

UTTARA ANUVAKAM

Before this, we completed discussion on the main text of the Purusha sUkta which has 18 verses.

In this anuvAkam or annexure, the statements from the main text are re-emphasized on.

Mantra 1

adbhyassambhUta: pRthivyai rasAccha viSwakarmaNa: samavartatAdhi |

tasya tvashTA vidadhat rUpamEti tatpurushasya viSwam AjAnam agrE |

The universe which was born at the beginning to the Supreme Being and the original nature out of the offering consumed by Him and blessings He showered on the original nature, is conducted by the Supreme Being. He provided various forms to the various constituents of the universe.

Explanation:

The root pRth stands for prakshEpam or placing something. pRthivI or earth is an example of a place where the Lord sows the seeds of life. Here pRthivI stands for barhis or brhmaNa yOginI which is the mUla prakRti or original nature as defined in Sloka 8 of the main text of this sUkta.

adh stands for eating. So adbhya: means “from that is eaten or consumed”. As can be seen from Sloka 6 of the main text, the offering is Sarad or the outcome of creation and sustenance as willed by the Lord. This is Brahma havis or offering that is Brahman (Supreme Being) as He Himself is the outcome with the universe that is created being His form and the consumer of the offering is also Him alone as the universe is for His pleasure.

Rasam stands for something that can be poured over. Thus the line adbhya: sambhUta: pRthivyai rasAccha fits well into the line “tam yagnam barhishi praukshan” in Sloka 8 of the main text which means the original nature was drenched in His blessings.

viSwakarmA means the Supreme Being Who is the maker of the cosmos as discussed in the main text. samavartanam means conducting well. This samavartanam is because He is present everywhere as indicated in verse 1 of the main text.

tvach means skin or cover. tvashTA can be interpreted as tvachi tishTati i.e. The Lord Who supports the form that He provided to the various constituents of the universe. It is also linked to the root tvish which stands for deepiti or glow. The Lord tvashTA as He makes the objects glow by which they can be visualized.

The line “tasya tvashTA vidadhat rUpamEti” stands for the line “sarvANi rUpANi vichitya dhIra:” in Sloka 16 of the main text.

The interpretation of the lines “viSwakarmaNa: samavartatAdhi tasya tvashTA vidadhat rUpamEti” can be found in Sri ParASara BhaTTar’s commentary on Sri Vishnu sahasranAma for the names “viSwakarmA” and “tvashTA” in the line “viSwakarmA manu: tvashTA...”.

The line “tat purushasya viSwam AjAnam agrE” is a retelling of the line “dhAtA pursastAd yam udAjahAra” in Sloka 17 where He was referred to as the Creator at the beginning.

Word-by-word meaning of mantra 1:

tatpurushasya viSwam - The universe that is a belonging of that Purusha

AjAnam agrE - that was born before

adbhya: From that is taken in

rasAt- From the solids

PRthvyai - (added) to the fluids

sambhUta: - made

samavartata adhi- conducted well from above (the lord)

ViSwakarmaNa: - by the maker of the universe

tvashTA- One who stays in its form and provides it glow

Vidadhat - Gave

tasya rUpam - its form

Mantra 2

VEdAhamEtam purusham mahAntam Aditya varNam tamasa: parastAt |

tamEvam vidvAn amRta iha bhavati nAnyA: panthA ayanAya vidyatE |

The first line of this mantra is a reiteration of the first line of Mantra 16 and the second line is a reiteration of the second line of Mantra 17, from the main text.

Mantra 3

PrajApatiScharati garbhE anta: ajAyamAnO bahudhA vijAyatE |

tasya dhIrA: parijAnanti yOnim marIchInAm padamicchanti vEdhasa:

The Lord of all those who are born moves within this cosmos or brahmANDam. The One Who is unborn, is born in many ways. Those who have their thoughts fixed on Him know Him well to be the origin of the universe. Those wise ones desire to be at the feet of the enlightened.

