



# Purusha Suktam: PART 2



## Vedas Collection

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**Description:** A detailed exploration of the opening verses describing the all-pervasive nature of the Supreme Being across space, time, and creation

**Tags:** purusha-suktam, vedic-mantras, narayana, divya-desam, vyuha-forms, paramapurusha



## Introduction to the First Four Mantras

The first four mantras (or riks) of the Purusha Suktam systematically describe the all-pervasive nature of the Supreme Being (Purusha) in terms of space, time, glory, and his creative manifestation.

The Purusha referenced in the initial mantras typically denotes the **Paramapurusha (Narayana)**, although the specific connotation of the word 'Purusha' changes throughout the Suktam, shifting to aspects like **Aniruddha Narayana** and **Brahma**.



## Mantra 1: The Lord's Pervasiveness in Space

### Sanskrit Text

**Sahasra shirsha purushah Sahasrakshah Sahasrapat Sabhumim Vishwato Vrittwa Atyatishtha Dashangulam**

### Line-by-Line Explanation

Sanskrit Line	Meaning and Explanation	Associated Concept
<b>Sahasra shirsha purushah</b>	The Purusha has thousands of heads. Sahasra (thousand) is	In the first three mantras, the Purusha is

Sanskrit Line	Meaning and Explanation	Associated Concept
	interpreted not as a literal number but as innumerable (anantavachi). Shiras (head) signifies the substratum (Adharatvam), indicating that the Purusha is the support or foundation for all existence.	<b>Paramapurusha (Narayana)</b>
<b>Sahasrakshah</b>	He possesses thousands of eyes. This implies sarva darshanatvam, meaning He is a witness to all activities everywhere.	 <b>Associated Divya Desam:</b> Kanchipuram Varadaraja Swami, known as the one who grants sight or eyes (the great ophthalmologist)
<b>Sahasrapat</b>	He has thousands of legs or feet. This means he is all-pervasive and walks along with us everywhere, immaterial of whether we want him there or not.	
<u><b>Sahasra shirsha purushah</b></u> <u><b>Sahasrakshah</b></u> <u><b>Sahasrapat</b></u> <u><b>Sabhumim</b></u> <u><b>Vishwato Vrittwa</b></u> <u><b>Atyatishtha</b></u> <u><b>Dashangulam</b></u>	<p>He pervades the earth and the entire universe (Vishwato Vrittwa), extending beyond it by ten digits (Dashangulam). Dashangulam does not denote the number 10, but rather the idea that the Lord is extremely close to the heart, present within the cavity of the mouth or the space from the vocal cord to the heart.</p>	This mantra conveys the Lord's <b>pervasiveness in space</b> (deshato vyaptim)



## Mantra 2: The Lord's Pervasiveness in Time

### Sanskrit Text

**Purusha ye vedagum sarvam yadbhutam yach bhavyam uta amritatvasya  
ishanaha yadanenaati rohati**

### 🔍 Line-by-Line Explanation

Sanskrit Line	Meaning and Explanation	Associated Concept
<b>Purusha ye vedagum sarvam</b>	That Purusha pervades everything. The phrase idam sarvam indicates the present time (vartamana kalam).	The Purusha continues to be the <b>Paramapurusha (Narayana)</b>
<b>Yad bhutam yach bhavyam</b>	He is present in the past (yad bhutam) and the future (yach bhavyam). This shows the Lord's pervasiveness in time (kalato vyapti). This quality is also found in the Vishnu Sahasranamam name Bhuta bhavya bhavat prabhu.	 <b>Associated Divya Desam:</b> Guruvayurappan, who was worshipped in the past, present, and future
<b>Uta amritatvasya ishanaha</b>	He is the Lord (Ishanaha) of Amritatva. Amritatva refers to Moksham (liberation/immortality). He is the one who ensures we do not undergo rebirth.	 <b>Associated Divya Desam:</b> Tirukannapuram, the Lord who grants moksham to those who seek refuge
<b>Yadanenaati rohati</b>	He grows through or ascends by annam. Annam is defined as anything consumable (attum yogyam). It is interpreted that the Jeevatma (us) is the annam (or object of enjoyment, bhogya vastu) for Bhagavan. The devotee consumes the Lord's name (Namam) as food.	



