

Aum Sri Sai Ram
INSIGHTS INTO PURUSHA SUKTAM

Purusha suktam finds its place in Vedic texts in many places such as the Sama Veda(6.4), the Taittiriya Aranyaka (3.12, 13), Yajurveda (VS 31.1-6), the Atharva Veda(19.6).

Swami time and again mentioned Purusha Suktam in his Divine discourses and explained its inner meaning. He beautifully explains various lines from Purushasuktam and relates it to modern world. Below are few of the excerpts from Swami's Discourses on inner significance of Purushasuktam.

Sahasraseersha Purushaha sahasraksha sahasrapad

The cosmic form is of thousands of heads, feet, hands, and eyes. All forms are His. If we develop strong faith in this, we can understand divinity in its true spirit. Just as the limbs are a part of our body, we are all the limbs of the body of cosmic form. The light of life is shining with effulgence within you. In order to see a light, you do not need another light. In order to see the moon, you do not need a torch. Similarly, there is no need for any other light to realize the self-effulgent *Atma* within. The light of life is divinity. God says you are a fragment of His Eternal Self. Every individual is the spark of the Divine.

- 23rd April 1998 Kodaikanal

When God is all-pervasive, where is the need to go in search of Him? You should make efforts to experience your innate divinity by observing total silence and turning your vision inward. You can experience divine bliss only in absolute silence. That is why it is said, "**Silence is golden**".

God is present in all forms. All names and forms are His. The Vedas state the same principle when they declare: "*Sahasra seersha Purusha...*". Various types of jewels are made out of gold. Likewise, God has assumed all the names and forms that we find in the world. Hence, you should develop faith in the existence of God. If you make sincere efforts, you can certainly realise Him. Many spiritual aspirants in the past could have the divine vision by their intense sadhana and by going into total silence. One has to annihilate the mind in order to have the vision of God. You cannot experience divinity until and unless you transcend the mind. Today people conduct enquiry and research into various aspects of the world. But divinity cannot be experienced with such enquiry and research. Select a divine form of your choice and contemplate on it. When you focus your mind on the divine form, your mind gets transformed completely and becomes one with divinity. Today man's mind keeps wavering from moment to moment. Do not rely on such a wavering mind. Instead, rely on divinity which is steady and changeless. Once you fix your mind on a divine form of your choice, never change it. Close your eyes and contemplate on it. Only then can you experience divinity.

- 22nd November , 2004

The word **Purusha** does not signify the masculine gender as is commonly assumed. It refers to the Atma, the Supreme Consciousness, which has no gender and which is immanent in all beings. Of the two terms Purusha and Prakriti, the latter represents the gross element in Nature. It refers also to the body. Purusha is the Consciousness, the Indweller in the body. The two are interdependent. The

sastras have declared that the body is jada (gross) and the Atma is chaitanya (consciousness) and that the body is feminine.

- 14th January, 1985 – Sankranti

Purusha suktam wonderfully explains the the concept of Vyasti -> Samashti -> Srushti -> Parameshti.

Man is unable to understand his true nature. He identifies himself with the body which is transient. He is not merely a vyashti jeevi (individual), he is a samashti jeevi (social being). He does not want to lead a lonely life. The Purusha Sukta declares: *Sahasra seersha purusha sahasraksha sahasra pad* (God has a thousand heads, eyes and feet). Man is unable to realise that he is samashti swarupa (cosmic form). He is under the delusion that he is a vyashti swarupa and thereby subjects himself to suffering.

Why does Purusha Suktam declare sahasra seersha Purusha ...? It means that God is not a separate entity. He is samashti swarupa (the cosmic form).

He is present in all beings. When God is so close to him, why does man suffer from delusion and face hardships in life? God is permanently installed on the altar of human heart. He is all-pervasive. Man can certainly see Him, touch Him and also speak to Him. But, he lacks such determination and yearning for God. Hence, he suffers.