Explanation

PrajA are all the beings who are born by His will and Purusha is their Pati or Lord. Garbha means inside and thus it is implied that He moves around inside the universe.

The Lord Who is unborn appears again and again. Even in this hymn, He was first Purusha and then assumed cosmic form (virAD) from which He came to be known (Mantra 5).

That He crossed over the cosmos by His foot in Mantra 3 indicates His incarnation as trivikrama.

tasya has to be interpreted as viSwasya – of the universe, in line with ParASara Bhattar's interpretation of the name viSwayOni: in the line "anaghO vijayO jEtA viSwayOni: punarvasu:" in Sri Vishnu sahasranAmam.

Marlchi means ray of light. Hence marlchInAm padam is interpreted as the lotus feet of the enlightened souls. Thus servitude towards fellow BhAgavatas or those who realized their subservience to Him is stated to be the desire of the wise (vEdhasa:). This is called BhAgavata SEshatvam in Srlvaishnavism.

In this verse, the statement "PrajApatiScharati garbhE anta:" is the same as "tatO vishva~N vyakrAmat" in Mantra 4.

"ajAyamAno bahudhA vijAyatE" is indicated in the statement "tasmAt virAD ajAyata | virAjO adhi pUrusha:" in Mantra 5 as discussed above.

The statement "marlchInAm padamicchanti vEdhasa:" is an extension of "tE ha nAkam mahimAna: sachantE yatra pUrvE sAdhya: santi dEvA:" as the wise desire to reach the feet of those who are already enlightened (Devas).

The statement "ajAyamAnO bahudhA vijAyatE" is explained by the Lord Himself in Bhagavad Gita as He says (BG 4.6)

ajOpi san avyayAtmA bhUtAnAm ISwarOpi san

PrakRtim svAm adhiShTaya sambhavAmyAtmamAyayA |

Despite being unborn, inexhaustible and being the ruler of all elements of the cosmos, I take birth that is consistent with My nature out of My own will.

The Lord further says:

YadA yadA hi dharmasya glAnir bhavati BhArata!

abhuytthAnam adharmasya tadAtmAnam sRjAmyaham (BG 4.7)

Meaning: Oh Arjuna! Whenever dharma or the natural conduct of the society to live for each other and have faith in the Supreme Being is on the decline and adharma or the opposite of dharma is on the rise, I make Myself appear.

In the context of Gita, the term BhArata can be interpreted as BhAram tardati – One who gets rid of the burden of his protection as arjuna gives up and surrenders to the Lord at the very beginning of the Bhagavad Gita discourse (yacchrEya: syAt niSchitam brUhi tanmE SishyastEham SAdhi mAm tvAm prapannam – BG 2.7)

The Lord continues:



ParitrANaya sAdhUnAm vinASAyacha dushkRtAm

dharma samsthApanArthAya sambhavAmi yugE yugE (BG 4.8)

Meaning: To protect those who have realized their Seshatvam or subservience to Me, and to ensure those who do not consider themselves subservient to Me fail in enjoying the results of their deeds, and to establish that I am the upAyam or means for one's liberation, I take birth time to time.

The root sAdh is used in the sense of samsiddhi or well-attainment. sAdhu is the one who is blessed to attain realization, with the Lord as the sAdhanam or means, and realization as sAdhyam or

attainment. sAdhus mentioned here are similar to sAdhyas mentioned in verse 8 of the main text of Purusha sUkta. The interpretation of the term sAdhu in rAmAnuja gItA bhAshya is worth noting where the AchArya defines them as the best among Vaishnavas (VaishNavAgrEsarA:) who take refuge in the Lord completely and consider even a fraction of second without being able to visualize Him to be thousands of kalpas (cycles of time from creation to destruction).