## Mantra 3: The Lord's Incomprehensible Glory

### Sanskrit Text

**Etavanasya Mahima Atojjayaayagascha Purushah Padosya Vishwa Bhutani  
Tripadasya Amritam Divi**

### 🔍 Line-by-Line Explanation

Sanskrit Line	Meaning and Explanation	Associated Concept
<b>Etavanasya Mahima Atojjayaayagascha Purushah</b>	The greatness (Mahima) of this Purusha is beyond our understanding (Atojayaayagascha). He is the melange of opposites, capable of being contradictions simultaneously (e.g., hell and heaven, poison and remedy, dark and fair). His greatness increases exponentially and is never diminished.	In the latter part of the Suktam, the Purusha word often refers to <b>Aniruddha Murti</b> , responsible for sustenance/protection
<b>Padosya Vishwa Bhutani</b>	His quarter (Pada) is the world (Vishwa Bhutani). Pada means both foot and quarter. Everything we perceive—the entire universe, solar system, and Earth—is just one-fourth of the Lord's creation.	 <b>Associated Divya Desam:</b> Thiru Vinnagar (Uppiliappan Kovil), representing the Lord who is a collection of opposites (oppu illa appan)
<b>Tripadasya Amritam Divi</b>	His three parts (Tripada) are the immortal abode (Amritam Divi). Divi here means Vaikuntham or Paramapada. This is the three-fourths of the Lord's creation that remains unseen, and one must leave the one-fourth of the material world to attain it.	 <b>Associated Divya Desam:</b> Nachiyar Kovil, associated with the Vyuhha forms (Vasudeva, Sankarshana,

Sanskrit Line	Meaning and Explanation	Associated Concept
		Pradyumna, Aniruddha)



## Mantra 4: The Lord's Creative Manifestation

### Sanskrit Text

**Tripadurdho Udayit Purushah Padosyeha Bhavat Punah Tato Vishwam Vyakramat Shasana Nashane Abhi**

### 🔍 Line-by-Line Explanation

Sanskrit Line	Meaning and Explanation	Associated Concept
<b>Tripadurdho</b>	The Purusha, embodying the three parts (Tripad—Vasudeva, Sankarshana, and Pradyumna), rises	The Purusha here refers to <a href="#">Aniruddha</a>
<b>Udayit</b>	above (or resides in) the higher plane (Vaikuntham).	<a href="#">Narayana</a> , who facilitates creation and sustenance
<b>Purushah</b>	His one-fourth part (Padaha chaturthomshah), referring to	 <b>Associated Divya Desam:</b> Tirukkovalur (Ulagalandha Perumal), referring to the Lord measuring the worlds
<b>Padosyeha</b>	Aniruddha, is manifested here again (iha abhavat punah). This form sustains the created world.	
<b>Bhavat</b>		
<b>Punah</b>		
<b>Tato</b>	From there, he pervades the entire	
<b>Vishwam</b>	universe. This Purusha measures the	
<b>Vyakramat</b>	universe, which is the product of his creation.	
<b>Shasana</b>	He encompasses both that which eats (sashana or jangama) and that which does not eat (anashana or sthvara).	 <b>Associated Divya Desam:</b> Dwarka, associated with Krishna, who consumes a small morsel and gives solace to all devotees (Sashana Ashane Abhi)
<b>Nashane</b>	Sashana refers to mobile, sentient beings (like humans and animals), while anashana refers to fixed, inanimate objects (like rocks and trees).	
<b>Abhi</b>		



## Summary: The Transition of Purusha

This description establishes the transition in the nature of the Purusha: - **From** the highest reality (**Para Vasudeva**) - **To** the active, sustained creation (**Vyuha Vasudeva/Aniruddha**)

The universe, with all its contents, is merely **one quarter** of his total glory. The three remaining quarters represent the transcendent, immortal realm of Vaikuntham that lies beyond our material perception.

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## Reference

YouTube Link: <https://www.youtube.com/watch?v=YzCWeIKtGHU&list=PLUCe17-wlYr-zIRfRt1m6fyPy2r-wjcXJ>

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## Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).

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