You should not lead a life of selfishness. That is the life of a vyashti (individual). That is a wasteful life. It is only in samashti (community) life, can you realise divinity. You must lead a happy life by identifying yourself with samashti (society). In fact, samashti is the embodiment of divinity. The Vedas have also advocated this community life by proclaiming “Sahasra seersha Purusha ...”. What is the purpose of human life? To eat, drink and roam about? No. No. The birds, beasts and animals also do that. That is not what is expected of a human being. The human values inherent in us must be given expression to. They have to be propagated. They must become part and parcel of our daily life and reflect in our behaviour. If they are merely propagated without being reflected in our behaviour, it becomes a futile exercise. Therefore, we must realise the inner meaning of the various festivals and act accordingly.

- 4th November, 2002

The entire universe is His manifestation. divinity exists in one and all, be it an asthika (theist) or a nasthika (atheist). There is God even in a nasthika. Na + Asthi = Nasthi. Asthi stands for divinity. This means divinity is the basis even for nasthika.

- 14th January, 2000

Guru is Brahma, Guru is Vishnu, Guru is Maheswara. Consider Guru as your everything. In this world, everything is a manifestation of Divinity. **Sarvam Khalu idam Brahma** (verily all this is Brahman). All are embodiments of Divinity. In fact, all that you see is nothing but the Divine Cosmic Form (**Viswa Virat Swarupa**). *Sahasra Seersha Purusha Sahasraksha Sahasra Padh* means thousands of heads, thousands of feet and thousands of eyes, Divinity pervades everything. Some people may ask why only thousands of heads. It is not literal number thousand. This means all the heads, all the feet and all the eyes that we see in this world belong to God. When the Vedic statement, **Sahasra Seersha...** was made, the population of the world was only a few thousands, but now it runs into a few hundred crores. In those days, people considered everyone as Divine. They believed in the Vedic dictum, **Sarva Bhuta Namaskaram Kesavam Pratigachchati** (salutations to all beings reach God).

Easwara Sarva Bhutanam (God is the indweller of all beings) **Isavasyam Idam Sarvam** (the entire universe is permeated by God). Divinity is not restricted to a particular place. God is here, God is there and He is everywhere. You are developing differences out of delusion, but Divinity is One and only One. It is the duty of a Guru to propagate such principle of oneness.

- 5th July, 2001 – Gurupoornima

It is not necessary to go in search of temples and shrines for worship. Your body itself is a temple. Deho Devalya Proktho Jeevo Deva Sanathana (body is the temple and the indweller is the eternal God). God is not to be found in the temple or in a palace. Find Him in your heart. All of you are embodiments of Divinity. With thousands of heads, thousands of feet and thousands of eyes, Divinity pervades everywhere. Keep this thought in your mind, “**I am not a mere man, I am the embodiment of God.**” Keep this conviction firm in your mind and you will realise this truth. As it is said, **Brahmavid Brahmaiva Bhavathi** (the knower of Brahman becomes verily Brahman). If you perceive yourself as Divine, you become Divine. If you consider yourself a human being, you will remain so. While your form is that of human being, there is the Atmic principle in you. To recognise this Atman, you have to keep your heart pure and empty. To purify our hearts, we celebrate these festivals. The main aim of these festivities is purification of the mind. Where there is unity is very important for humanity. Perform your daily duties in the light of the principle of love.

- 31st August, 2001

People attribute various forms to God. Think of an idol of Dakshinamurthi. This form is but your own imagination. It is not the reality. How can you visualise God who is the very form of the universe? The Viswa (universe) is made up of five elements. The human body also consists of five elements. Hence, it is called Viswa. The Veda declares - *Sahasra Seersha Purusha Sahasraksha Sahasra Pad*

It only means that all heads, hands eyes and feet are His. Unable to understand this truth, man considers himself to be an ordinary human being and develops attachment to the body. You are human only in form but divine in spirit. So, have the firm conviction that you are God. Develop total faith in the teachings of the Mahavakyas. When you say, this is my handkerchief, you are different from the handkerchief. Likewise when you say, this is my body, my mind, my buddhi my chittha, etc., you are different from all these. Then who are you? Put this question to yourself. These are mere instruments and you are the master. Once you realise this truth, you will transcend all these.