Word-by-word meaning of mantra 3:

tasya garbhE - Within that universe (viSwam)
prajApati: - The master of the jeevas
charati - Moves around

ajAyamAna: - The One Who is unborn
BahudhA vijAyatE- Takes many special births

dhlrA: - Those who are steadfast in mind
ParijAnanti - Know Him to be
tasya yOnim - Origin of that universe

VEdhasa: - The knowledgeable ones
icchanti - Like (to reach)
MarlchInAm padam - The feet of the realized ones.

Mantra 4

YO dEvEbhya Atapati | yO dEvAnAm purOhita: |

pUrvO yO dEvEbhyO jAta: namO ruchAya brAhmayE |

Salutation to the splendid Brahman, Who manifested much before the Devas, enlightens them, and Who has the well-being of the Devas as His prime concern.

Explanation

The term tapas is interpreted by Sri ParASara Bhattar as gnAna or knowledge for the name mahAtapA: in Sri Vishnu sahasra nAmam in the line “amRta: SASvata: sthANur varArOhO mahAtapA:”. Hence Atapati is interpreted as the Lord enlightening the Devas.

PurOhita is the one who has others’ hitam or well-being as His prime concern.

rucha means one who is splendid.

BrAhmi means the Supreme Being or Parabrahman.

nama: means not mine.

Thus namO ruchAya brAhmayE means we are not ours but of the Lord’s will or sankalpa which is His splendour by which we realize Him. This is nicely presented by nammAzhwAr where he says “mikka gnAna veLLa-c-chuDar viLakkAy” or the Lord Who points towards Himself as the lamp called knowledge (ThiruvAimozhi 2.6.2)

The statement that the Lord manifested or appeared much before the Devas is a retelling of the statement “tasmAd virAD ajAyata | virAjO adhi pUrusha: |” in mantra 5 of the main text.

The term nama: which means not mine but the Supreme Being's, is used in the sense of salutation. This namanam or salutation is a repetition of abhivAdanam in the second line of Mantra 16 (nAmAni kRtvA abhivadan yadAstE |)

Word-by-word meaning of mantra 4:

Ya: - The One Who

dEvEbhya- To the Devas

Atapati - Provides enlightenment

Ya: - The One Who

dEvAnAm purOhita: - Has the well-being (hitam) of Devas at His front (pura:)

Ya: - The One Who

JAta: Manifested

PUrvE dEvEbhya: - Earlier than than the dEvas

nama: - Salutations to

ruchAya - The One Who is splendid

BrAhmayE - The Parabrahman

Mantra 5

rucham brAhmam janayanta:| dEvA agrE tadabruvan|

Yastvaivam brAhmaNO vidyAt tasya dEvA asan vaSE|

The Devas who first spoke about the Supreme Brahman make His splendour known. One who knows the Supreme Brahman will have Devas at his command.

Explanation

Devas are the enlightened ones who enlighten us about the Parabrahman or Supreme Being.

That they spoke about the Brahman before is a reassertion of the statement in the first line of Mantra 17 of the main text "dhAtA purastAt yam udAjahAra" – The Lord Whom the Devas or Veda have quoted to be the creator before.

The one who knows about the Parabrahman attains eternity as stated in the second line of Mantra 17 of the main text "tamEvam vidvAn amRta iha bhavavti" – one who knows this attains eternity here itself. That Devas will be at his command indicates bhAgavata SEshatvam. This means every bhAgavata or the individual, who is knowledgeable of his subservience to the Lord, even if he is divine, will be subservient to the human being who knows the Supreme Brahman.

The line “Yastvaivam brAhmaNO vidyAt tasya dEvA asan vasE” is beautifully presented by swami nammAzhwAr as he says “virumbuvAr amaras moitthE” in ThiruvAimozhi (3.4.11) which means those who realized their SEshatvam (by following nammAzhwAr’s teachings) are liked and densely surrounded by amaras or Devas. This liking is to the extent of being serviceable to the bhAgavatas.

