pu-ru-SHa sU-ktam
(Hymn to The Cosmic Person)

A Hindu Creation Theme
Transliteration and Translation with Comments

Dr. K. SREEKRISHNA
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Transliteration & translation with comments

Dr. K. Sreekrishna

Published by
Dr. K. Sreekrishna
Cincinnati, Ohio
In commemoration of birth centenary of our revered father
ubhaya vEdAnta vidvAn, vidvanmaNi, vEdAnta sAragn^ya
Shree K.S. Krishna Tatachar
(1903-1993)
&
Upanayanam of his grandson
Chi Nishant Tatachar Sreekrishna
(June 1, 2006)
The “Genius of Water”
Fountain Square, Cincinnati
(Currently at the Cincinnati Art Museum while Fountain Square undergoes a $42 million renovation)

Truly exemplifies the Hindu concept of creation
The Sanskrit word for creation is "sR~ SHTih," which means, "pouring forth."
We and the objects we see in the universe-planet stars, galaxies-are all made of the same stuff. But planets, stars, and galaxies comprise just a fraction of what is out there. Greater than 90% of the matter in the universe may be invisible and very different from anything we know...

(A note displayed at the touring exhibit on “Universe” at the Museum Center Cincinnati, 2005)
Foreword by HH Sri Rangapriya Swamy
Ashtanga Vignana Yoga Mandira
Bangalore

shreeh

The booklet, in a clear exposition, gives all-important information about the “puruSHa sUktam (PS)”. It is presented in an analytical manner, in a style that is simple, straight and easily understandable to the modern reader. The translation and explanatory notes are both commendable.

PS is exemplified as, “vEdESHu pauruSHam sUktam” [(the most important hymn) in the vEdas is hymn to the puruSHa]. It is found in all the vEdas (The exposition of the present author follows the kR~SHNa yaJuruVEda). The worship of Lord (bhagavad Aradhana) with 16 offerings (upachArs) can be performed with the PS mantras also. It may be expounded that the Lord is not for philosophical speculation only but is also for personal relation, illumination and liberation: “vEdAhamEtam puruSHam mahAntam…..” (I have realized the supreme pu-ru-SHa,…), “tamEvam vidvAnamR~ta iha bhavati…..”(Knowing him thus, one will be liberated in this very life..).

The commentary of Koti Sreekrishna is simple and clear, free from Semantic jugglery.

nArAyaNa smaraNas

July 2005
Foreword by Dr. N.S. Anantharangachar
Bangalore

I have gone through the monograph on “puruSHa sUktam” prepared by Sri K. Sreekrishna and am glad to state that the translation and the notes therein are quite enlightening and appropriate. The language is direct, simple and eminently readable. One can get a grand idea of this creation hymn. The creation hymn occupies a most celebrated position in the vEdic lore. It is found in all the 4 vEdas. The unqualified term "puruSHa" signifies “shreemannArAyaNa,” the Source of this Universe. There is a hint in this hymn that the puruSHa, being ever unborn, incarnates Himself in this universe in many ways for our upliftment. The terms, "hreeh" and "shreeh" mentioned as consorts of the puruSHa, identifies the cosmic creator as “nArAyaNa,” having “Goddess laxmi” and “Goddess Earth” as His consorts. I congratulate Sri Koti Sreekrishna on his abiding interest in scriptural studies.

saJJana vidhEya

July 21, 2005
Author’s Foreword

Born to a traditional Iyengar family in Bangalore, I was fascinated by the sounds of the puruSha sUktam hymn (PS), as far back as I can recollect. I could parrot just the first two lines of the hymn at any given time. I was also exposed to it in negative terms. The hymn was questioned by visionaries like Dr. H. Narasimhiah (our HN of National College, Bangalore), who pondered that the vEdic sages must have been poor in Math; otherwise how can they envision that puruSha has one thousand heads, one thousand eyes, and one thousand feet? Shouldn’t it be two thousand eyes and two thousand feet? Unfortunately, the only portion of the hymn I could readily recollect did not measure up! But, HN had little impact on the value of the hymn for people who held it in high regard. Both sides must have their valid reasons. I reconciled (for lack of knowing any better) that, “one is correct and the other is right,” borrowing from our revered teacher HSV, who used it in our junior college Sanskrit class, when two sides presented incomplete answers (perhaps to make us feel better)!

Twenty years later (January 1986), during my visit to Bangalore from the United States, my brother kaNNa (Sri K. Srinivas) gifted me Dr. D.V. Gundappa (DVG)’s commentary on PS in the Kannada language. In the same trip, my cousin (Sri H.R. Sridhar) amidst his busy schedule, rendered for my benefit, a learner’s version of PS, which I promptly recorded on the stone bench in front of our house (that recording is also provided with this publication). Another twenty years later, I have made this attempt to present the puruSha sUktam hymn to the modern audience. I believe that, even those who are familiar only with English, will still be able to appreciate this popular Vedic hymn which has influenced our psyche, religion and culture. Furthermore, when called upon, they will be better prepared to present the Hindu view of creation to followers of other contending faiths.

I am deeply indebted to Sri Rangapriya Swamy and Dr. N.S. Anantha Rangacharya for blessing me with their forewords and to Srimathi Padmini Ranganath for her role in this regard.

dAsa dAsOham

K. Sreekrishna
Cincinnati, Ohio
May 2006
CREATION ACCORDING TO HINDUISM

The creation as revealed in the Bible is one of the hotly debated topics in the US. Some groups are in favor of including the Biblical Creation in the Science curriculum. Occasionally, instructors have taken the risk of teaching the Biblical Creation in their Science classes and have faced all sorts of disciplinary action from the management. More recently, many are advocating that “intelligent design” be taught in US schools, side by side with “Darwin’s theory of evolution.” It is noteworthy that the Hindus, have never treated 'Creation' with the same fervor, although the topic does intrigue us at times, especially when so much noise is made in the media about “Intelligent design (read Biblical creation).”

The Sanskrit word for creation is "sR~SHTi," which means, "pouring forth." The Hindu scriptures contain many creation texts with "oneness" as the common underlying theme. The variety of creation texts caters to human minds at different stages of spiritual development. The multiplicity of creation texts is also well in accordance with the plurality and plasticity of the Hinduism. One other very important function the multiple texts serve is that they are informing us to pay attention to the underlying message. If we had just one version, we tend to take it word for word, which would frustrate us and worse yet we will miss the real message.

Summary of select creation texts from the foremost Hindu scriptures (vEdas) and the later (post-vEdic) scriptures:

nAsadeeya Hymn (R~g veda, 10.129):
This Hymn is conceptually extremely provocative and is popular among scientists and thinkers such as Carl Sagan.

“There was darkness everywhere. There was neither existence nor non-existence. There was neither death nor immortality. All this was water.

There was That One that breathed, windless, by its own impulse. Desire came upon That one. That was the first seed of the mind.

There was bond between existence and non-existence. That bond extended across. There were seed placers. There were powers. There was impulse beneath. There was giving-forth above.

When and how this creation has arisen? Perhaps it formed itself or perhaps it did not. The gods came afterwards.
Who really knows? The One who looks down on it from the highest heaven knows or perhaps He does not know.”
In the beginning the Golden Embryo arose. When the high waters came pregnant with the embryo that is everything, bringing forth fire. He arose from that as the one life's breath of the gods. Once He was born, He was the lord of creation. Who is the God to whom we should pay oblations to?