- Paduka Mahotsav- 9th October, 2001

Vedic dictum “ *Sahasra Seersha Purusha Sahasraksha Sahasra Pad* ” does not mean that there is someone with thousand heads, eyes and feet. It only means that all heads, eyes and feet are His. God is present in everyone. He resides in every heart. So, do not confine God to a temple, a mosque or a church. Where man is, there God is. **Daivam manusha rupena** (God takes the form of man). As you do not realise this, you indulge in criticism of others. Whom are you criticising? Whom do you adore? Enquire yourself. God is present in all. So, when you criticise others, it amounts to criticising yourself. When you love others, you love yourself. If you criticise others, you criticise God. **Sarva jeeva namaskaram Kesavam pratigachchati** (whomever you salute, it reaches God) and **sarva jeeva tiraskaram Kesavam pratigachchati**(whomever you denigrate, it also reaches God).

Purusha eva idam sarvam

When we say, *Purusha eva idam sarvam*, what we mean is *Paramatma*, who has got all these strengths in Him, is moving about everywhere manifesting all these strengths. Whether we talk of the Veda or use the word Brahman or the word Purusha, these are only different names given to the same aspect and to propagate the same idea that is contained in all these words. The words are different, but they describe one and the same idea. All the energy that is present in the gross form and also in the minutest and infinitesimally small thing represents the aspect of Brahman.

- Summer Showers 1974

Brahmanoosya Mukham aaseeth, Baahu Rajanyah Krutaha, Ooru Tadasya Yad Vysyaha, Padbhyagum Shudro Ajaayata

THE Vedas speak of the four varnas (social groups), as directives for the exercise of the rights and responsibilities of individuals. They declare that

The **Braahmin group**, the 'intellectuals and the spiritual seekers must serve as the face of society---the face that hears, sees, tastes and 'smells' the changing moods of the community. This group has the duty to warn the community of impending calamity, of oncoming distress and latent drawbacks. They have to guide, lead, counsel and comfort the rest of the people aright. They form the brain trust, on which the country relies for advice---timely, impartial and most conducive to the common good. *They represent the Head of the Cosmic Person.*

The **Kshathriya group** is *the "arm" of the Cosmic Person*. The group consists of the Raajasik individuals who equip themselves for guarding the country against internal and external danger. They dedicate their all for the safety and security of the country.

The **Vaisya group** is *the "thigh" of the Cosmic Person*---the support and sustenance of the arms and the head. They gather and preserve the where-withal on which the community lives and prospers. They adhere to the limitations imposed on profit and exploitation. One Divine Impulse activates all the limbs.

The **Shuudhra group** is *"the feet" of the Cosmic Person*, bearing the burden of feeding and fostering the community.

The four varnas form one organic whole one indivisible unity. No one can do without the other. On the harmonious cooperation of all the four depends the peace and prosperity of the community. The head is immediately aware of what happens to the feet; the slightest pain anywhere is cognised by the entire body. When a thorn pricks the sole, the eye reprimands itself for not noticing the thorn and warning the foot in time. It sheds tears of repentance. The eye has the

responsibility of warning, leading, guiding and saving the foot. **Every caste has to ensure the prosperity and strength of all the rest. When you invite a person into your home, you cannot request him to bring in only his head. The feet too have to be welcomed with equal solicitude. The feet are important. In fact, homage is offered' at the feet of the Lord. The feet of the Lord are the objects of adoration and worship.** The limbs may be different, with distinct names, forms and functions. But, they function only because of the unceasing grace of one Heart which supplies each with a single stream of blood. The qualities of each limb and its special activity may be different but the same Divine Impulse activates each one. There can be no question of inferior or superior, when all are cooperating in one common endeavor. They are all moved by the single urge of love towards the individual they constitute.