Word-by-word meaning of mantra 5:

dEvA- The Devas

Janayanta: - Make known

rucham - the splendour

BrAhmam - of the Brahman.

dEvA - The Devas

agrE- Before

tad abruvan - Spoke about that Brahman

Yastva Evam - The one who this way

BrAhmaNO vidyAt - Knows the Brahman

dEvA - Devas

asan - happen to be

tasya vaSE - in his control.

Mantra 6

HrIScha tE lakshmiScha patnyau| ahOrAtrE pArSvE|

nakshatrANi rUpam| aSvinau vyAttam|



He has the aspects of taking away and blessing as His consorts. Day and night (knowledge and ignorance) are His two sides. Stars form His form. The horse-bodied aSwini Devas are His wide opened mouth.

Explanation

HrIScha tE laskhmIScha patnyau

The term hri is derived from the root hR which stands for haraNam or taking away.

There is another root hri which stands for modesty and those who have commented seemed to be carried away by this. When the object of description is the Supreme Being, all the terms used deserve the most superior interpretation. We have an example towards this in Sri Ranga Ramanuja Muni's commentary for Mantra 8 of the main text where he interprets barhis as per the root "bRmh" which stands for expansion instead of "barh" which stands for injury.

The line hrIScha tE lakshmiScha patnyau is one of the most important tenets of SriVaishNavism due to mention of lakshmi as the Lord's consort.

lakshmi is derived from the root laksh which stands for AlOchana or looking at and is used in the sense of targeting something. Thus lakshmi stands for His quality of selecting a jeeva and blessing him with deliverance.

Patni or spouse can be interpreted as "patim nayati iti patni" which means wife is the one who leads her husband. The Lord carries out the mission of delivering the individual as He is led by His quality of kRpA or compassion. As the Lord takes away things with Him right up to destroying all that is created, the aspect of haraNam or hri is also personified as His consort.

As kRpA or compassion is a motherly quality and the term lakshmi is derived from the root which means "looking at", amarakOSam mentions Goddess lakshmi as "IOkamAtA" or Mother of all that is seen or visualized.

In the famous Sri Venkateswara mangalaLASAsanam part of Sri Venkateswara suprabhAtam, Sri PB Annan says:

lakshmi savibhramAIoka subhrU vibhrama chakshushE

chakshushE sarvalOkAnAm vEnkaTESAya mangaLam.

MangaLam or all glories to the Lord Venkateswara, Who sees and graces all the worlds with His eyes having beautiful eyebrows, intensely moving them all around.

Here lakshmi stands for gracing the worlds by His glances. The term "subhrU" or beautiful eyebrow is worth noting here. A beautiful eyebrow is always compared with the arc of a bow and thus His looks are very focused and aimed, like the arrows from His SARnga bow.

Lord's association with Goddess lakshmi, His kRpA personified, is mentioned at umpteen places in Sri Vishnu sahasranAmam and beautifully elaborated by Sri ParASara BhaTTar. The interpretation of the term mAdhava (Lord of the Mother) in the line hiraNyagharbhO bhUgarbhO... is one such example. The qualities attributed to Goddess lakshmi by ParASara BhaTTar are apt only when She is not a deity/entity separate from the Lord. The Lord should always be paid obeisance as SriImannArAyaNa or nArAyaNa associated with Sri.

The meaning of mAdhava is worth analyzing further. MA means mother and means lakshmi in its highest sense as lakshmi or Sri represents Lord's kRpA which is a motherly quality. dhava generally means husband/master/Lord. In the context of the Supreme Being Who is ever-associated with Sri (called nithya yoga by Sri BhaTTar), it can be further interpreted as dhAvati iti dhava: - One Who purifies. Then the term mAdhava can be interpreted as the One having both the qualities – yO mAcha dhavaScha sO mAdhava: , which means the Lord purifies us or removes our ahankAra mamakAra out of His kRpA or concern which is a motherly quality. The highest form of such kRpA is vAtsalya or dOsha bhOgyatva – even enjoying our vices with utmost love like the cow liking the dirt on its calf.

