

Expounding Cosmology the Vedic Way - Puruṣa, Nāsadīya, Hiraṇya Garbha Sūktās

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Puruṣa Sūktam explains clearly

Sahasra sūrṣa puruṣah sahasrākṣṣahasrapāt...

Abstract: *The preeminent Person exists encompassing the entire show universe, cognizing through each brain (head), seeing through each eye, and working through each appendage. He exists rising above the universe. Basically, the entire universe is He Himself; whatever was whatever is and anything that will be - all are His appearance. It is He who gives up all interminability, by which alone they live. The entire show universe is His quality; He, the incomparable Person rises above it without a doubt. By a minor piece of His magnificence, he upholds the universe unceasingly - during past, present and future - while the significant piece of his wonder, epitomizing everlasting status, is past the scope of the show universe. This preeminent Person is outside the scope of Samsāra. Just a piece of His has turned into the entire universe; from this shown part the conscious realm has sprung, comprising both the living and non-living creatures. From Him has arisen the Cosmos and out of this Cosmos, which is actually called Virāj, making. It is the premise so to speak, the cosmic individual. The First Creator appeared. The primary conceived being continuously developed; he made first this world and afterward the different bodies, both heavenly and evil. Vedāhametaṁ Puruṣam Mahāntam. Sages have known the supreme magnanimous person/ who sacrificed himself for the welfare of this universe, of the sun's hue and beyond all ignorance. He, the wise one moulded various forms and called them by different names.*

Keywords: Cosmos, Puruṣa, Nāsadīya, Hiraṇya Garbha

ब्रह्मानन्दं परम सुखदं केवलं ज्ञानमूर्तिं द्वन्द्वातीतं गगनसदृशं
तत्त्वमस्यादि लक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधी साक्षी भूतं भावातीतं
त्रिगुणरहितं सद्गुरुं तं नमामि ॥

‘Brahmānandam, Parama Sukhadam, Kevalam Jñānamūrtim, Dvandwātītam, Gagana Sadriṣam, Tattwamasyādi Lakṣyam, Ekam, Nityam, Vimalamacalam, Sarvadhī Sākṣibhūtam, Bhāvātītam, Trigunarahitam Sadgurum taṁ namāmi’

He who has attained the Bliss of Brahman, the Supreme joy, He who is pure (free from delusion), embodiment of Wisdom Beyond the duality of the world, sky high in spirituality, He whose attention is on “I am that” One with divinity, Eternal, without impurities, immovably established in truth, He who is witness to everything (from his omniscience.) Beyond the mind, without the three Guṇās (of Sattva, Rajas, Tamas), Salutations O that Holy Guru.

Importance of Vedās

“The word Veda means literally ‘Knowledge’ that is, ‘Sacred Knowledge’. It is derived from Vid, ‘to know’.”¹“Sarvaṁ Brahma Mayam: All this is Brahman. The offering is Brahman, the fire is Brahman, the offeror is

Brahman, the goal is Brahman.”² Our goal is to achieve eternal bliss by experiencing our reality. Vedās are the voice of Brahman. Which are the infinite source of knowledge, based on truth and righteousness. Vedās told within them welfare of the universe. They provide peace and security to the society, and lay down the procedure for achieving the goal of human life, i.e. realising divinity within and without. They give detailed spiritual practices to lead a holy life. They provide the practical knowledge to achieve an ideal family, social, spiritual and righteous life. Sri Satya Sāi Bābā says “the first Kavya (poetry) that has emerged in the world is Veda. It is also the first text of study in the history of Bhārat”³. Vedās are the voice of the divine, the creator, Protector and destroyer of creation. Since it is the voice of the creator, we must adhere to it. Vedās bestow the power at discrimination between dualities like good and bad, sin and virtue comfort and sorrow; Vedās clearly define every aspect of human life. Which never allow human being to ecstasy and depression. If one follows Veda, he acquires the knowledge of spiritual practices necessary to lead a virtual life. Only knowledge and devotion the concept taught by Vedās can change the present scenario of ‘Chaos’. Entire universe and humanity without any calamities can be achieved only by following the path of Vedās. Why is humanity facing innumerable

²N. Kastūri, Sathyam Sivam Sundaram, Volume 3(Life story of Bhagawān Srī Satya Sāi Bābā, 1969-1972), Prashanthi Nilayam, Sri Sathya Sai books and publications Trust, September 2006, p.97.