This hymn also describes some of the attributes of God as follows: He who gives life and strength, His command all gods obey, He is lord of both immortality, and death, He is one king of the world by His greatness and power, the quarters of the sky are His two arms, He made this awesome sky and earth firm, He propped up the dome of the sky, He created the water and Sun, His laws are true, and He fathered the earth and the sky.

**puruSHa sUktam or The Hymn of Cosmic Man (R~g vEda 10.90):**

In this Hymn, the world arises from dismembering the Purusha, the primeval person through a vEdic yagn^ya (a sacred fire ceremony). The creation process here uses the a yagn^ya metaphor. This is one of the magnificent and famous of the vEdic Hymns. It is recited partly or wholly during worship as well as in various rites from cradle to grave and beyond. This hymn appears in all the four vEdas. A detailed study of this hymn as found in kR~SHNa yaJurvEda is the subject matter of this book.

**Creation in the upanishads (concluding part of the vEdas):**

The puruSHa becomes the Self in a creation text that appears in the bR~hadAraNyaka upanishad.

In the beginning, this universe was nothing but the Self in the form of a man. It looked around and saw that there was nothing but itself, and it said "I." Then he was afraid, but he considered "since there is no one here but myself, what is there to fear?" Then the fear departed.

However, he lacked delight and desired a second. He was exactly as large as a man and woman embracing. This Self then divided itself in two parts and with that, there was a man and a woman. Thus, the sage yagn^yavalkya declares, this body is like half of a split pea. And that is why, indeed, a woman fills this place.

The male embraced the female, and from that the human race arose. She, however reflected: "How can he unite with me, I was produced from himself? Well then, let me hide!" She became a cow, he a bull and united with her; and from that cattle arose. She became a mare, he a stallion
from that horse arose; she became a goat, he a buck; she a sheep, he a ram and united with her and from that goat and sheep arose. Thus he poured forth all pairing things, down to the ants. Then he realized, "I, actually, am creator; for I have poured forth all this." Anyone understanding this becomes, truly, himself a creator in this creation.

Elsewhere in the upanishads and other contemporary philosophical texts, the vedic purusha is construed as brahman, narayana, supreme Self, primeval sound Om, That, It, One, and so on. We see here the mantras like "everything is brahman," "In the beginning it was all Om," "I am brahma," “One narayana, with none like Him,” “you are That and so on. The inner meanings of creation, evolution, and dissolution also appear.

One of the profound statements in the kena upanishad is foretelling our “limitation” in understanding the “limitless,” thus often we are satisfied with imitation!

vign’yaAtam avIJAnatAm | “He who thinks he knows does not know
avign’yaAtam viJAnatAm | “He who thinks he does not know, knows!”

This is something we should keep in our mind, especially in debating issues like which came first, seed or the tree?

Creation in the purANas, Epics and other texts:

Here we see an extension of the one became everything theme of the vedas and the upanishads. The terms hiranyagarbha, purusha, prajapati, vishvakarma to represent the Supreme are retained as well as replaced by "brahma" (distinct from the upanishadic brahman) of the upanishads), "vishnu," "shiva," "devi" or “shakti.” The purANas discuss creation, evolution and dissolution as a cyclic process in great details. They also introduce the terms "brahmaNnda" (brahma's egg) for the universe and "yuga" to describe the time scale of the events. The beginning is set at trillions of years in the great past, eventually concluding that it is “without beginning (actually expansion, evolution and transformation).” At places the Puranic creation reads like the scientific theory of evolution of life forms. My summary of these creation texts here is an oversimplification and perhaps we should study them in their own right.

So what does this mean to us? How does the Hindu view of creation differ from the Biblical creation? Why should we bother?

The common theme of the Hindu view of creation is "one became everything." It is not so much that God created everything, but it is more as God is everything. This universe is a part of the Divine. There is no clear separation between the Creator and the Creations. We do entertain "dualism" (separation- the Creator and creations are separate) and everything in-between dualism and non-dualism, but that is not the distinguishing feature of Hinduism. Even the strongest of dualists consider it more as a "transient dualism." Like wise, the avid proponents of "advaita" or "non-dualism" (oneness- no separation between the Creator and the Creations)
behave like dualists, perhaps more as a means to end in “It Self”. Hinduism also clearly states that this universe has been around for trillions of years and will go on for many more. In the Biblical creation, there is a clear separation between the Creator and man and man and nature. The Bible does not specify when exactly the creation happened. The five thousand and odd years that some Christians assign for the age of our earth is a calculated figure from the Biblical genealogy up to the point of Jesus Christ [interestingly, this figure is close to the age of the present “kali yuga” which is believed to have started in 3102 BCE (5108 years ago) as per the Hindu tradition].

I think the way in which a religion deals with the subject of creation greatly affects the psyche (principle of life) of the followers of that faith. Respect for life forms, nature worship, blending with nature, respect and tolerance for views and faith of others, a gentle and universal outlook of the world, a sense of the vastness of time and the universe, spiritualism, systematic indifference (reasoned disregard) towards transient things, inner strength, peaceful retreat from restlessness, a great vocabulary on the inner life - all these come naturally to any true Hindu.

Perhaps the following narration sums it up better:
Stanley Jones, an American Christian missionary who spent decades in the early part of this century in India comments thus: ......It is easy to talk with a Hindu about spiritual things. It makes you feel that he is a spiritualized being. He is. Spiritual ideas are on tap at once, and he talks about them fluently, easily, naturally. They are the breath of his life. And not only the breath of his life, but also the strength of his life.......

K. Sreekrishna
<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Pronunciation</th>
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<tbody>
<tr>
<td>a (agenda)</td>
<td>ਅ a</td>
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<tr>
<td>A (father)</td>
<td>ਆ A</td>
</tr>
<tr>
<td>i (pit)</td>
<td>ਇ i</td>
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<tr>
<td>ee (pizza)</td>
<td>ਈ ee</td>
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<tr>
<td>u (put)</td>
<td>ਉ u</td>
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<tr>
<td>U (rule)</td>
<td>ਊ U</td>
</tr>
<tr>
<td>R~ (rhythm)</td>
<td>਋ R~</td>
</tr>
<tr>
<td>~ neutral vowel</td>
<td>ਈ ~</td>
</tr>
<tr>
<td>E (prayer)</td>
<td>਎ E</td>
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<tr>
<td>ai (aisle)</td>
<td>ਐ ai</td>
</tr>
<tr>
<td>O (go)</td>
<td>ਐ O</td>
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<tr>
<td>au (sauerkraut)</td>
<td>ਐਅ au</td>
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<tr>
<td>am (humming)</td>
<td>ਐਮ am</td>
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<tr>
<td>ah (ah)</td>
<td>ਆਹ ah</td>
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<tr>
<td>k (walk)</td>
<td>ਕ k</td>
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<tr>
<td>ka (come)</td>
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<td>ਗਾ ga</td>
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<td>gh (drug)</td>
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<td>ਗ਼ਾ gha</td>
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<td>N^ (ganga)</td>
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<tr>
<td>ch (each)</td>
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<tr>
<td>cH (church)</td>
<td>ਚਾ ਚਾ cH</td>
</tr>
<tr>
<td>cHa (church)</td>
<td>ਚਾ ਚਾ ਚ Ha</td>
</tr>
</tbody>
</table>
Note to transliteration