- 30th May, 1979

Chandrama Manaso jataha Chaksho Suryo Ajayata

Moon is the presiding deity of the mind and Sun is the deity presiding over the eyes. Eyes are very important in the body. Without the Netra (Eyes), you cannot go through the Sastra (sacred text). Without Drishti (vision) one cannot see the Srishti (creation). But **all these limbs are mere instruments. The fundamental basis for all this is the Atmic principle.** Man ignores this fundamental basis and attaches importance to the instruments. As a result, he is subjected to misery. It is the Bhrama (delusion) that is responsible for one's misery. So long as one is engulfed in Bhrama, one cannot attain Brahma. The term Brahma means vastness. Similar is the meaning of the term Vishnu. So, **God symbolises vastness and broad-mindedness.** But He appears narrow-minded to the narrow minded. **Yad Bhavam Tad Bhavathi** (As you think, so you become). God is filled with broad feelings. It is not possible for anybody to comprehend God's Will. Unable to understand the Divine Will, people forget the yathartha (reality) and lead themselves into anar- tha (difficulties). They are carried away by padartha (worldly objects) and ignore Parartha (Divinity). Take Parartha as the fundamental principle. Do not repose your faith in the physical world. However, you have to play your role well in this drama of life. You have to discharge your worldly responsibilities. To that extent, you can keep the world in your mind. **If you have firm faith in God, you will perceive divinity everywhere, no other thought will enter your mind. Once you understand the principle of the five elements, you will understand divinity.**

Paduka Mahotsav- 9th October, 2001

The Moon is the presiding deity of the Mind; *Chandramaa manaso jaathah*---"Out of the mind of the Purusha (Godhead), the Moon was born." **There is a close affinity between the manas and the Moon; both are subject to decline and progress.** The waning of the Moon is the symbol for the waning of the mind; for the mind has to be controlled, reduced and finally destroyed. All Saadhana is directed towards this end. Manohara---the mind has to be killed---so that Maayaa may be rent asunder and the reality revealed.

Mahaashivaraathri, 7th February, 1959

Mind and Moon - The Vedhas declare that the moon emerged from the mind of the Viraat-Purusha (Cosmic Person) and the sun emerged from his eye. The human mind is a reflection of the moon and

when there is the full moon the mind blossoms effulgently. Moonlight dispels the darkness of ignorance, drives away fear and confers peace and joy.

- 18th June, 1996

Vedahametham purusham mahantham adityavarnam thamasa parasthath

Saints and sages of yore performed intense penance in order to have the vision of God. They continued their penance with unflinching faith and determination. Ultimately, they had the divine vision. Then they declared to the world that they had seen God. *Vedahametham purusham mahantham adityavarnam thamasa parasthath* (**I have visualised the Supreme Being, who shines with the effulgence of a billion suns and who is beyond thamas (the darkness of ignorance)**). They exhorted people to make efforts to see God and experience bliss. If you contemplate on God with pure and selfless love, you can also see Him. Today, many are in the quest of God. God is everywhere, but you should have the eyes to see Him. Today people are trying to see God with their charma chakshu (physical eye). That is why they are unable to see Him. One can see God only with jnana chakshu (the eye of wisdom). **Sarvatah panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavruthya tishthathi** (with hands, feet, eyes, heads, mouth and ears pervading everything, He permeates the entire universe). Where is the need to search for God, who is everywhere? What we have to search for is not God but a true human being! But he is not to be seen anywhere. Nowadays, we find only akara manavas (human beings in form), not achara manavas (human beings in practice).

- 14th April, 2003 – Tamil New Year

By the power of their penance the sages were able to realise the Divine. Not content with their own realisation, they proclaimed to the world their great experience. They called upon men to "**Wake up! Stand up and stop not till the goal is reached!**" They exhorted mankind: "**Oh ye who are wallowing in ignorance, wake up! wake up! Behold this divine effulgence. We have seen It. Where did we see It? Inside or outside? We saw It everywhere.**" "**Antarbahischa tatsarvam vyaapya Narayanas-sthithah**" (*The Supreme Lord is present inside and outside, pervading the entire universe*). How does He appear? "**Vedaahametham Purusham Mahaantham Adityavarnam Tamasah-parastaath**" (*We have known - the Purusha the Supreme Lord, effulgent like the Sun, who is beyond the darkness*).

- 21st May, 1991

The sages performed severe penances to get the ultimate Reality. Finally they declared: "*Vedaaham etham Purusham mahaantham Aadityavarnam tamasahparastaath*" (We have known the Supreme Purusha, who is effulgent like the sun and is beyond the outer darkness). They declared that the Supreme Lord is beyond Tamas. This means that the Lord is beyond the Tamoguna and to experience the Lord we have to get rid of our Tamo-guna (the darkness of ignorance). The Lord is beyond the veil of Tamas. When the veil is removed, the Lord can be seen. When one is filled with Tamo-guna from head to foot, how can one experience God?