³Bhagawān Srī Sathya Sāi Bābā on Veda (A compilation of discourses), Srī Sathya Sāi Veda Vāni, Prashanthi Nilayam, Sri Sathya Sai Sadhana Trust, 2010, p.371.

¹Maurice Bloomfield, The Religion of The Veda (The Ancient Religion of India), Delhi, Indological Book House, 1972, p.17.

hardships and calamities today? Because we criticize the standards prescribed by Vedās. Because of ignorance and misunderstanding (lack of faith) humans are becoming slaves to greed and selfishness which leads to sorrow. Today the reason for drought is resorting to practices condemned by the Vedās and not performing the sacrifices (Yajñās and Yāgās) prescribed by the Vedās, why does humanity follow the undammed path? lack of respect for the Vedic knowledge? Why are we lacking respect for the Vedic knowledge? Because we are not realizing the Omni presence of the all-pervading divinity. Because of this unspiritual behavior the darkness of ignorance is engulfing entire world, and anti-social behavior is shining like stars. So only the sunshine of Vedic knowledge can make the jewel of the virtuous behavior shine in the darkness of ignorance.

Nāsadiya

This Sūktam is a wonderful emission of a savvy who dove into "That which existed before creation. It is an endeavor to communicate the unspeakable and depict the indefinable. The astute ones called it Brahman - The Primordial Lord. "Yato Vācho Nivartante Aprāpya Manasā Saha" – It is "That" which can't be perceived by the mind or be portrayed in words. Depicting the start of creation, Bhagawān Bābā says: "There was nobody to comprehend who I am, till I made this world at My pleasure with a single word. Quickly the mountains ascended and the waterways started to stream. The earth underneath and sky over, the seas and the desert sands, the sun and the moon jumped up from no place to demonstrate my reality. There came all types of monsters, birds and people. The resources of hearing and talking and all forces were given to humanity compelled. The most elevated significance was allowed to man and my insight was set to him."

नासदासीन्नो सदासीत्तदानीम् । नासीद्रजो नो व्योमा परो यत्
॥
किमावरीवः कुहकस्य शर्मन् । अंभः किमासीद्गहनं गभीरम् ॥
इयं विसृष्टिर्यत आबभूव । यदि वा दधे यदि वा न ॥
यो अस्याध्यक्षः परमे व्योमन् । सो अंग वेद यदि वा न वेद ॥

Then, at that point (Before the demonstration of creation), there was neither presence nor non-presence; there was neither the breeze nor the sky (There were neither the five components nor the universes made of them). None can comprehend what existed then, at that point, where then, at that point, did the early-stage drive of life (vast water)? (The savvy who is an artist on the most fundamental level is in complete stunning Ness and marvel of the Supreme Lord who existed before creation.) Then, at that point, there was neither demise nor everlasting status (since just that which is conceived will kick the bucket and the possibility of eternity emerges just when there is passing). There was neither day nor night (since the sun himself was not conceived). The One existed without the second; (Ekam eva Advitīyam Brahma - There existed only One 'Brahman'). It supported itself without even the air to inhale (Remember, air is additionally important for the creation).

तम आसीत्तमसा गूढमग्रे प्रक्रेतम् । सलिलगं सर्वमा इदम् ॥
तुच्छेनाभ्वपिहितं यदासीत् । तमसस्तन्महिना जायतैकम् ॥
कामस्तदग्रे समवर्तताधि । मनसो रेतः प्रथमं यदासीत् ॥
सतो बंधुमसति निरविन्दन् । हृदि प्रतीष्या कवयो मनीषा ॥

There was just dimness enclosed by layers of haziness, and in the obscurity was covered up the early-stage drive of life, brought into the world of the force of want (Ekoham Bahusyām - I am One, let me become many). It was this essential craving in the enormous psyche which was the seed of creation. This was the revelation of the astute sages who dove profound into their souls (in the profundities of instinct). By this essential exertion of the Creator, there emerged matter impelled by marvelous power. This major matter extended itself every which way (This is a suggestion to the Big Bang hypothesis).

