

YAMA-YAMI SUKTA - INTRODUCTION

This sUkta occurs in the Rg Veda (10.10) and in atharva veda as part of a larger sUkta (18.1). It has been imagined to be a samvAda between Yama and Yami by some bhAshyakArAs, which it most obviously is not.

The sUkta is actually a "sharaNAgati sUkta". The focus is on sharaNAgati (also called prapatti) and the 5 limbs of sharaNAgati which are Anukulyasya sankalpa, pratikulyasya varjana, mahavishvasa, karpanya and goptrutva varana. Sometimes, the actual performance of prapatti (Atma-Nikshepa) is considered a limb and so one can also say there are 6 limbs.

For more information on the limbs of sharaNAgati, please read this article - <https://www.ahobilamutt.org/us/library/Prapatti.pdf>

Who is the rishi of this sUkta? It *could* be yama, because bhagavAn is referred to as yama. Quite possible yama dharmarAja saw these mantrAs. But the sUkta has no reference to yama devata of course, and the anukramaNi-s and bR^ihaddevata are unreliable. We have no way of being sure.

Who is the devatA? Definitely not a devI named yamI. Because this sUkta does not reference any such goddess, and yamuna devI, who is yamI, has absolutely no relation to this sUkta. The devatA is nArAyaNa only, who is called "yama" - a name that occurs in the sahasranAma.

So, this sUkta contains a description of sharaNAgati and the journey of the bhakta into different limbs of sharaNAgati, exhibiting nAyika/gopI bhAva and moods of separation and union with bhagavAn. With that introduction, I will begin.

MANTRA 1 - PERFORMANCE OF SHARANAGATI

ओ चित् सखायं सखा ववृत्यां

Meaning: I choose the friendship of Brahman who is the friend of all beings.

This is the performance of sharaNAgati.

Brahman is a friend - a friend is defined in shAstra as a benevolent one who wishes well for another who has never even helped him in any way, thinking, "how can I aid him". sahasranAma calls him "सुहृत्".

Since it is the jIvAtma which has been selfish and independent for ages, we seek friendship with the eternal friend, ie, we aim to perform selfless services to him recognizing our true nature, which is also being his "friend". He however, has always been our friend regardless.

तिरः पुरू चिदर्णवजघन्वन् पितुर्नपातमा दधीत वेधा अधि क्षमिप्रतरं दिध्यानः ॥

Meaning: O Mind! Crossing over this prakR^iti which is indeed an abundant ocean (of dangers), resolving on Brahman who is the means, situated above the embodied self as it's Lord - bestow the jIvAtma which is the grandson, to bhagavAn who is the grandfather.

The Veda Purusha is advising his mind now, personifying it as a companion/friend/helper in bhakti. This is done by the Azhwars too; great bhaktAs all personify their mind or intellect as companions because they see it as a tool to contemplate on bhagavAn and strengthen their meditation.

"वेधा" - refers to the mind of the Veda puruSha, which is a creator of great thoughts of Brahman.

तिरः पुरू चिदर्णवंगन्वन - By sharaNAgati, the mind crosses over this prakR^iti which is a "पुरू चिदर्णवं"
- samsAra sAgara, an ocean one drowns in, a vast and abundant ocean of dangers.

This is as per gIta 7.14 - "मम माया दुरत्यया मामेव ये प्रपद्यन्ते"

प्रतरं दिध्यानः - I take "प्रतरं" in accusative case and it refers to Brahman who is a "passage" - ie, the means, since any opening or passage in shAstra signifies "upAya". Reflect on him as the means and as "अधि क्षमि" - situated above the embodied self called "Earth" since it is inseparably associated with the body made of Earth. It means, he is the master of the embodied self.

पितुर्नपातमा दधीत - Let the mind, resolving thus, present the Atman, which is the grandson, to bhagavAn, who is the grandfather (as per sahasranAma - प्रपितामह) - in meditative union. Why use this relationship? Calling bhagavAn a grandfather shows that he is the creator of brahmA, who in turn created those prajApatIs who begot all other beings. Thus, he is the supreme one above brahmA.

Secondly, it is better to call the jIvAtma a "grandson" because nampillai says, a person always has more affection for a grandson than his own son -- prahlAda had more affection for mahAbali than for virochana, shrI krishna considered aniruddha, his grandson abducted by bANAsura, dearer to him than his son, pradyumna!

The above is sharaNAgati. Now, performance of sharaNAgati, has five accessories (six if you consider this actual performance of prapatti itself as an anga). Thus, in succeeding rks, the Veda purusha performs all this

MANTRA 2 - PRATIKULYASYA VARJANA

Now follows the various limbs of prapatti, starting with pratikulyasya varjana.

न ते सखा सख्यं वष्ट्येतत् सलक्ष्मा यद् विषुरूपाभवाति ।

Meaning: Mind! Your friend, Brahman, does not desire this friendship (with desire for sense objects) that the jIvAtma which is of a similar nature to him, becomes of a different form (in samsAra).

This is an upadesha by the Veda puruSha to his mind.

ते सखा - The friend of the mind is Brahman, who had been made a friend by sharaNAgati earlier.

Brahman does not desire the "friendship" with kAma - desire for worldly objects (न सख्यं वष्ट्येतत्). As Poigai Azhwar says, kANbArkkum aridhu - "Even for those who desire to see bhagavAn and think he is easy to attain - even for them, he is difficult to attain so long as they have worldly desires".

सलक्ष्मा यद् विषुरूपाभवाति - "सलक्ष्मा" refers to the pure jIvAtma which is similar to Brahman (j~nAnAndamaya) as per the mundakopanishad vAkyA "परमम् साम्यम् उपैति". Due to kAma or desire for worldly objects, that jIvAtma becomes of a different form (विषुरूपा) than it's pure state - embodied, experiencing sorrow etc.

महस पुत्रसो असुरस्य वीरा दिवो धर्तारैर्विया परि खयन॥

Meaning: The great, strong sons of the Asura that is the body - kAma, krodha etc. - are the supporters of "day" - perception of sense objects - who regard (sense objects) exceedingly far off (from the self).

महस पुत्रसो असुरस्य वीरा - prakR^iti or the body is असुर as it is of opposite nature to the imperishable self which is "सुर". It creates feeling of independence which is against the dependent nature of the self. kAma, krodha, sammoha, etc as enumerated in gIta 2.62-63 are the sons of this body (पुत्रसो), who are great (महस) due to being capable of hiding the true nature of the jIvAtman and strong (वीरा) since they are difficult to conquer.