The ~ sign used in transliteration is a neutral vowel. It distinguishes the abruptly ending consonant (e.g., the "n" or "m" sounds in "abadhnan puruSHam pashum") from the non-abrupt consonant ending (e.g., "... sahasrapAt~" or "sheer~SHA").

sva-ra Notation

<table>
<thead>
<tr>
<th>Standard notation:</th>
<th>rO-ma-nA-ga-ri notation:</th>
</tr>
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<tbody>
<tr>
<td>sa-ha-srA-xah</td>
<td>sa-ha-srA-xah</td>
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<td></td>
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<td>bhU- mim</td>
<td>-mim</td>
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<td></td>
<td>bhU</td>
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<td>pA-do-sya</td>
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<tr>
<td></td>
<td>pA-do^O-sya</td>
</tr>
</tbody>
</table>
pu-ru-SHa sU-ktam

Also known as “nArAyaNOpasthAna mantrAh”

kR~ SHNa  yaJuvEda

taittireeya  araNyaka
  prashnah (3)
  anuvAkah (32 - 41)

[R~SHi (Seer): nArAyaNa,
  cHandas (Poetic Meter):
  anuSHTHup (mantras 1-15, 22 and 23)
  trisHTup (mantras 16-21)
  dEvata (Deity): puruSHA]
**shAnti mantra for taittireeya araNyaka prashnah 3**

is recited at the beginning and conclusion of the puruSHa sUktam

\[\text{Om ta-Ch-Cham} \ yO-rA \ \text{yO-} \ \text{Nee-ma-hE} | \]

(Note: ch-Cham is Pronounced as ch-ChaiN^)

\[\text{gA-tum} \ \text{ya-gn^ya} -ya | \]

\[\text{gA-tum} \ \text{ya-gn^ya} -pa | \]

\[\text{dai-vee} -\text{ras} -\text{tu-na-ha} | \text{s} \text{v} \text{a-sti} -\text{tu-na-ha} | \text{sv} \text{a-stir-mA} -\text{SH} \text{E-bhya-ha} | \]

\[\text{ur-dh-vam} \ \text{-gA-tu bhE-sH} \text{a-Jam} | \]

\[\text{Shan} \ \text{no} \ \text{as-tu} \ \text{dvi-pa-dE} -E | \text{shan cha} -\text{SHpa-dE} | \]

\[\text{Om shAn-tih} \ \text{shAn-tih} \ \text{shAn \ \ -ti-hi} || \]

---

**Om (The all encompassing sacred sound).**

*We salute the congregation.*

*May the yagn^ya (sacrificial spirit) flourish.*

*May the performer of yagn^ya (one with spirit of sacrifice) flourish.*

*The divine grace be upon us. The divine grace be upon mankind.*

*May plants grow upwards (bountiful).*

*Auspiciousness be to the two footed animals.*

*Auspiciousness be to the four footed (animals).*

**Om (The all encompassing sacred sound).**

**(May) three fold peace (prevail).**

*Peace-(from natural calamities, acts of god, a-dhi-dai-vik),
peace-(from physical ailments, a-dhi-bhau-tik),
peace- (within, a-dhyAt-mik) ||*
PART I: The Lord manifests the universe

UNLIMITED MANIFESTATIONS (anantam)

Om

sa-ha[s -ra shee-r~-SHA pu -SHA-ha ]

sa-ha[s-rA-xahs-sa-ha ] pAt~

sa bhU vish-va vR~-tvA

at -tiSH-Thad-da-shA{n-gu}-lam ||1||

With countless number of heads, eyes, and feet,
the puruSHa pervades the Earth and extends far beyond.

[Note: puruSHa is the all encompassing spirit or the life principle. And since everything emanates from puruSHa (as we shall see), all heads are his heads, all eyes are his eyes, all feet are his feet]

(Mantra 1)
OMNIPRESENCE (vishvamayam)

pu
ru
-SHa
E-vE-da-gm~
sar-vam
-m~

yad-bhU-taN^ yach-cha bha-vyam
-m~

u-tAm ta-tvas-yE -shA -na-ha |

ya-dan -nA-ti-ro -ti ||2||

pu-ru-SHa (puruSHa)
E-va (this)
i-dam (is)
sar-vam (all) |
yat (that)
bhU-tam [pronounced as bhU-taN^] (which was)
yat (that)
cha (and)
bha-vyam (to be) |
u-tah (moreover)
am-R~ ta-tvas-ya (of immortality; of eternity)
ee-shA-na-ha (master or owner) |
yat (that)
an-nE-na (through food)
a-ti-rO-ha-ti (shows itself; appears; flourishes) ||2||

Whatever was, and is to be, is all puruSHa. He is the master of eternity.
All that flourishes through food is also puruSHa.

[Note: Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food; the world is full of food (a-n-na-ma-yam Ja-ga-t)]

(Mantra 2)
LORD'S TRANSCENDENCE (lokaTeetatvam)

E-tA-vA-nas-ya ma-hi-mA |
a-tO JyA-yA-g~shcha pu'-ru-SHa-ha |
pA-do-sya vish-vA -ni |
-tri-pA-syA-mR~-tan di-vi ||3||

E-tA-vA-n (all that is)
as-ya (His)
ma-hi-mA (greatness; glory) |
a-tah (and then)
JyA-yA-n (Elder; great)
cha (also)
pU-ru-SHaha (puruSHa) |
pA-dah (one quarter)
a-sya (His)
vish-vA (in the world)
bhU-tA-ni (entities)|
tri-pA-dah (three quarters)
as-yA (His)
a-mR~-tam [pronounced as a-mR~-tan] (eternal)
di-vi (in heaven) ||3||

All there is, is but His glory. He is more than all of this. All of creation is just a quarter of Him, while three quarters of Him are eternally in heaven.

(Mantra 3)
The MANIFEST and the UN MANIFEST (vyaktAvyaktam)

tri-pA -dUr-dhva u-dait-pu -ru
             -SHA-ha |

pA-dO -syE-hA -bha -na
        -vAt -pu -ha |

ta-tO vi-shvaN^ vya -krA-ma-t~ |

sA-sha-nA-na-sha-nE a-bhi ||4||

Three parts of him remain above. One part of him has manifested here. He pervades the whole world including the living and the non-living.

(Mantra 4)
Variations came forth from puruSHA. Thus, from within He assumed multiple forms. He grew immensely fathoming the entire cosmos (brahMAnda).

[Note: From pu-ru-SHa came forth the universe. His creative aspect, namely bra-h-ma, came forth, and grew to include everything within himself. This is why the universe is called brah-mANDa (the egg or sphere of brah-ma). brahMAnda is also an adjective indicating great dimension]

(Mantra 5)
PART II: The Sacrifice of the puruSHa

POST CREATION (uttara sr~ SHTi)

yat-pu SHE-Na ha-vi-SHA -A | dE-vA ya-gn^ya-ma -tan | va-san-tO a-syA-see-dA-Jyam | gree-sh-ma i-dh-ma-shsha-rad-dha-vi-hi || 6||

The dEvAS (celestials) performed a Yagn^ya using puruSHa as the offering, in which Spring was the ghee, Summer the fire wood and Autumn the oblation.