को अद्वा वेद क इह प्रवोचत् । कुत आजाता कुत इयं विसृष्टिः
॥
अर्वाग्देवा अस्य विसर्जनाय । अथा को वेद यत आबभूव ॥

Be that as it may, who can know and who can say how this first demonstration of creation occurred? Indeed, even divine beings don't have the foggiest idea, since they appeared solely after this demonstration of creation. In Bhagavad-gita, Chapter 10 – Shloka 2, Lord Krishna says: "Neither the divine beings nor the sages know my starting point; since, I am the beginning of the relative multitude of divine beings and sages." In Bhagawān Baba's words, "None can comprehend the secret either today or following 1, 000 years of grim atonement. Regardless of whether the entirety of humanity joins in the work to understand Me, it will be worthless!"

इयं विसृष्टिर्यत आबभूव । यदि वा दधे यदि वा न ॥
यो अस्याध्यक्षः परमे व्योमन् । सो अंग वेद यदि वा न वेद ॥

If anybody knows it, the entire creation emerged from the Supreme Ruler. He is the chief who is available in each molecule of his creation.

Puruṣa Sūktam

Puruṣa Sūktam explains step wise the relationship between creator and man. Descending from creator to nature to society to man is asked to sacrifice in the Yajña Kunda namely meditation his mind which is the source of thought.

Sahasra Sirsha Purushaha Sahasraksahssahasrapath.....

The preminent Person exists encompassing the entire show universe, cognizing through each brain (head), seeing through each eye, and working through each appendage. He exists rising above the universe.

“No birth, no death, no caste have I.
Father, mother, have I none.
“I am He; I am He; blessed Spirit, I am He.
Mind, nor intellect, nor ego, chitta;
Sky, nor earth, nor metals am I.

I am He; I am He; blessed Spirit, I am He"⁴

Paramahansa Yogānanda sang this chant at the time of his entrance into the swami order in 1915.

Basically, the entire universe is He Himself; whatever was, whatever is and anything that will be - all are His appearance. It is He who gives up all interminability, by which alone they live.

The entire show universe is His quality; He, the incomparable Person rises above it without a doubt. By a minor piece of His magnificence, he upholds the universe unceasingly - during past, present and future - while the significant piece of his wonder, epitomizing everlasting status, is past the scope of the show universe. This preeminent Person is outside the scope of Samsāra. Just a piece of His has turned into the entire universe; from this shown part the conscious realm has sprung, comprising both the living and non-living creatures. From Him has arisen the Cosmos and out of this Cosmos, which is actually called Virāj, making. It is the premise so to speak, the cosmic individual, The First Creator appeared. The primary conceived being continuously developed; he made first this world and afterward the different bodies, both heavenly and evil.

Then, at that point, the Devas played out a penance. Since there existed nothing to save the Person, He Himself was the conciliatory contribution. The spring season turned into the ghee; the mid-year turned into the faggots; and the pre-winter turned into the rice offering.

सुप्तास्यांसन्-परिधयः । त्रिः सप्त समिधः कृताः ।

Saptāsyā sanparidhayaha| Tri ssapta samidha Kruthāha|

देवा यद्यज्ञं तन्वानाः । अबंधन्-पुरुषं पशुम् ॥

Devā yad yagnam tanvānāha| Abadhnan puruṣam paśum|

In this penance, the seven Vedic meters addressed the seven limits, the 21 fixings a year, five seasons, three universes and the Sun – shaped the conciliatory faggots, and the sacrificers considered the incomparable Person as the 'creature' to be attached to the post.

This incomparable Person, the principal conceived Being, who turned into the conciliatory contribution, was purified by the sprinkling of water and the articulating of mantras. Consequently, it was played out by the Devās and the Ṛṣis. For this penance where was summoned the comprehensive incomparable Person, ghee blended in with curds was acquired, as likewise numerous creatures, both wild and homegrown, and had the breeze god as the managing divinity. (As indicated by Bhagavān Bāba it is the penance of creature characteristics.)

⁴Srī Srī Paramahansa Yogānanda, Cosmic Chants, Yogoda Satsanga Soceity of India, Dakshineswar, Kolkata, 2014, p.22.