Kama, krodha etc. are called sons of the body since a son rescues the father; these qualities maintain the body from perishing; by keeping the self in samsAra.

दिवो धर्तारि - "दिव" is "day" which is a metaphor for perception which illuminates sense objects like day. gIta 2.69 refers to such perception as "Day". These qualities are supporters of "day" - illumination of sense objects, causing attachments to them.

उर्विया परि खयन - These qualities consider or give more attention to sense objects which are distant from the true nature of the imperishable self, causing dehAtmAbhimAna, making one regard the self as what it is not.

Thus, in this rk, the prapanna relinquishes desire for sense objects. This is done as "pratikUlyasya varjana" anga of prapatti - not doing what displeases bhagavAn.

MANTRA 3 - ANUKULYASYA SANKALPA

उशान्ति घा ते अमृतास एतदेकस्य चित् त्यजसं मर्त्यस्य ।

Meaning: My Mind! The senses made imperishable or nectarine by selfless services, indeed desire this of you - the Brahman which is "left behind" as the sole entity existing - belonging to the incomparable jIvAtma as it's innerself.

Veda puruSha has made the senses "अमृत" - impervious to prakR^iti or kAma, or nectarine as all acts are selflessly dedicated to the happiness of bhagavAn. It can be construed as performing selfless services which are niShkAma karmAs. Such senses now desire the mind to perceive Brahman - who is "त्यजसं" as he is "left" or "abandoned" prior to creation as per the following pramANa-s:

एको ह वै नारायण आसीत् (~ mahopaniShad) - "nArAyaNa alone existed alone prior to creation."

स एकाकी न रमते (~ mahopaniShad) - "He did not like being alone".

Such a Brahman is the Cause as he alone feels "left out" after praLaya and feels sad (abandoned) which highlights his intense love for the baddha-jIvAtma. That Brahman also belongs to the jIvAtma as it's antaryAmin. That jIvAtma is called "एकः" as it is incomparable in nature, as bhagavad dAsabhUta, and "मर्त्य" - associated with a body made of Earth which is opposite to it's nature.

नि ते मनो मनसि धायस्मे जन्युः पतिस्तन्वमाविविष्याः ॥

Meaning: Mind! Place your thought in my self (paramAtma); the master of all beings enters the body of the devotee who is his wife.

“नि ते मनो मनसि” - The veda puruSha asks his mind to place it's “मनस्” which refers to it's thought or contemplation (dhyAna), in his Atman (मनसि) - the paramAtma who is his innerself. This is to contemplate on the essential nature of the self as dependent on and subservient to Brahman.

“जन्युः पतिस्तन्वमाविविष्याः” - bhagavAn, who is the puruShottama or husband of all beings, will then enter and happily settle in the body of his wife - the jIvAtma, which is meditating on him in such a way. This is as per the following pramANa,

सत्स्त्रियः सत्यतिं यथा (~ bhAgavatam 9.4.66) - “The devotees bring bhagavAn in their control like chaste wives controlling a husband.”

When bhagavAn enters the body of his devotee, he permeates it, mixing with the devotee's body, the mind and the Atman itself. That is seen in the case of Hanuman, as bhIma declares:

निर्गुणः परमात्मा तु देहं ते व्याप्य तिष्ठते । तमहं ज्ञानविज्ञेयं नावमन्ये न लङ्घये (~ vana parva)

[bhIma: “That paramAtma, shrI rAma, who is devoid of blemishes, has pervaded your entire body and is well-situated (happily) in it. He is known by knowledge (of the form of bhakti). I will not dishonor him and jump over your body”]

This Rk, thus emphasizes the importance of a prapanna performing selfless services to bhagavAn and meditating on him. This is “AnukUlyasya sankalpa” anga of prapatti - doing what pleases bhagavAn.

MANTRA 4 - MAHAVISHVASAM

न यत् पुरा चकृमा कद् ध नूनं ऋता वदन्तो अनृतरपेम ।

Meaning: We who “spoke truth”, now praise that which is other than that, ie, we meditate on the jIvAtma which is a creator, which was not created formerly (like the body)

ऋता वदन्तो - “We spoke truth”- “Truth” signifies duties of shAstra; “speaking” is a metaphor for all actions. Thus it means, “We performed selfless services to bhagavAn”. Who is we? the veda puruSha as an AchArya compassionately considers his own merits as belonging to all of us who follow him.

अनृतरपेम - We now praise that which is other than that truth. “Praise” is a metaphor for meditation. “अनृतं” is not untruth, but that which is different to “truth” - the jIvAtma, which is the goal of such shAstra, is referred to as “अनृतं” as it is different from the shAstra which is the means to the goal.

न यत् पुरा चकृमा कद् - “कद्” is not interrogative, but means “creator” - jIvAtma is a creator of acts since it has kartR^itvam (doership). It was not created formerly like the body which is a product of karma; it is distinct from the body and eternal.

गन्धर्वो अस्वप्या च योषा सा नो नाभिः परमं जामि तन् नौ ॥

Meaning: The mind is fixed in Brahman who is purifying like water and the jivAtma belongs to Brahman. That knowledge of the body-self relationship is our support, our celebrated relation with Brahman as it is the cause of mukti.

गन्धर्व - गम् धरः - The mind is गन्धर्व as it bears "song" - praise which is meditation. Or, just as gandharvas are adept in music and fine arts, the mind is adept in praise and pleasurable meditations on Brahman.

गन्धर्वो अप्सु - Mind is fixed in Brahman, called "water" as he like water purifies all who come in contact with him.

अप्या च योषा - The jIvAtma, agreeable like a woman (beautiful in nature) to paramAtma, belongs to that Brahman called "water". Ie, one meditates on Brahman as the innerself of jIvAtma, which is his body, and so belonging to him like a body is the property of the Atma. This is just sharIrAtma bhAva.

jIvAtma is called "woman" in shAstra - *"पुरुषोत्तमः स एव, स्त्री प्रायम् इतरत् सर्वम्" - [He (viShNu) alone is puruShottama, all else are like women by nature]*

The wife-husband relationship is a direct outcome of this body-self relationship, because what is more intimate than a body and the self?

सा नो नाभिः परमं जामि तन् नौ - That knowledge of sharIrAtma bhAva is our support and celebrated relation. "परमं" means "उत्कर्ष" - sharIrAtma bhAva is reputed as it is the cause of him giving us mukti.