[Note: Ghee is poured on the fire to make it burn brighter. Fire speeds towards heaven carrying with it the offerings. Spring brightens creation as the ghee brightens fire. Twigs of samit (palASH, “flame of the forest”) are fed to the fire, to make it hotter (summer). Autumn with its brilliant hues was offered into the fire as the offering (havis). Every offering is concluded with the phrase: “idam na ma-ma”, meaning “this is not mine” thus imbibing the spirit of letting go gracefully just as the trees shed their leaves gracefully in autumn]

[Note: Milk is plentiful in the spring season (best time to prepare ghee for later use as well), trees are strong and lush in Summer (best time to harvest fire wood), and Autumn is time for harvest (best time for giving)]

(Mantra 6)
dEvaS (celestials) as performers of yagn^ya bound puruSHA as the offering. For the yagn^ya, a seven sided altar and 21 fuel sticks were assigned.

[Note: The 7 sided boundary includes the 5 elements (pancha bhUta), day and night. The 5 elements are: bhUmi (earth), Apa (water), agni (fire), vAyu (wind), and AkAsh (space). The 21 fuel sticks represent 5 sense organs [(gnAnEndriya): Eye, nose, mouth, ear and skin], 5 organs of work [(karmEndriya): Speech, grasping, walking, reproductive, and excretory functions], 5 vital breaths [(pancha prAnA): prAnA, apAnA, vyAnA, udAnA, and samAnA], 4 sub-stratums [(antahkaraNa): manah (mind), buddhih (intellect), chitta (conscience), ahamkArA (ego)], 2 motivations: dharma (right/good) and adharma (wrong/bad). Interestingly, these are the 7 outer & 21 inner limits within which we lead our own life yagn^ya].
tam [pronounced taN^] (that)
y-a-gn^yam (yagn^ya)
ba-r-hi-SHi (kusha or dharbha grass mat)
prau-xann [sprinkled (with water)]
pu-ru-SHam (puruSHa)
JA-tam (who was)
a-gra-ta-ha (in the beginning)
tE-na (by this means)
dE-VAh (celestials)
a-ya-Jan-ta (performed yagn^ya)
sA-dh-YAh (sAdhyAs; achievers)
R~ SHa-yah (seers, sages)
cha (and)
yE (who were)||8||

The primordial puruSHa was sanctified by sAdhyAs, dEvAs (celestials) and other sages by placing him on holy (kusha or dharbha) grass and Sprinkling water over him.

[Note: Here the puruSHa himself is bound as the offering for yagn^ya. The offering typically is presented on a bed of sacred straw (kusha or dharbha grass) and sprinkled with holy water. The words barhis and prakR~ti (nature) are synonyms. Nature is the altar and puruSHa the offering, together represent the interplay of Mother Earth (prakR~ti) and Father God (puru-SHa). sAdhyAs are a brand of liberated Sages who are not bound by time].

(Mantra 8)
After everything was consumed (sarvAhut), butter, curds, birds, forest and domestic animals emerged from that sacred fire ceremony (yagn^ya).

[Note: sarvahut is the yagn^ya in which puruSHa, the soul of all, is offered]

(Mantra 9)
After everything was consumed (sarvAhut), R~g, sAma, Ya Jur and the poetic meters arose from that sacred rite (yagn^ya).

[Note: Of the vEdAs, the R~g concerns itself with recited hymns, in praise of nature and its deities, such as agni, indra, the AdityAs, the maruts, and so on. The sAma chants are those of song, the basis of music; yaJur, the vEda of the adhvaryu priests, is that of the methods, and formulas for the rite. Along with these come forth cHa-n-das, the meter or rhythm of hymning. The poetic meters include: gAyatre, triSHTup, bR~hatee, pankti, uSHNuk, anushtup, and Jagatee. The mantras 1-15, and 22-23 of the puruSHa suktam are in the anushtup meter, whereas the mantras 16-21 are in the triSHTup].

(Mantra 10)
And from that yagn^ya was born horses, cattle, elephant, goats, sheep, and other animals with two rows of teeth!

(Mantra 11)
Part III: The primordial differentiation

yat -ru -Sham vya-da-dhu-hu |
kA-ti -dhA vya -kal-pa-yann~ |
mu-kham~ ki -mas -ya kau bA-hU |
kA-vU-rU pA -vu-chyE-tE ||12||

yat (that)
pu-ru-Sham (PuruSha)
vya-da-dhu-hu (when they divided) |
ka-ti-dhA (how many ways)
vya-kal-pa-yan (did they imagine) |
mu-kham [pronounced as mu-khan^](Mouth)
kim (what)
as-ya (His)
kau (what are?)
bA-hU (arms)|
kA-h (what)
vU-rU (thighs)
pA-dA (feet)
u-chyE-tE (call them now) ||12||

How many ways did they envision to dismember (divide) the puruSha?
What came of his mouth? What did the arms become?
What became of His thighs and feet?

(Mantra 12)
FOUR FOLD CLASSIFICATION OF HUMAN BEINGS (chAtur varNyam)

brAh-ma-NOH-sya  mu  kha  mA-seet~ |

bA-hU  rA-nyah  Ja  kR~ta-ha |

u-rU  ta  ya  yad-vaish~ya-ha |

pad-bhyA-g~m  shU-drO  a-JA-ya-ta ||13||

brAh-ma-Nah (brAhmins; those ever established in brahman-the ultimate reality)
ap-sya (His)
mu-kham (mouth or face)
A-seet (became)|
bA-hU (arms)
rA-Ja-nyah (kings, xatriyas)
kR~ta-ha (were made)|
U-rU (thighs)
tat (that)
ap-sya (His)
yat (that were)
vai-shya-ha (merchants)
pad-bhyAm [pronounced as pad-bhyA-g~m] (from feet)
shU-drah (laborers)
a-JA-ya-ta (born) ||13||

The brAhmanAs (intellectuals) came from his mouth, and from his arms came
the warriors. The merchants came from his thighs, and from his feet
the laborers (servants) were born.

[Note: Our inherent nature is governed by our genes and how they play-out is influenced by
nurture (home and society). We are not clones. Each child is an experiment in life. Its inherent
potential can be different from that of parents and other siblings. This biological truth is
recognized in this mantra. Down the road, it lost the essence, was even misunderstood (for
example, how can anyone be labeled as out-side to these four categories?) and survived in the
name of “tradition.” Now, we are manipulated and exploited in the name of “fairness.” A
sincerely fair society is one that enables every one to fully develop their inherent potential
irrespective of race, color, religion, region, language, minority, majority, caste (out caste!),
quotas, or any other consideration].

(Mantra 13)
The moon proceeded from his mind, and from the eyes the Sun arose. In-dra and fire came forth from the mouth. The breeze emanated from the vital breath.

(Mantra 14)
nAbh-yAh (from navel)
A-seet (appear)
a-n-ta-ri-xam (space) |
sheer-SH-Nah (from head)
dyaauh (heaven)
sa-ma-var-ta-ta (fashioned, put together) |
pad-bhyAm (from feet)
bhU-mih (the Earth or ground)
di-shah (the directions)
shrO-trAt (from ears) |
ta-thA (thus)
lo-kAn [pronounced as lo-kAg~m] (all the realms)
a-kal-pa-yann (established) ||15||

From (the puruShA's) navel the space emerged, from his head the heavens arose, the Earth was fashioned from the feet, and the cardinal directions from the ears. Thus all the realms were established.