तस्मोद्यज्ञात्सर्वहृतः । ऋचः सामानि जज्ञिरे ।

Tasmad yajnat sarva huthaha|Rucha ssāmāni jajñire|

छन्दागंसि जज्ञिरे तस्मात् । यजुस्तस्मादजायत ॥

Chanadā gumsi jajñire tasmāt| Yajus tasmāda jāyata|

Furthermore, as a branch of this penance, where was summoned the comprehensive preeminent individual, came the yajur mantras, the out the ṛk mantras, different vedic meters sāma like the Gāyatri and the mantras. From this penance once more, have sprung the pony one column of teeth and different creatures having two lines of teeth, various assortments of cows, goats and ewes. Furthermore, one can't envision how much idea went before the projection of individuals! Which of the appendages of the incomparable individual could address what part of men, what might be his head, two hands, the two thighs, and the two feet?

ब्राह्मणोऽस्य मुखमासीत् । बाहू राजन्यः कृतः ।

Brāhmaṇosya Mukha māsit| Bāhu rājanya krutaha|

ऊरू तदस्य यद्वैश्यः । पद्भ्यागं शूद्रो अजायतः ॥

uru tadasya yad vaiśyaha| Padbhyāgam śudro ajāyata|

(Finally, after long reflection it was reasoned that) the brāhmaṇa would address the head or the force of thought and segregation of the preeminent individual; the kṣatriya would address the arms or the force of insurance and conservation of the supreme individual; the vaiśya would address the thighs or the force of obtaining and dispersion of the incomparable individual; and the śūdra would address the feet or the force of help and the development of the preeminent individual.

चन्द्रमा मनसो जातः । चक्षोः सूर्यो अजायत ।

Chandramā manaso Jāthaha| Chakṣo ssuryo Ajāyata|

मुखादिन्द्रश्चाग्निश्च । प्राणाद्वायुरंजायत ॥

Mukhād Indras chāgniścha| Prāṇā dvāyau rajāyata|

Then, at that point, from the incomparable individual was conceived the different brilliant creatures and bodies and the distinction. Universes - the moon from his psyche, the sun from his eye, the fire and Indra from his mouth and the breeze god from his breath.

नाभ्यां आसीदुन्तरिक्षम् । शीर्ष्णो द्यौः समवर्तत ।

Nābhyā āsidantarikṣam| sirṣṇodyau ssamavartata|

पद्भ्यां भूमिर्दिशः श्रोत्रोत् । तथा लोकागम् अकल्पयन् ॥

Padbhyām Bhumir disaśśrotrat| Tadhā lokāgam akalpayan|

The space (sky) arose out of his navel, the universe of divine beings or paradise from his head, the earth from his feet, and the various quarters from his ears. This was the manner by which the world projection was influenced.

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसस्तु पारे ।

Vedāhametam puruṣam mahāntam| Āditya varṇam
tamasastu pāre|

**सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वा भिवदन्,
यदा स्त ॥**

Sarvāṇi rūpaṇi vichitya dhīraḥ| Nāmāni krutwā bhivadan
yadāste|

I have known the incomparable charitable individual (who forfeited himself for the government assistance of this universe), of the sun's tone and past all obliviousness (haziness). He, the insightful one, shaped different structures and called them by various names.

धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान्-प्रदिशश्चतस्रः ।

Dhātha purastādya mudājahāra| śacraḥ pravidwān
pradiśāścha tasraha|

तमेवं विद्वान्मृतं इह भवति । नान्यः पन्था अयनाय विद्यते ॥

Tamevam vidwān amruta iha bhavati| Nānyah pantha
ayanāya vidyate|

The main maker (Brahma) knew the preeminent individual. He thus spread the word about Him for sakra, i.e., Indra, the ruler of divine beings, to help all creatures. Subsequently even today he who knows Him and the creation consequently as introduced above as invaded and penetrated eternity there is no everlasting status and moved by the incomparable individual verily accomplishes alternate method of achieving.