"जामि" is in the neuter and can mean a general relation. But it is a term normally used to denote descendents of a same ancestor, very close kinship, or a pair (such as twins). It is a term appropriate for the jIvAtma and antaryAmin, which descend as a "pair" from the same Causal Brahman (as effect & avatAra), close due to being body & self (sharIrAtma bhAva). Remember *"द्वा सुपर्णा"* shruti.

The last declaration of this sharIrAtma bhAva being our support and most celebrated as a cause of mukti is an indication of unwavering conviction that bhagavAn WILL grant us mukti and so it is the anga of prapatti called *"mahAvishvAsam"*.

MANTRA 5 - MAHAVISHVASAM (CONTINUED)

Unwavering conviction (mahAvishvAsam) is very deep. So more rks are devoted to contemplating in this bhAva. Realization of sharIrAtma bhAva granted conviction that bhagavAn will grant mukti if sAdhana is undertaken. Now, conviction that bhagavAn himself is the sAdhana (means) occurs.

गर्भे नु नौ जनिता दम्पती कर् देवस् त्वष्टा सविता विश्वरूपः ।

Meaning: The lord of shrI, who created brahma, who fashioned bodies for the jIvAtma based on karmas, who generates all objects of the Universe, who has a divine form full of excellences - made j~nAna and vairAgya manifest for us - even in samsAra.

"देव" means he is the Supreme Brahman with many auspicious attributes as the Lord of shrI as per the following shruti vAkya -

"श्रद्धया देवो देवत्वम् अश्नुते" - [He becomes a deva - a being with auspicious qualities, only because of shrI devI]

Due to shrI, he becomes filled with compassion. He becomes "जनिता" means he, due to that compassion, created brahmA for propagating the Vedas through him, which would provide knowledge of the sAdhana. "त्वष्टा" signifies he then creates bodies for jIvAs based on their karma, to enable them to perform sAdhana. "सविता" signifies he manifested all objects in the Universe, to be used for sAdhana. "विश्वरूपः" means he has a divine auspicious form (रूपः) that is full of all excellences (विश्व) which he has manifested in his various abodes here for our delight, to meditate on.

Essence of this is summarized by viShNu dharmā,

विचित्र देहसम्पतिर् ईश्वराय निवेदितम्। पूर्वमेव कृता ब्राह्मण हस्तपादाधिसम्युता (~ viShNu dharmā)

[brAhmaNa! Formerly this Atman got connected to this wondrous body with arms, legs and other parts to offer himself to Ishvara]

"दम्पती कर्" - After doing all this, all he required us to do was merely accept his anugraha by following it. And when we did that by meditating on sharIrAtma bhAva as in the previous rk, he now made us manifest the two - j~nAna and vairAya - called "दम्पती" as they are always a pair. j~nAna is knowledge of all the qualities of bhagavAn, vairAgya is renouncing everything other than bhagavAn. Though both are neuter, j~nAna can be personified as vidyA which is feminine and so they are called "दम्पती".

Attaining j~nAna and vairAgya is not easy in samsAra which is full of dangers; yet he made those guNAs manifest for us even while in this samsAra (गर्भ). So the idea is - why resort to other means like bhakti yoga etc which are difficult, when he is willing to take up all the burden himself and rescue us and is so skilled at it?

This strengthens mahAvishvAsam that he will take all efforts to rescue us - we need make no effort at all. This is similar to vedAnta desikan's declaration in nyAsa dasakam as below

स्वामी स्वशेषं स्ववशं स्वभरत्वेन निर्भरम् । स्वदत्त स्वधिया स्वार्थं स्वस्मिन् न्यस्यति मां स्वयम् ॥ (~ nyAsa dasakam)

[He gave me knowledge about himself by his own will. He has accepted me as his responsibility for protection. He has thus removed all my worries about my protection with that gift of knowledge. The fruits of my protection belong entirely to him . He frees me from any connection to the fruits resulting from his protection out of his own free will and accepts me.] (credit to sadagopan.org)

नकिर् अस्य प्र मिनन्ति व्रतानि वेद नाव् अस्य पृथिवी उत द्यौः ॥

Meaning: None can transgress or destroy his acts of protection for our sake. His consorts and those nitya sUrIs and AchAryAs belonging to the supreme abode obtain for us this protection.

"व्रतानि" refers to his various acts of protection that stem from his vow to protect all. As his will is unimpeded, his endeavors always meet with success and cannot be destroyed or violated. When that is the case, there is no need to resort to other means like karma yoga, j~nAna yoga and bhakti yoga

- relying on our self-effort, which is inferior to his strength and thus face many hurdles. Thus it is said,

सत्यं शतेन विघ्नानां सहस्रेण तथा तपः विघ्नयुतेन गोविन्दे नृणां भक्तिर्निवार्यते (~ viShNu dharma)

[For karma yoga (सत्यं), there are a hundred obstacles. For j~nAna yoga (तपः), there are a thousand obstacles. One meets with ten thousand obstacles in bhakti yoga towards Govinda.]

The shloka shows that all these sAdhana-s are difficult, but bhagavAn is "Govinda" - a simple cowherd, who doesn't require this and is easily accessible as the means to even ignorant ones by sharaNAgati.

वेद नाव् अस्य पृथिवी उत द्यौः - पृथिवी denotes bhU devI and by virtue of connection, it refers to all 3 consorts of bhagavAn - shrI, bhU and nIla. "द्यौः" refers to the supreme abode and again by virtue of connection, it signifies all nitya sUrIs like Adi Shesha, garuDa, etc. According to shvetAshvatAra upanishad, it can also refer to all pUrvAchAryAs who have departed for the supreme abode. "वेद" means to obtain. What do they obtain? They obtain his protection, for us.

What this means is, we gain bhagavad anugraha only by the mediation of the consorts, the direct aid of the nitya sUrIs and by connection with pUrvAchAryAs.

A master always makes all the effort to recover his property. Thus, as we are his, we do not need to undertake other sAdhana-s; the responsibility to protect us is with him. The essence of this rk is conveyed by this beautiful statement of rAma from vAlmiki rAmAyaNa.