(Mantra 15)
I have realized the supreme puruṣha, brilliant as the solar hue and beyond the veil of darkness. All the forms are formulated, categorized and sustained by that wise and glorious being.

(Mantra 16)
By knowing Him, whom the brahma proclaimed as the foremost and indra (proclaimed Him) as wise in the four quarters, one will gain immortality right here. There is no other (better) way for liberation.

(Mantra 17)
**ROOT (BASI©S) of DHARMA (dharmsya mUlam)**

ya-gn^yE-na ya-gn^ya -ma ya-Jan-ta dE-VA-ha |

tA-ni dhar-mA-Ni pra-tha- ANi -yA -sann-

tE ha nA ma-hi-mA -nas sa-chan-tE |

ya-trA pUr sAdhyAs-san -ti dE-VA-ha ||18||

**Notes:**
1. Like pouring water from a river back to the river! Any act of charity is like this. We should be humble and not claim ownership. To claim ownership, we will first have to create this universe!
2. yagn^ya here is the yagn^ya of creation of this world from the body of the puruShA, "the one who fulfills or encompasses everything." puruShA also refers to man. A city is called a pura, because it has many attributes
3. sAdhyAs, is perhaps, the root word for: sAdhya (possible); siddhi (accomplishment); sAdhana, (attempt to accomplish, tools for accomplishment); sAdhaka (seeker); sAdhu (the right thing to do, or one who does right things)
4. This mantra is commonly recited at the conclusion of worship

**dEvAs (celestials) performed yagn^ya, offering the yagn^ya to yagn^ya. Those were the first acts of dharma (right conduct). Thus, they attained heaven just as the sAdhyAs and dEvAs of the lore.**

(Mantra 18)
From water, earth, and elements the cosmos was fashioned by the cosmic architect, who is greater than the cosmos. He (who was “all” before all was), as the master carpenter, crafted all the forms early on.

(Mantra 19)
SPIRITUAL REALIZATION (tatva sAxAtkAram)

vE-dA-ha-mE-tam pu -SHam ma-hAn-tam -m~ |
A-dit'-ya -Nam ta -sah pa -stAt~| |
ta-mE-vam vi-dvA-na-mR~ i-ha bha -va-ti | |

vE-dAh (know)
a-ham (I)
E-tam (that)
pu-ru-SHam (puruSHa)
ma-hAn-tam (supreme) |
A-dit'-ya-var-Nam (brilliant as Sun)
ta-ma-sah (darkness)
pa-ra-stAt (transcends) |
tam (him)
E-vam (thus)
vi-dvA-n (who knows)
a-mR~ta (immortal)
i-ha (here)
bha-va-ti (becomes) |
na (no)
an-yah (other)
pan-thA (way)
vi-dya-tah (know of or exists)
a-ya-nA-ya (for liberation) ||20||

I have realized the supreme puruSHa, brilliant as the solar hue and beyond the veil of darkness (tamas). Knowing him thus, one will gain immortality in this very life. There is no other (better) way for liberation.

(Mantra 20)
The LORD DWELLS WITHIN (antaryAmin)

pra-JA -pa-tish-cha-ra-ti gar an-ta-ha |

a-JA -MA-nO ba-hu-dhA vi -JA -ya-tE |

tas-ya dhee-rAh pa -ri -JA-nan-ti yO-nim |

ma -chee-nAm pa-da -chchAn-ti vE-dha -ha|| 21||

pra-JA-pa-tih (as procreator)
cha-ra-ti (lives, moves)
gar-bhE (in the womb)
an-ta-ha (inside) |
a-JA-ya-mA-nah (unborn)
ba-hu-dhA (in many ways)
vi-JA-ya-tE (appears) |
tas-ya (his)
dhee-rAh (wise)
pa-ri-JA-nan-ti (understand)
yO-nim (as the route cause or primary source) |
ma-ree-chee-nAm (mareechi and alike)
pa-dam (state or positions)
i-chcHa-nti (desirous)
vE-dha-sa-ha (daxa brahma and other subsequent creators) || 21||

He dwells in every womb. Himself unborn, yet giving birth to all.
The aspirers of the exalted state of mareechi and other ancient sages realize puruSHa as the source.

(Mantra 21)
SPIRITUAL GLOW (brahma tEJas)

\[ yO \text{ dE-vEbh-ya} A -ta -pa-ti | \]
\[ yO \text{ dE-vA-nA} -Am -hi -ta-ha | \]
\[ pU-r-vO yO \text{ dE-vEbh} -yO JA-ta-ha | \]
\[ n\text{a ru-chA-ya} brA -h-ma -yE ||22|| \]

yah (who)
dE-vEbh-yah [among dE-vAs (celestials)]
A-ta-pa-ti (shines)]
yah (who)
dE-vA-nAm [of dE-vAs (celestials)]
pu-rO-hi-ta-ha (leader, well wisher)]
pU-r-vah (before)
yah (who)
dE-vE- bhyah (god's)
JA-ta-ha (born)]
na-mah (salutations)
ru-chA-ya (brilliance, essence)
brAh-ma-yE (pa-ra brah-man) ||22||

All salutations to that essence (radiance) of brahman, who shines bright amidst dEvAs (celestials). He is the preeminent master of dEvAs (celestials).

(Mantra 22)
REWARD of REALIZATION (brahma ga-na pha-lam)

ru-cham  brAh-hmam Ñ  Ja-na Ñ-ta-ha |

dE-vA  a-grE  ta  -b-ru-vann~ |

yas-t-vai-vam  brA  -Ah  -ma-NO  vi-dyAt~ |

tas  dE-vA  a-san-va-shE -E || 23||

ru-cham (essence)
brAh-hmam (of knowledge of brahman)
Ja-na-yan-tah (emanates, sends forth) |
dE-vAh [dE-vAs (celestials)]
a-grE (in the beginning)
tat (this)
a-b-ru-vann (said) |
yah-tu (whoever indeed)
E-vam (thus)
brAh-hma-Nah (inclination towards brahman)
vi-dyAt (knows) |
ta-sya (his)
dE-vAh[dE-vAs (celestials)]
a-san (will be)
va-shE (control) || 23||

dEvas (celestials) that early on tasted the essence of brahman, said this:
"Whoever knows the brahman thus, will indeed have mastery over us."