As per Hiraṇya Garbha sūkta

The shining Prajāpati was brought into the world toward the start of creation from the Supreme individual with the force of Māya. Having been conceived, he turned into the one sustainer and nourisher of all creatures. A similar Paramātman, here assigned as Hiraṇyagarbha, upholds the Earth just as Heaven. May we love that sparkling one with contributions - who is of the idea of happiness or whose trademark nature cannot be questioned. Who is simply the provider (all selves in all actuality acting naturally); who is bestower of solidarity (as nourisher through food); Whose order even divine beings are anxious to get; Whom interminability and demise comply with like shadow; Who turned into the sovereign leader of all creatures living and existing on Earth; Who controls as the inhabiting soul all bipeds and quadrupeds apparent on Earth; Whose wonder the mountains, Himālayās and the rest, announce; Whose significance the sea alongside waterways broadcast; to whose hands occupied with apportioning equity might be analyzed the eight bearings. By whom the amazing sky and

the earthbound locale were made firm; by whom the merry paradise was granted to the prudent, by whom delivery was delegated for the ethical; who is the producer of Rajasa creation in the mid - area?

Whom the double god, paradise and Earth, focusing by light and set up for the insurance of the perspective at the top of the priority list as the wellspring of their significance; upheld by whom the sun moves superbly in the wake of rising. Through the force of the incredible causal waters holding inside it the force of unfoldment and the ability to deliver fire changed itself into the type of the world and from whom the one breath of all divine beings appeared. Who - the Hiraṇyagarbha - saw the waters which make fire and backed the vedic demonstrations of love (to invest it with such strength); Who is the one God administering over the remainder?

May he be the maker of the Earth and paradise whose laws are 'sacred', (can't be disregarded) never hurt us. He is the person who delivered the incredible and clear waters. May we love him with contributions! O, Lord Prajāpati none, however you know the entirety of creation. we summon you, award us our profound longing. May we have all the wealth (of the Earth and Heaven).

Conclusion

Brahmavit Brahmaiva Bhavati

“Through right discipline man may realize within himself the bliss that is Brahman, for Brahman is the self of the world. The significance of Brahman as bliss is far-reaching.”⁵

If a piece of iron attracted by a magnet, stays with it for two days acquires the power of magnetism. In the same way a man who stays with thoughts of Brahman for a long time acquires a quality of Brahman (Brahmavit Brahmaiva Bhavati). A drop of curd curdles a big vessel of milk into curd. A single thought of Brahman can make one in to Brahman.

" आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् । " 6 (4.5.6).

‘Ātmani khalvare druṣṭe śrute mate vijñata idaṃ sarvaṃ viditam’.

We see people being likely to many things. They are fond of money, people, gods, earthly pleasures, and so on. Some are fond of everything that is being perceived. All these are for the Atman himself but not for one's own satisfaction. By the experience of the Divine Ātma only we can be able to experience the other things.

⁵A G Krishna Warriar, God in Advaita, Indian institute of Advanced study, Simla, 1977, p.37.

⁶Swāmī Mādhavānanda (Tr), The Bṛhadāranyaka Upaniṣad (with the commentary of Śankarācārya), Kolkata, Advaita Ashrama, 2015, p.538.

सर्व होतद्वहः: Everything is composed of the Brahman.

सत्यं ज्ञानं अनंतं ब्रह्म: Brahman is the Truth, Knowledge and is the Eternal Entity.

स्वयं प्रकाशं स्वयं ब्रह्म: Brahman is the Self illuminant. Its effulgence is not dependent on anything.

ऐक्यमेवाद्वितीयं ब्रह्म: There's nothing other than the Brahman. It is beyond duality.

सगुणं नगवुणं स्वरूपकं ब्रह्म: The quintessence of Brahman says it is attributed to a form yet it is formless.

अद्वितीय परमानंद सत्य शुद्ध बुद्ध मुक्त सत्य स्वरूप व्यापकाभिन्न परिच्छिन्नं ब्रह्म:

This Brahman is beyond duality. It is the form of supreme happiness. It is eternal and is the purest of all existent. Its form is the transcendental truth. It is not bound to these earthly confinements.

मनोवाचाम गोचरं ब्रह्म:

The understanding of Brahman is not limited to the mind or speech.

अखिल प्रमाणागोचरं ब्रह्म:

Brahman is not limited by any sort of these earthly boundaries or restrictions.