पौरुषाद्यदनुष्ठेयं मयैतदुपपादितम् (~ yuddha kANDa)

[rAma - "slta, by winning you back in battle, I have done that which is to be done by human effort"]

MANTRA 6 - MAHAVISHVASAM (CONTINUED)

Previously, mahAvishvAsam in bhagavAn as the bestower of mukti due to sharIrAtma bhAva and as the means to attain him due to his acts of protection was attained. In this rk, the veda puruSha now deepens this mahAvishvAsam into confidence that due to such performance of sharaNAgati, he will be given mukti by bhagavAn and will never fall into samsAra again. Thus, this matures into a deeper enjoyment of the inherent nature of the jIvAtma as bhagavad sheshabhUta.

को अस्य वेद प्रथमस्याहः क ई ददर्श क इह प्रवोचत् ।

Meaning: Who knows this jIvAtma which is the "day" or illuminator of this Universe that manifests prior to it to the senses? Who has seen it and who can speak of it?

The jIvAtma is called "Day" as it illumines all objects with knowledge, like day illumines everything with light. In singular, it signifies a class of jIVAs of identical nature, like "rice" signifies "rice grains". The Universe is "प्रथम" as it manifests first to the senses prior to the jIvAtma, which is unmanifest.

This is the same as gIta 2.29 - *आश्चर्यवत्पश्यति कश्चिदेन माश्चर्यवद्ब्रूति तथैव चान्यः* - where Krishna says that the self is so amazing that it is rare to find a person who knows it's nature truly as it is.

बृहन् मित्रस्य वरुणस्य धाम कदु ब्रव आहनोवीच्या नृन् ॥

Meaning: That jIvAtma which is the abode of the friendly mind and of Brahman who is the protector, is indeed great. avidyA, you who are to be struck down! What will you say for leading the senses astray, away from the self?

मित्रस्य वरुणस्य धाम - "मित्र" is the mind which is a friend because it is meditating on the self. "वरुण" is the antaryAmin who is the protector. "धाम" is used by Krishna in gIta 8.21 to refer to the jIvAtman.

Thus, the above means that the self is the "धाम" or abode of the friendly mind immersed in it's meditation and bhagavAn as well, who dwells in it making it his body.

"बृहन्" - That jIvAtma is great due to being pure and subservient to Brahman by nature, due to being a doer, having unlimited dharma-bhUta-j~nAna and so on.

"कदु ब्रव आहनोवीच्या नृन्" - Armed with the knowledge of the self, the Veda puruSha, manifesting his mahAvishvAsam, metaphorically addresses avidyA, the ignorance of prakR^iti, as a person, calling it "आहन" - fit to be struck down for attaining mukti and asks, "Can you seduce my senses to cause dehAtmAbhimAna, when they are experiencing the true nature of the self now?"

"नृन्" refers to the senses. "ब्रव" which means "speak" is a metaphor for all actions, so it means, "what can you do to me now?" By treating avidyA with contempt, the Veda puruSha shows his mahAvishvAsam that he will attain mukti and never fall into samsAra again.

MANTRA 7 - MAHAVISHVASAM (CONTINUED)

Conviction in bhagavAn leads to bhagavAn giving the prapanna capability to meditate on his form. As such meditation further deepens conviction in bhagavAn, it is also a part of mahAvishvAsam.

यमस्य मा यम्यं काम आगन् समाने योनौ सहशेय्याय ।

Meaning: Desire of Brahman called "yama" (which is perception of his form by meditation), has reached my intellect called "yamI", to rest with him, in the mind honored by him.

Constantly thinking about bhagavAn as the means and the end in previous rks fulfilled gIta 10.9 where bhagavAn describes his devotees as constantly fixed in him "मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्...".

The outcome of this is mentioned by Krishna in gIta 10.10 where he says, "प्रीतिपूर्वकम् ददामि बुद्धियोगं तं" - "I give such devotees with love the mature state of meditation (bhakti yoga) in the form of my direct perception". This is the subject of the current rk.

Note that bhagavAn says, "प्रीतिपूर्वकम्" - "I grant that meditation with love or desire at an opportunity to please my devotees." It shows his generosity that he feels more grateful to his bhaktAs.

Thus, in the above Rk, "यमस्य काम" refers to that बुद्धियोगं (meditation) which is an outcome of the love or desire of bhagavAn (प्रीतिपूर्वकम्) to please his devotees. bhagavAn is "Yama" because he rules over all in a manner that all are happy or delighted under his rule, and merely recognizing his rulership is enough, as per shrI parAshara bhattar.

As meditation is a state of "बुद्धि", that intellect is termed "यमी" in the rk because it is "ruling" over bhagavAn - conquering him by devotion. Intellect is feminine. "मा" means "मद्" in the sense of "mine".

"समाने योनौ सहशेय्याय" - "योनि" is the mind. It is "समान" - with honor, because it has been made free of rajas and tamas, and is honored by Brahman as a pure seat for him, as Andal says, "keezhvaNam veLLeRu" - *The pure mind is a seat for him.* "सहशेय्याय" - I lie with him in the mind, ie, I abide in my mind where he dwells to enjoy his form; he also abides in my mind to enjoy me, his devotee. "Lying down" is a metaphor for bhoga.

जायेव पत्ये तन्वं रिरिच्यां वि चिद् वृहेव रथेव चक्रा ॥

Meaning: Indeed, as a wife to her husband, I shall surrender my body (including mind, heart and self) for his enjoyment. Let us tear apart (attachment to prakR^iti), like the rotations of the sudarshaNa chakra (that tears apart foes).

As pointed out earlier in the case of Hanuman, bhagavAn loves the body of his devotees. He enters the body, and not stopping with that, enters their mind and the Atman too. So "तन्वं" signifies body and by extension, mind, heart and the self.

Thus, Nammazhwar says, "ennuL pugundhu uruvamum Ar uyirum udanE uNdAn" - *"He has entered me, his servant, my mind, body and even the Atman, not even discriminating between body and Atman, thinking both are equally enjoyable for him"* (Credit to Koyil.Org).

वि चिद् वृहेव रथेव चक्रा - "रथ्य" means रथ वहति यत् - that which bears a chariot - ie, the wheel of a chariot. It refers to Sudarshana Chakra, which is called a chariot wheel in sahasranAma (रथाङ्ग) as it resembles such a wheel. "चक्रा" refers to "cycles" or circular patterns - rotations of the chakra.

वि चिद् वृहेव - वृहति - Let us tear apart attachment to prakR^iti, just as the rotations of SudarshaNa tears up enemies of the devotees. This is the meaning.

And this is a parallel to gIta 10.11 - नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता - *"I destroy their attachment to other worldly matters by lighting the lamp of worldly knowledge"*.