(Mantra 23)
**WEALTH & HUMILITY** (dharma aishvarya samanvayam)

hreesh -cha

tE lax-meeh-cha pa-tnyau -u

a-hO-raTrE pArsh-vE | na -trA-Ni rU-pam |

a-shvi-nau vyAt-tam -m~ | j-SHTam ma -ni-SHA-Na |

ma -ni-SHA-Na | sar vam ma-ni-SHA-Na ||24||

a-mum -ni-SHA-Na | sar vam ma-ni-SHA-Na ||24||

Om shAn-tih shAn-tih shAn

---

hreesh (dignity, humility)
cha (also)
tE (Your)
lax-meeh (shree, wealth)
cha (also)
pa-tnyau (consorts)
a-hO-raTrE (day and night)
pA-r-shvE (sides)
na-xa-trA-Ni (stars)
rU-pam (form, attributes, beauty spots)
a-shvi-nau (Sky and Earth)
vyA-ttam (wide open mouth)
i -SHTam (desires)
ma- ni-SHA-Na (grant)
a-mum (happiness) ma-ni-SHA-Na (grant us)
sar-vam (all that is)
ma-ni-SHA-Na (grant us) ||24||

---

**Wealth (shree) & dignity (hree) are Your consorts**
**day & night are Your sides, stars are Your beauty spots**
**sky and earth are the upper and lower jaws of Your wide open mouth.**
**Grant me all that I desire. Grant me happiness. Grant me all there is!**
**Bestow peace in all spheres of existence.**

(Mantra 24)
shAnti mantra for taittireeya araNyaka prashnah 3
is recited at the beginning and conclusion of the pu-ru-SHa sU-k-ta

Om ta-ch-cham yo-rA -vR~ -Nee-ma-hE |

(Note: ch-cham is Pronounced as ch-chaiN^)

gA-tum ya-gn^ya -ya |
gA-tum ya-gn^ya -pa |
dai-vee ras -ta-yE |
| sva-sti -tu-na-ha | sva-stir-mA -SHE-bhya-ha |

Shan nO as-tu dvi-pa-dE -tu | shan cha -SHpa-dE |

Om shAn-tih shAn-tih shAn-tih ||

Om (The all encompassing sacred sound).
We salute the congregation.
May the yagn^ya (sacrificial spirit) flourish.
May the performer of yagn^ya (one with spirit of sacrifice) flourish.
The divine grace be upon us. The divine grace be upon mankind.

May plants grow upwards (bountiful).
Auspiciousness be to the two footed animals.
Auspiciousness be to the four footed (animals).

Om (The all encompassing sacred sound).
(May) three fold peace (prevail).
Peace-(from natural calamities, acts of god, a-dhi-dai-vik),
peace-(from physical ailments, a-dhi-bhau-tik),
peace-(within, a-dhyAt-mik) ||
Composite Translation of the puruShasUktam Hymn

Invocation: Om (The all encompassing sacred sound):
We salute the congregation. May the yagn^ya (sacrificial spirit) flourish. May the performer of yagn^ya (one with spirit of sacrifice) flourish. The divine grace be upon us. The divine grace be upon mankind. May plants flourish (grow upwards). Auspiciousness be to the two footed (animals). Auspiciousness be to the four footed (animals).
Om (The all encompassing sacred sound):
(May) three fold (external, physical and mental) peace (prevail).

With countless number of heads, eyes, and feet,
the puruSha pervades the Earth and extends far beyond (1).

Whatever was, and is to be, is all puruSha. He is the master of eternity.
All that flourishes through food is also puruSha (2).

[Note: Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food; the world is full of food (a-nna-ma-yam Ja-gat)]

All there is, is but His glory. He is more than all of this. All of creation is just a quarter of Him, while three quarters of Him are eternally in heaven (3).

Three parts of him remain above. One part of him has manifested here. He pervades the whole world including the living and the non-living (4).

Variations came forth from puruSha. Thus, from within He assumed multiple forms. He grew immensely fathoming the entire cosmos (brahmAnda) (5).

The dEvAs (celestials) performed a Yagn^ya using puruSha as the offering, in which Spring was the ghee, Summer the fire wood and Autumn the oblation (6).

dEvAs (celestials) as performers of yagn^ya bound puruSha as the offering. For the yagn^ya, a seven sided altar and 21 fuel sticks were assigned (7).

[Note: The 7 sided boundary includes the 5 elements (pancha bhUta), day and night. The 5 elements are: bhUmi (earth), Apa (water), agni (fire), vAyu (wind), and AkAsha (space).]
The 21 fuel sticks represent 5 sense organs [(gAnEndriya): Eye, nose, mouth, ear and skin], 5 organs of work [(karmEndriya): Speech, grasping, walking, reproductive, and excretory functions], 5 vital breaths [(pancha prAna): prAna, apAna, vyAna, udAna, and samAna], 4 substratums [(antahkaraNa): manah (mind), buddhih (intellect), chitta (conscience), ahamkAra (ego)], 2 motivations: dharma (right, good) and adharma (wrong, bad). Interestingly, these are the 7 outer & 21 inner limits within which we lead our own life yagn^ya].

The primordial puruSHa was sanctified by sAdhyAs, dEvAs (celestials) and other sages by placing him on holy (kusha or darbha) grass and Sprinkling water over him (8).

[Note: Here the puruSHa himself is bound as the offering for yagn^ya. The offering typically is presented on a bed of sacred straw (kusha or dharbha grass) and sprinkled with holy water. The words barhis and prakR~ti (nature) are synonyms. Nature is the altar and puruSHa the offering, together represent the interplay of Mother Earth (prakR~ti) and Father God (puruSHa). sAdhyAs are a brand of liberated Sages who are not bound by time].

After everything was consumed (sarvAhut), butter, curds, birds, forest and domestic animals emerged from that sacred fire ceremony (yagn^ya) (9).

[Note: sarvahut is the yagn^ya in which puruSHa, the soul of all, is offered]

After everything was consumed (sarvAhut), R~g, sAma, YaJjur and the poetic meters arose from that sacred rite (Yagn^ya) (10).

[Note: Of the vEdAs, the R~g concerns itself with recited hymns, in praise of nature and its deities, such as agni, indra, the AdityAs, the maruts, and so on. The sAma chants are those of song, the basis of music; yaJjur, the vEda of the adhvaryu priests, is that of the methods, and formulas for the rite. Along with these come forth cHa-n-das, the meter or rhythm of hymning. The poetic meters include: gAyatree, triSHTup, br~hatee, pankti, uSHNuk, anushtup, and Jagatee. The mantras 1-15, and 22-23 of the puruSHa sUktam are in the anushtup meter, whereas the mantras 16-21 are in the triSHTup].

And from that yagn^ya was born horses, cattle, elephant, goats, sheep, and other animals with two rows of teeth (11).

How many ways did they envision to dismember (divide) the puruSHa? What came of his mouth? What did the arms become? What became of His thighs and feet? (12).
The brAhmins (intellectuals) came from his mouth, and from his arms came the warriors. The merchants came from his thighs, and from his feet the laborers (servants) were born (13).

[Note: Our inherent aptitudes are governed by birth (our genes) and how they play-out is influenced by nurture (home and society). We are not clones. Each child is an experiment in life. Its inherent potential can be different from that of parents and other siblings. This biological truth is recognized in this mantra. Down the road, it lost the essence, was even misunderstood (for example, how can anyone be labeled as outside to these four categories?) and survived strictly in the name of “tradition.” Now, we are manipulated and exploited in the name of “fairness.” A truly fair society is one that enables everyone to reach his or her fullest potential irrespective of race, religion, region, language, minority, majority, caste (out caste!), quotas, or other considerations].

The moon proceeded from his mind, and from the eyes the Sun arose. In-d-ra and fire came forth from the mouth. The breeze emanated from the vital breath (14).

From (the puruSHa’s) navel the space emerged, from his head the heavens arose, the Earth was fashioned from the feet, and the cardinal directions from the ears. Thus all the realms were established (15).