ParASara BhaTTar concludes his commentary of the name mAdhava with the statement from YajurvEda (taittiriya kAthaka 3.3) which says "SraddhayA dEvO dEvatvam aSnute" – or the Lord enjoys His Lordship from His concern for the jeeva. SraddhA can be expanded in this context as SrayaNam dadhAti – One Who provides refuge (the Lord's concern personified as lakshmi).

ahOrAtrE pArSvE

aha means day and rAtram or rAtri means night. Day which is bright indicates knowledge and rAtri which is dark indicates ignorance. Thus enlightenment and causing ignorance are His two sides. To this, the Lord Himself says "matta: smRtir gnAnam apOhanam cha" in Bhagavad Gita (15.15) which means "remembrance, knowledge and the lack of it are due to Me". This is presented by nammAzhwAr in ThiruvAimozhi 1.10.10 "maRappum jnAnamum..." verse where he says it is the Lord who ensures that the jeeva does not forget Him without any effort on the part of the jeeva to forget Him or know Him.

nakshatrANi rUpam

As the Lord is of cosmic form, naturally all stars form His form. This goes well with the last line of the 15th verse of the main text which says “SirshNO dyau: samavartata”. In relevance to the humans and other living beings on the earth that see, nakshatras or stars appearing in the night stand for Lord’s grace also as they provide light and enable the living beings to see around. Moon is also classified as a nakshatra from the point of view of glowing in the night (Bhagavad Gita 10.21).

Kshatra is expanded as kshatAt trAyatE iti kshatram or something that protects from getting hurt or destroyed. Nakshatra maybe expanded as naktE kshatram or something that protects in the night, the moon being the most prominent. The basis of definition is different between the Vedic science and modern science.

The name nakshatrI in Sri Vishnu sahasranAmam indicates that nakshatras are His form.

aSvinau vyAttam

aSvinI Devas are the twin stars who are considered the vaidyas or physicians of the Devas. They are horse-bodied and this symbolizes Lord’s tvaraNam or speed in setting things right. VyAtta means expanded or wide open and refers to a wide open mouth as in case of nabhaspRSam dlptam anEka varNam vyAttAnanam (BG 11.24). VyAttam or wide open mouth means swallowing all the worlds without harming, and digesting them or modifying them further to the extent of disassembling them. Thus the duo aSvinI Devas stand for Lord’s swallowing and keeping them without change as well as digestion (processing further). The root aS stands for eating.

Word-by-word meaning of mantra 6:

HrIScha - hri representing the aspect of taking away and
lakshmlScha - lakshml
Patnyau - Are His consorts

ahOrAtrE pArSvE - Day and light on His sides

nakshatrANi- stars being
rUpam - His form

aSvinau - aSvinI dEvas being
VyAttam - His wide open mouth

Mantra 7

ishTam manishANa | amum manishANa | sarvam manishANa |

May the humans get what is desirable for them. May they get Him – The Purusha. May He be their everything.

Explanation

ishTam can be expanded in this context as icchAm dishTati it ishTam or something that shows what one should desire. The Lord is the One liked by the SishTas or the good ones who realized their Seshatvam to Him, as indicated by “SishTEshTa:” in Sri Vishnu SahasranAmam.

“amum” is the dvitlyA vibhakti for the word “adas” which means he. Hence “amum” means Him the Supreme Being Purusha.

“sarvam manishANa” is connected with realization that the Purusha is everything as said in the first line of the second verse of the main text which says “Purusha EvEdam sarvam”.

Word-by-word meaning of mantra 7:

ishtam - Something that is desirable

ManishANa - for the humans

amum - Him

ManishANa - for the humans

sarvam - Everything

ManishANa - for the humans

adiyEn rAmAnuja dAsan

Vishnu Vinjamuri