Only difference is that in gIta, bhagavAn says, *"I alone who am full of knowledge, power, compassion etc destroy that attachment"*. Whereas, this rk says, *"we - you and I - will destroy attachment"*. How to reconcile this? By saying "We will destroy attachment", veda puruSha means, "You destroy attachment, I will accept that anugraha of yours without impeding it or rejecting it".

MANTRA 8 - MAHAVISHVASAM (CONTINUED)

Fruit of such meditation, which is direct perception, also strengthens conviction (mahAvishvAsam).

न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह येचरन्ति ।

Meaning: The functions of sense organs which move here in various forms of Brahman, are not situated in material objects. They do not "blink", ie, their perception of Brahman is uninterrupted.

देवानां स्पश - "स्पश" refers to spies. It is a metaphor for functions of sense organs. As spies seek out information and bring it to their masters, these functions seek out forms of Brahman and deliver to the sense organs. Sense organs are called "देवा" as they shine out forms of Brahman to the self.

Rest is self-evident from the translation. Meditation has matured into direct perception of his form. "इह येचरन्ति" signifies the forms of Brahman are situated here in samsAra - shows his accessibility.

अन्येन मदाहनो याहि त्वं तेन वि वृह रथेवचक्रा ||

Meaning: Sin, who deserves to be struck down! Quickly go to one other than me (my enemy), like the rotations of the sudarshaNa chakra, by which he is torn apart.

"आहन" refers to पापकृत्या - Aggregate of sin from evil deeds is fit to be struck down.

As Nammazhwar says, *arum dhImai un adiyArkkuth thIrththu* - "You ensure that your prapannAs do not endure the sins of their actions and transfer those sins to the enemies of those devotees!" (Credit to Koyil.Org).

Thus, "अन्येन मदाहनो याहि" means, "Sin, which deserves to be struck down, go to one who is other than me, ie, my enemy. Go to him, like the rotations of the divine chakra, and strike him down".

This is also reiterated in shAstra as follows (unknown source quoted by Nampillai), *द्विषन्तः पाप कृत्यम्* - "Those who are enemies of the devotees, receive the sins". When samudra rAja surrendered to rAma, did not rAma use the arrow intended for the ocean on the enemies of the ocean?

MANTRA 9 - MAHAVISHVASAM (CONTINUED)

Direct perception attained, is also sustained, which again strengthens conviction (mahAvishvAsam).

रात्रीभिर् अस्मा अहभिर् दशस्येत् सूर्यस्य चक्षुर् मुहुर् उन् मिमीयात् |

Meaning: Let the eye of the mind offer worship unto that Brahman by days and by nights - uninterruptedly, let it continuously measure (the qualities of Brahman) and rise above (desires).

Mind is called "सूर्य" as it is illumining the form of Brahman like the sun illumines all objects. Or, root of "सूर्य" indicates movement - so it means, the mind is "moving" towards Brahman in devotion.

Eye of the mind is meditation which is directly perceiving Brahman. "दशस्येत्" - Let that meditation offer worship of the form of, "I am subservient to Brahman". Let this contemplation be uninterrupted. It can also mean such worship is offered via contemplation on the praNava.

मुहुर् उन् मिमीयात् - Let that meditation continuously measure, ie, gauge his auspicious qualities - the term "मुहुर्" is used to indicate that even if one enjoys one guNa, newer and newer guNAs spring up for experience. By such "measuring" or "reckoning" his guNAs, the mind rises above desire.

दिवा पृथिव्या मिथुना सबन्धु यमीर् यमस्य बिभृयाद् अजामि ||

Meaning: The 2 qualities of shama and dama which are a couple, having a common relation (intellect), are in the embodied self during the "day" which is perception of Brahman. My intellect called yamI! Support the experience of Brahman called "Yama" which has no other relation!

"मिथुना" refers to the 2 qualities of shama and dama. They have a common relation (सबन्धु) - the intellect, since they are Atma-guNAs. shama (control of the senses) and dama (control of the mind) are always a pair. shama and dama are required by bhakti yogIs for vairAgya towards sense objects; they are required by prapannAs for vairAgya towards bhakti yoga and such paths; they are required by AchAryAbhimAnis for vairAgya towards bhagavAn!

Since these qualities have been attained by the intellect, the Veda puruSha speaks to his intellect (buddhi), calling it "YamI" - She who rules over Brahman by shama and dama. He asks her, "yamI! Support this experience of Brahman which has no parallel".

The experience of Brahman is called "अजामि" because it has no "kinship" or "relation" to other sorts of bhoga. Other types of enjoyment include experience of sense objects, or the experience of the limited bliss of the jIvAtman. Because all this is also bhoga, one may think bhagavad-bhoga being bhoga is also similar to them, especially when all 3 are puruShArthAs to be attained.

To dispel that confusion, veda puruSha says that this bhagavad bhoga has no relation to the other 2 - Unlike loukika bhoga, bhagavad bhoga is not mixed with sorrow or temporary nature. Unlike kaivalya bhoga (experience of the jIvAtma), bhagavad bhoga is unlimited.

Also, "जामि" can denote 2 entities descended from a common ancestor. Both loukika and kaivalya bhoga are "descended" from bhagavAn, ie, they are dependent on him. But bhagavad bhoga is self-established in him, so it is "अजामि".

bhagavAn is called "Yama" because he rules over all in a manner that all are happy, and merely realizing him as the ruler is enough.

In the first few rks, the Veda puruSha personified the mind as a companion when he wanted to surrender to bhagavAn. That is a function of the mind. From here onwards, he is personifying his intellect, calling it "yamI" because this is related to direct experience of bhagavAn, which is only accomplished by the intellect. Mind is only a tool for meditation, not for experience.

MANTRA 10 - GOPTRUTVA VARANAM

Any bhakta during meditation on bhagavAn experiences repeated periods of samslesham (union with bhagavAn) and vislesham (separation when bhagavAn disappears from perception). Absence makes the heart grow fonder, so separation increases the intensity of bhakti. bhagavAn also creates this feeling of separation in his bhaktAs for lokahita - the lamenting bhakta will create beautiful stotras and prabandhams that would benefit the world. It is also to ensure his bhaktAs don't lose their lives instantly due to the sheer overflow of Ananda from continuous union.

So, this rk advices the intellect to seek bhagavAn even in periods of separation. During separation, the bhakta is helpless like a fish out of water, dependent on bhagavAn giving him the union again. This leads to "goptrutva varaNam" the limb of prapatti where the prapanna begs for protection from bhagavAn, to stand as the sole refuge and means.