I have realized the supreme puruSHa, brilliant as the solar hue and beyond the veil of darkness. All the forms are formulated, categorized and sustained by that wise and glorious being (16).

By knowing Him, whom the brahma proclaimed as the foremost and indra (proclaimed Him) as wise in the four quarters, one will gain immortality right here. There is no other (better) way for liberation (17).

dEvAs (celestials) performed yagn^ya offering the yagn^ya to yagn^ya. Those were the first acts of dharma (right conduct). Thus, they attained heaven just as the sAdhyAs and dEvAs of the lore (18).

[Note 1: Offer water from a river back to the river and feel blessed (paraphrased from PurandaradAsaru’s “kereya neeranu kerege chelli varava paDedavarante kaaNirO)! Any act of charity is like this. We should be humble and not claim ownership. To claim ownership, we will first have to create this universe!]

From water, earth, and elements the cosmos was fashioned by the cosmic architect, who is greater than the cosmos. He (who was "all" before all was), as the master carpenter, crafted all the forms early on (19).

I have realized the supreme puruSHa, brilliant as the solar hue and beyond the veil of darkness (tamas). Knowing him thus, one will be liberated in this very life. There is no other way (for liberation) indeed (20).

He dwells in every womb. Himself unborn, yet giving birth to all. The aspirers of the exalted state of mareechi and other ancient sages realize puruSHa as the source (21).

All salutations to that essence (radiance) of brahman, who shines bright amidst dEvAs (celestials). He is the preeminent master of dEvAs (22).

dEvAs (celestials) that early on tasted the essence of brahman, said this: “Whoever knows the brahman thus, will have mastery over us” (23).

Wealth (shree) & dignity (hree) are Your consorts; day & night are Your sides, stars are Your beauty spots; sky & earth are the upper and lower jaws of Your wide open mouth. Grant me all that I desire. Grant me happiness. Grant me all there is! Bestow peace in all spheres of existence (24).

Conclusion: Om (The all encompassing sacred sound):
We salute the congregation. May the yagn^ya (sacrificial spirit) flourish. May the performer of yagn^ya (one with spirit of sacrifice) flourish. The divine grace be upon us. The divine grace be upon mankind. May plants flourish (grow upwards). Auspiciousness be to the two footed (animals). Auspiciousness be to the four footed (animals). Om (The all encompassing sacred sound): (May) three fold (external, physical and mental) peace (prevail).
SUMMARY

In summary, pu-ru-SHa sU-k-ta teaches us to have respect for the world, life, and Dharma (law and order), which are essentially the basic sustaining elements of a society. We see here unity in apparent diversity, because this world is nothing but a projection of the pu-ru-SHa. Seen this way, every life form, every spot of earth, every mountain, every river becomes holy. "When we look at a mountain or a setting Sun and say ah, that is a participation in the divinity" (Joseph Campbell). There is no saying NO to WORLD or LIFE in puruShHa sUktam. Rather it calls for joyful participation in this world with whatever abilities that we have, just as a mother would like her child to prosper.

An underlying theme of the Hindu view of creation is, "it is not creation" at all. It is sR~SHTi, meaning out pouring. It is expansion and transformation. "One became everything." It is not that God created everything, but God is everything. To the question "God is or is not?" The answer is ONLY God is. This universe is a part of the Divine (not the other way!). There is no clear separation between the Creator and the creations. We do entertain "dualism" (separation- the Creator and creations are separate), and everything in-between (non-dualism and dualism).

[Note: Similar creation themes are present in the non-Christian books of the other peoples including the Romans and the Nordics. For example it says in the Norse myth that the God Odin and his brother created this world by dismembering a huge giant. Our Wednesday comes from Odin, which every third grader in the US should know!]

[Note: A Chinese belief appears to combine aspects from the hi-ra-Nya gar-bha and the pu-ru-SHa hymns in to one: In the beginning was a huge egg containing chaos and a mixture of yin-yang (female-male, cold-heat, dark-light, wet-dry, etc.). Also within this yin-yang was Phan Ku who broke forth from the egg as a giant who separated the yin-yang into many opposites, including earth and sky. With a great chisel and a huge hammer, Phan Ku carved out the mountains, rivers, valleys, and oceans. He also made the sun, moon, and stars. When he died, after 18,000 years, it is said that the fleas in his hair became human beings. In summation, the Chinese say that everything that is - is Phan Ku and everything that Phan Ku is yin-yang].

Om tat sat

sarvam shree kR~SHTArpaNamastu
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   (home.earthlink.net/~jcoorbally/eng203/rphanku.html)
9. Odin the chief divinity of the Norse pantheon, Wednesday is named after him
   (www.pantheon.org/articles/o/odin.html)

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Appendix:
puruSHa sUktam (kR~SHNa yaJurvEda) text in kannada
[courtesy: R.V. Prasad (Los Gatos, California)] www.geocities.com
The ~ sign is a neutral vowel. This distinguishes the abruptly ending consonant (e.g., the "n" or "m" sounds in "abadhnan puruSHam pashum") from the non-abrupt consonant ending (e.g., "... sahasrapAt~" or "sheer~SHA").
सहस्रशीरः पुरुषः। सहस्राख्ससहस्रपातः।
स भूमिः विश्वतो वृत्तः। अत्यतिष्ठदशांशुलम्॥१॥
पुरुषः एवेदं सर्वम्। यद्वृत्तः यज्ञच्छ भवयम्।
उताृत्तत्वस्येशाः। यदश्येनातिरेहति॥२॥
पादोप्यस्य विश्वः भूतानि। त्रिपादस्यामृतान्तद्विः॥३॥
त्रिपादर्धेन उदैः पुरुषः। पादोप्यहाभवायुः।
ततो विश्वः व्यञ्जामतः। साश्नानाशने अभिः॥४॥
तस्माहिन्द्रजायत। विराजो अधिः पुरुषः।
स जातो अत्यरिच्यत। पश्चाद्रममन्थो पुरः॥५॥
यत्पुरूषेन व्रजिः। देवा यज्ञमतन्वत।
वस्तन्तो अस्यासप्राद्यम्। ग्रीष्मा इध्मश्राद्विः॥६॥
सप्ताशस्यासनं परिधिः। त्रिस्पष्ट समिधं कृतं।

