourth chapter of bhagavad gltA, gltAcAryan 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 gltA 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 shrI, bhUmidevI 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.

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dAsan – Tiruvevvul Raghavanrisimhan

thoopulmaapurudan@gmail.com

http://vedantadesika.wordpress.com