The Veda puruSha has assumed the bhAva of a nAyika, like a gopI here. So let's call him Veda nAyaki!

आ घा ता गच्छान् उत्तरा युगानि यत्र जामयः कृणवन्न अजामि ।

Meaning: Those yugas, subsequent to time-periods of union with Brahman, will arrive, when the senses create separation from Brahman.

“उत्तरा युगानि” - “उत्तरा” means subsequent to periods of blissful union with Brahman. “युगानि” - whatever the length of such periods, even if they last for just 1 minute, they will seem like “yugAs” - such is the torment of separation.

Thus Nammazhwar says, “*vinaiyEn..enai Uzhi naivEn*” - “I must be sinful, because my union with him seemed occasional, but this separation seems perpetual. How much longer can I wait?”.

यत्र जामयः - “जामयः” refers to the senses which are all “kindred” - having the same “descent” from the mind which is their progenitor. कृणवन्न अजामि - These senses create separation from Brahman, which is called “अजामि”.

“अजामि” means separation, which is different from or other than “जामि” (close kinship of union)

उप बर्बृहि वृषभाय बाहुम् अन्यम् इच्छस्व सुभगे पतिम् मत् ॥

Meaning: My fortunate intellect! Make the mind which is your arm, a pillow for bhagavAn who is “वृषभा”. Desire that Brahman, who is the master of all, who is separated from me.

This is the upadeSha of the veda nAyaki to her intellect. She tells her intellect - सुभगे - You who are fortunate, as you can help me who am destitute by begging his protection.

उप बर्बृहि वृषभाय - “Intellect! Your arm is the mind, as it is your helper. bhagavAn is “वृषभा” - he who showers his cool anugraha (the vision of his divine form) on those scorched by the heat of samsARA (as per sahasranAma bhAShya of Bhattar). I am currently one such scorched person due to separation from him, so make your arm (mind) a pillow for him to come and rest in.”

Compare this to rAmAyaNa where this inner meaning (svapadesha) becomes a superficial act too,

उपधाय भुजम् तस्य लोकनाथस्य सत्कृतम् ॥ कथम् नामोपधास्यामि भुजमन्यस्य कस्य चित् (~ sundara kANDa)

[sIta - “This arm was given as a pillow for rAma, who is the natural master of the Universe. How can I present this arm as a pillow for anyone else?”]

अन्यम् इच्छस्व पतिम् मत् - Desire that Brahman, who is the master of the Universe (पतिम्) and who is currently other than me (अन्यम् मत्). This is Goptrutva Varanam.

When one is in union with Brahman, he mingles with us so much as Azhwar says *thEnum pAlum kannalum amudhumAgith* - “This Atma is enjoyable like all sweet things for paramAtma”. Since the union is so close, the bhakta will start identifying with bhagavAn, just as Nammazhwar said *kadal gyAlam seydhEnum yAnE ennum* - “I am the One who created this Earth and Ocean”, and just as how the gopIs imitated various leelas of Krishna.

It is not identification like advaita, but because one is so close and in love with him, he yearns to be closer and closer, so much so that he feels like becoming identical with bhagavAn is the only way his thirst for intimacy can be quenched!

Thus, in separation, this feeling of identification is not there, and so the Rk says, "अन्यम् मत्" - "That Brahman, who is other than me. He has all the strength to attain me, whereas I become emasculated in not being able to attain him, he who is so great, I who am so small, he who is all attractive and I who am so sinful etc etc."

Compare this to what Nammazhwar said,

"malarAL maNavALanai" - "My mind! I am telling you to never leave emperumAn who is inseparable from shrI" (~ thiruvAimozhi 1.10.4)

"thunjum pOdhum vidAdhu thodar kaNdAy" - "Mind! Even if I say I am unqualified and try to leave him, you have to hold on to him. Separation is equivalent to destruction." (~ thiruvAimozhi 1.10.4)

मुहूर्तम् अपि जीवावो जलान् मत्स्याव् इव उदृधृतौ (~ vAlmiki rAmAyaNa, Ayodhya kANDa 2.53.31).

[lakShmaNa: "rAma! Without you, sIta and myself cannot survive for even a moment, like fishes out of water"]

(Credit to Koyil.Org for the pAsurams).

MANTRA 11 - GOPTRUTVA VARANAM (CONTINUED)

The request is made to bhagavAn and shrI devI, begging them for protection.

किम् भ्रातासद् यद् अनाथम् भवति किम् उ स्वसा यन् निर्ऋतिर् निगच्छात् ।

Meaning: What does the brother (bhagavAn) exist as when he becomes other than a protector? What is the sister (shrI) when jyeShThA devI comes?

"भ्राता" refers to nArAyaNa as per the subAlopanishad:

माता पिता भ्राता निवासः शरणं सुहृद्गतिर्नारायणो (~ subAlopanishad)

[nArAyaNa is the mother, father, brother, shelter, refuge, friend and the supreme goal]

Why does the Rk pick "भ्राता" out of all these relationships? Well, an older brother is like a father as per shAstra - a protector. And if we say the brother protects like a father, he can protect like a mother too. It goes without saying a brother is also a friend and other things. Thus, by saying "brother" - all these relationships are brought out.

In comparison, a father or mother may not be brotherly, and neither can a friend always be like a brother, father or mother. So, the veda nAyaki calls nArAyaNa, "brother".

किम् भ्रातासद् यद् अनाथम् भवति - "अनाथम्" does not mean "helpless" or "protectorless". In sanskrit, "na" means "different from" in addition to "not". So, "अनाथम्" means - being different from a "नाथ" - a protector. The meaning of this is - "You, who are the brother and thus all possible relations for a jIvAtma, are by nature a protector. If you do not remove my separation, you are not protecting me. Then what do you exist as, if something other than a protector? Your very nature will be destroyed."

"Protect me by showing yourself or your nature of being a protector is destroyed; you cannot exist"-
As Nammazhwar asks, "*emmai nOkkuvadhu enRu koLO*"-"When will I get the protection I seek?"

किम् उ स्वसा यन् निःकृतिर् निगच्छात् - Here, "स्वसा" refers to shrI, the younger sister of jyeShThA devI. Why does Veda nAyaki call her jyeShThA's younger sister? Because the word "निःकृतिर्" in the Rk denotes jyeShThA (alakShmI) or misfortune. Separation from bhagavAn is misfortune, thus the Veda feels he (she) has been visited by jyeShThA devI. So he asks shrI devI, "Your older sister is already with me; so won't you come to remedy that?"

Just as bhagavAn's nature is to protect, her quality is to mediate on behalf of jIvAs possessed by "alakShmI" or misfortune of separation, and give them "lakShmI" or good fortune that is bhagavAn himself. shrI devI is also the embodiment of bhagavAn's mercy as it is said - *देवी कारुण्य रूपं*. Thus, Veda asks shrI devI, "If you, who are called the embodiment of his mercy, do not mediate for me and let alakShmI take me, what will you be?"

The Veda in nAyika bhAva thus declares her helplessness to divya-dampati, seeking their intervention.

काममूला बह्व एतद् रपामि तन्वा मे तन्वं सम् पिपृग्धि ॥

Meaning: Overcome by ardent desire (of union) strengthened by separation, I say many such words. Unite your divine form with my lowly form.

After mildly rebuking bhagavAn and devI, the veda nAyaki immediately feels, "Who am I to question them? My nature is that of subservience only" and in utmost humility, tells him, "I only speak like this because of my overwhelming love for you caused by separation. Therefore, come unite with me".

"तन्वा मे तन्वं सम् पिपृग्धि" - "Unite your auspicious form with my "form" which is lowly - signifies body, mind and even the Atman. bhagavAn is so generous that he neither considers his own greatness or the Atman's lowliness when he mingles with the jIvAtma.

As Nammazhwar says, "*ArA amudhamAy al Avi uL kalandha*" - "*bhagavAn, if consumed eternally, will only increase our desire to consume more. That bhagavAn united with me, who am such a lowly entity compared to him*" (~ *thiruvAimozhi 2.5.5*)

MANTRA 12 - KARPANYAM

A feeling of helplessness makes the bhakta feel he is totally dependent on nArAyaNa for gaining the union, so he expresses it to bhagavAn. This leads us to the limb of sharaNagati called "*kArpaNya*" - where the prapanna expresses his helplessness to bhagavAn.

bhagavAn will now ask the devotee, "I have given you so many means in shAstra - karma, j~nAna and bhakti yoga. You are now matured in knowledge and capable - why don't you use those means to attain me rather than expressing your dependence on me?" This rk answers that question by expressing helplessness - *kArpaNya* - inability to pursue those means.

न वा उ ते तन्वा तन्वं सम् पृच्याम् पापम् आहुर् यः स्वसारं निगच्छात् ।

Meaning: I will not unite your divine form with my intellect (by bhakti yoga etc). The AchAryAs designate it a sin when one approaches the other means in shAstra.

Those sAdhana-s like bhakti, karma, j~nAna yogAs are realized by a prapanna to be incompatible with the extremely dependent nature of the jIvAtma. Those sAdhana-s which depend on one's own mental and physical strength cause a bit of independence due to pride and delight in one's self effort. In comparison, sharaNAgati which expresses extreme dependence is compatible to that dependent nature of the Atman.

As shrI vedAnta desikan says in nyAsa tilakam - श्रीरङ्गेश्वर यावदात्मनियतत्वत्पारतन्त्रयोचिता - "Only prapatti (in comparison to bhakti yoga) is fully conducive to the extremely dependent nature of the Atma which belongs to Ranganatha."

न वा उ ते तन्वा तन्वं सम् पृच्याम् - "My form" here refers to the intellect, which is a part of the Atman (that is also designated as "तनू") and a part is inseparable from the whole. "तनू" or form can directly mean "characteristic" of the Atman which is buddhi.

पापम् आहुर् - The wise AchAryAs say it is a sin. What is?

यः स्वसारं निगच्छात् - When one approaches the "sister", he is a sinner. What is "sister" here?

As above, the veda nAyaki calls lakShmI "sister" since she feels she is possessed by alakShmI. However, while "sister" denotes "lakShmI", here it denotes "Vedas" by virtue of connection.

The shAstra is wealth, since vyAsa for instance is called "draviNa-pradaH" - bestower of wealth that is shAstra. And wealth is bestowed by lakShmI. Thus, by virtue of close connection, "स्वसारं" denotes the wealth of shAstra bestowed by lakShmI who is signified by that word.

More specifically, "स्वसारं" by virtue of connection to lakShmI signifies the shAstra, and in turn finally denotes the various means in shAstra - karma, j~nAna and bhakti yogAs which are the true "wealth". These means are not compatible with the dependent nature of the Atman and a prapanna who turns to these paths is called a sinner, as per the following pramANAs:

अमृतं साधनम् साध्यम् सम्पश्यन्ति मनीशिणः (~ lakshmi tantra)

[Those great devotees who have control over their minds (from pursuing other means), are seeing you as the eternally ready means and goal.]

नरस्य बुद्धिदौर्बल्यादुपायान्तरमिष्यते || (~ lakshmi tantra)

[It is because of his feeble intelligence - lack of interest in sharaNAgati due to pride of strength - that a devotee adopts bhakti yoga.]

shAstra also prescribes a prAyashchitta prapatti for a prapanna who inadvertently resorts to other means. Thus, it is a sin.

अन्येन मत् प्रमुदः कल्पयस्व न ते भ्राता सुभगे वष्ट्य एतत् ||

Meaning: Fortunate Intellect! Create joy (of union) through Brahman who is other than me. Your brother, ie, Brahman who is your sole protector, does not desire this (pursuit of other means).

"सुभगे" - "Intellect, who are fortunate to be resolved in sharaNAgati and have no interest in other means".

अन्येन मत् प्रमुदः कल्पयस्व - "Create the joy of union with Brahman, who is other than me, as the means. Ie, unlike me, who have limited strength to pursue bhakti yoga etc, who cannot sustain bhakti yoga since those means are insentient and depend on me, and whose nature of dependence is not compatible with such bhakti yoga etc. --- unlike all this, he has unlimited strength to stand as my means, he is a sentient entity unlike bhakti yoga etc which are insentient, and him as the means is fully compatible with my nature of dependence on him."

न ते भ्राता सुभगे वष्ट्य एतत् - bhagavAn who is your "brother" - your protector in all ways - does not desire this - the feeling of independence caused by those other means.

Nammzhwar thus also says, *neRi kAtti nIkkudhiyO* - "Are you trying to remove me from you by showing those other means like karma, j~nAna, bhakti yogAs? They will only lead to samsAra".

This is the tattvArtha behind the nala-damayanti story too. Nala tells Damayanti - *एश पन्था विदर्भणाम् एशयाथि हि कोसलान्* - "This is the way to Vidarbha, this is the way to Kosala - I leave you to it" and he abandons her. Similarly, paramATma tests the jIvATma doing sharanAgati by telling the latter, "I have shown you karma yoga, j~nAna yoga, bhakti yoga -- I leave you to those means". However, wise prapannAs do not deviate from their resolve and express kArpaNyam (helplessness).

At this point, I'd like to state that Atharva Veda has this sUkta too and a couple of additional mantras occur here. Translating them quickly.

न ते नाथं यम्य अत्राहम् अस्मि न ते तनूं तन्वा सम् पृच्याम् (~ Atharva Veda 18.1.13)

[My intellect called yamI! I am not your master in this (object of union), ie, I cannot guide you in means like bhakti etc. I cannot unite your "form" which is meditation, with the form of bhagavAn through those means (ie, he has to unite that meditation with his form, himself)]

असंयद् एतन् मनसो हृदो भ्राता स्वसुः शयने यच् छयीय (~ Atharva Veda 18.1.14)

[This is disagreeable to my mind which has resolved on him as the means and to my innerself (हृदो) to whom I am subservient by nature - that the brother (bhagavAn) is resting in the bed (mind) with means like bhakti yoga etc prescribed in shAstra that is wealth, denoted by "sister"]

Same meaning, more clearly conveyed.

MANTRA 13 - GENEROSITY OF BHAGAVAN

In this Rk, the Veda puruSha sees that bhagavAn himself had become weak by separation from his devotee and wonders at the latter's generosity.

बतो बतासि यम नैव ते मनो हृदयं चाविदाम |

Meaning: bhagavAn, who are "yama"! The wonder! you are weak without my union. We do not gauge the depth of your mind focused on us nor your heart - your quality of giving yourself to your devotees.

This is a recognition that bhagavAn alone is the means, and hence falls under goptrutva varaNam.

बतो बतासि - "बतो" expresses astonishment. "बतासि" means he is become weak without union with his devotee. He has become pale, his weapons and ornaments are fading and lost their luster, he is trembling. The veda puruSha understands now - "All along, I thought I was feeling pangs of separation. But you suffer even more than we do, when you do not attain us".

It is normal if a devotee is like that, but even bhagavAn is tormented by separation, to a greater degree than the bhakta. rAma's lament for sIta was greater than the latter's lament for rAma.

In thirunedundAndakam, Thirumangai Azhwar says, *"thaLir puraiyum thiruvadi en thalai mElavE"* - *After keeping his divine feet on Azhwar's head, his feet "sprouted" - "Ie, his feet truly came back to life and became happy (as compared to being pale and lifeless before)"*

"यम" - One who rules over all beings, is himself being ruled by his devotee!

नैव ते मनो - I cannot understand your mind which is so focused on us despite your independence, as Thirumazhisai Azhwar says in nAnmugan thiruvandhAdhi *"vilangA manam kaNdu vaiththAn"* - *"he kept me in his mind and did not look at anything else"*.

हृदयं चाविदाम - Neither can I understand your "heart" - here, "heart" denotes an intimate guNa and refers to his generosity - his quality of giving himself to his devotees. That is mentioned by Thirumangai Azhwar - *aruL puriyum karuththinAnai* - *One who has the heart to give generously to his devotees (~ periya thirumozhi 2.10.9)*

The reason for his qualities is mentioned next.

अन्या किल त्वां कक्ष्येव युक्तम् परि ष्वजाते लिबुजेव वृक्षम् ||

Meaning: You are embraced by nIla devI who is different in greatness from the other 2 consorts, like an enclosure, like a creeper around a kalpaka vR^ikSha.

Among the 3 devIs, nIla devI alone brings forth his generosity. Thus, veda puruSha identifies her as the cause of his generosity. "अन्या" refers to nIla devI whose glory is greater than the other 2 consorts - shrI and bhU. As rAmAyaNa (ayodhya kANDa) itself calls her "कीर्ति" among *हीश्रीकीर्त्य*

कक्ष्येव युक्तम् परि ष्वजाते - nIla devI has embraced him like an enclosure limiting a great forest - ie, she embraces him and makes him blind, incapable of seeing our sins.

लिबुजेव वृक्षम् - She, who is beautiful like a creeper, embraces him, who is like a kalpaka vR^ikSha and seduces him so that he can grant all desires including himself to the devotees.

"iLam kodi thiRaththu" - *nIla devI is slender like a creeper (~ periya thirumozhi 1.2.3).*

Thus, harivaMSha also says *"नीलां हस्ते गृहीत्वाथ कृष्णस्तस्मिन्व्यरोचत"* - *"Krishna, holding the hand of nIla, shone brightly (like a sovereign - a King who gratifies his subjects)"*.

MANTRA 14 - ATTAINMENT OF UNION

As bhagavAn appeared before the veda puruSha, he happily instructs his intellect to engage in divine union.

ऊ षु त्वं यम् अन्य उ त्वाम् परि ष्वजाते लिबुजेव वृक्षम् ।

Meaning: YamI, my intellect! Embrace that bhagavAn, the object of attainment and let that bhagavAn embrace you, like a creeper and a tree wound together tightly

त्वं यम् अन्य उ त्वाम् परि ष्वजाते - Embrace bhagavAn, who is "अन्य" - Other than everyone else, ie, incomparable in his svarUpa, rUpa, guNa and vibhUti to all other entities and the sole protector.

"Embrace him, as he has come of his own will & without my effort. He shall embrace you too. I realize seeing how weak he is without our union, that he yearns for us more than we ever yearn for him."

The intellect is "yamI" - that which has conquered bhagavAn, showing union is complete.

तस्य वा त्वम् मन इच्छा स वा तवाधा कृणुष्व संविदं सुभद्राम् ॥

Meaning: You desire his will and then he will desire your will. Create an auspicious knowledge (of bhagavad anubhava).

तस्य वा त्वम् मन इच्छा - You desire to fulfill his will of attaining me, who am dependent on him.

स वा तव - He will desire your will of uniting me with him for eternal service.

कृणुष्व संविदं सुभद्राम् - shrI vIrarAghavAchArya defines "संविदं" as nirdukha-sukhasvarUpaj~nAna - the state of a mukta in constant union with bhagavAn, which is auspicious.

And with that, the sUkta is concluded.