देवा यज्ञनत्त्वाना। अबधनन्म पुरुषं पशुम्॥७॥

तेभ्यं बर्षिष्ठिः प्राक्षिण्। पुरुषवन्दातांतग्रत।

तेन देवा अयजनं। साध्या ऋषिवश्ये॥८॥

तस्माद्यजाथसर्वहृदः। संभृतं पृष्ठदायम्।

पंशूगः स्तागः श्रके वायव्यानं। आरण्यान्यः ग्राम्याश्र्ये। ये॥९॥

तस्माद्यजाथसर्वहृदः। ऋचरस्सामानि जाति।

छन्दाग्सि जाति। तस्मात्। यज्ञस्तस्माद्यायत॥१०॥

तस्माद्यश्र्या अजायत। ये के चोभयादत।

गावो ह सजनि। तस्मात्। तस्मार्जनाता अजावयः॥११॥

यत्पुरुषवः व्यवहत्व। कतिधा व्यक्तप्रवत्व॥

मुख्मिहिष्मय कौ बाहू। का ऊरू पादवाच्ये॥१२॥

ब्राह्मणप्रस्स्य मुखमासीत। बाहू राजन्यं कृत।

ऊरू तदस्य यदैश्य। पद्भ्यां शून्यो अजायत॥१३॥
चन्द्रमा मनसो जात:। चख्योस्सूयों अजायत।
मुखादिन्नधारणिश्च। प्राणाद्युज्ज्वारजायत॥१४॥
नाभ्या आसीदन्तरिक्षम्। श्रीण्यो दौस्यस्मय्यवतं।
पद्ध्यां भूमिरियश्श्रोग्णात। तथा लोकाग्यं अकल्पयन्त॥१५॥
वेदाहमेतं पुरुं महान्त्। आदित्यवर्णन्तमसस्तु पारे।
सर्वाणि रूपाणि विचित्य धीरः। नामामि कृत्वाभिवदन॥, यदास्तेः॥१६॥
धाता पुरस्त्रधुमदाजहार। शकः प्रविद्धान् प्रदिशः।
त्मेवःविद्धानमुलः तः भवति। नान्य: पन्था अवशय विद्वते॥१७॥
यज्ञेन युज्ञमयज्ञस्तं देवाः। तानि धर्माणि प्रथमान्यासन्त॥
ते ह नाकं महिमान्नस्मचन्ते। यत्र पूर्वं साध्यास्सन्ति देवाः॥१८॥
अद्भ्यसस्महूत: पृथिव्य सांसिग्च। विश्रक्षर्मांसमय्यवतंताधि।
तस्य त्वादिवध्दपमेति। तत्पुरुस्स्य विश्रभाजामग्न॥१९॥
वेदाहमेतं पुरुं महान्त्। आदित्यवर्णन्तमसः परस्तात॥
त्मेवःविद्धानमुलः इह भवति। नान्य: पन्था विद्वतेऽयनाय॥२०॥
The ~ sign is a neutral vowel. This distinguishes the abruptly ending consonant (e.g., the "n" or "m" sounds in "abadhnan puruSHam pashum") from the non-abrupt consonant ending (e.g., "... sahasrapAt~" or "sheer~SHA").
Om

sahas -sheelas -shaa pu -shaa | sahas -ra -xah -sa -has pAth |

sa bhU vish -va vR -tvA | at -tish- Thad -da -shan -gu -lam ||1||

pu -SHA E-vE -da -gm | sar -vam | yad -bhU -taNA yach -cha bha -vyam | m-

u -tAm -tavas -ye -na -ha | ya -dan -NE -ti -ro -ti ||2||

E-tA -nas -ya ma -hi -mA | a -to JyA -yA -g -shcha pu -SHA -ha |
pA -do -syA -vish -bhU -tA | tri -pA -syA -mR | di -vi ||3||

tri -pA -dU -dhva u -dait -pu -SHA -ha | pA -do -syE -hA -vAt -pu -ha |
ta -to vi -shVNa -krA -ma -t | sa -sha -nA -na -sha -NE a -bhi ||4||

ta -smA -vi -rA -JA -ya -ta | vi -rA -JO a -dhi pu -SHA -ha |
sa JA -to at -rich -ya -ta | pash -chAd -bhU -mi -ma pu -ra -ha ||5||

yat -pu -SHE -Na ha -vi -SHA | dE -vA ya -gn -ya -ma -va -ta |
va -san -to -syA -see -dA -Jyam | gree -sh -ma i -dh -ma -shsha -rad -dha -vi -hi || 6||
nAbh A-see-dan-ta -ri -xam~ | sheer -SHNO dyaus-sa -var-ta-ta |

pad-bhyAm bhU-mir-di-sha-sh-shrO-trA -t~| ta |O-kA-g~m -kal-pa-yann~ ||15||

vE-dA-ha-mE-tam pu -SHam ma-hAn-tam -m~ |

A-di-tya -Nam ta -sa-stu pA-rE |

-sar -Ni ru-pA vi-chit-ya dhee -ha |

nA -ni kR~-tvA-bhi-va-dan~, ya-dA-stE ||16||

dhA-tA pu-ras-tAd-ya -dA-Ja-hA |

shak-rah pra-vi-dvAn pra-di-shash-chA -sra-ha |

ta-mE-vam vi-dvA-na-mR~ i-ha -va-ti |

nAn-yaH pan-thA a- -nA-ya vi-dya-tE ||17||

ya-gn^ya -ma -ya-Jan-ta dE-VA-ha |

tA-ni dhar -Ni pra-tha- mAn -sann~ |

mak -nas |

tE ha nA ma-hi-mA -sa-chan-E |

ya-tra pUr SA-dhyAs-san dE-VA-ha ||18||

ad-bhyas-sam -tah pR~-thi-Vyai ra-sA -chcha |

-kar -ma -dhi |

vish-va -ma-Nas-sa -var-ta-tA |

tas-ya tvA-sh -vi-da- -ru-pa -ti |

-ta shAs-ya vish-va -mA -JA -na -ma-grE ||19||
[Source: sa-sva-ra vE-da man-trAh, edited by swAmi ChidAnanda (pub: Sri Ramakrishnashramad, Bangalore) 1985 in combination with taittireeya samhita kR~SHNa yaJur vEda audio, Veda Prasar Samiti (www.vedchant.com), vedchant@hotmail.com]
puruShA suktam from R~g vEda

(Follow along text to audio)

shAkala samhita

manDala 10

aSHTakam 8

sUktam 90

[R~SHi (Seer): nArAyana,

cHandas (Poetic Meter):

anuSHTHup (mantras 1-15)

triSHTup (mantra 16)

dEvata (Deity): puruShA]

Om


sa bhU-mim -vR~ -tvA -tiSHTHa-dda-shA-N^gu-lam ||1||

-pU -SHa E-vE-dam sar-vam yad-bhU-tam yach-cha bha-vyam -m~ |


-tri-pA -dU-rdhva u -dai -rU -SHah pA-dO -O bhA -nAha -nAha |

ta-smA \-dvi-rA \-JA-ya-ta \-vi-rA \-JO \a-dhi \pU \-rU \-SHaha | 

sa \- JA-tO a \-ri-chya-ta \pa-shchA-dbhu-mi-ma-thO \-O \pu-rah ||5|| 

ya-tpu \-SHE-Na ha-vi-SHA \-A \-dE-vA ya-gn^ya-ma-tan \-n~ \-va-ta | 

va-san-tO a \-syA-see-dA-Jyam \-m~ \-gree-SHma-i-dhmah sha-ra-ddha-vi-hi ||6|| 

tam ya-gn^yam ba-rhi-ShI prau-xa-npu \-SHam JA-ta \-gra-taha | 

tE \-dE-vA \-ya-Jan-ta sA-dhyA-R~ \-SHA \-ya-shcha yE ||7|| 

ta-smA \-dya-gn^yA \-tsar \-va-hu-tah sam \-tam pR~ SHa-dA-Jyam | 


ta-smA \-dya-gn^yA \-tsar \-va-hu-ta R~chah sA-mA \-ni Ja-gn^i-rE | 

chA-ndA \-si Ja-gn^i-rE \-Am \-ta-smA-dya-Ju-sta-smA \-da-JA-ya-ta ||9|| 

ta-smA-da-shvA \-A \-a-JA-yan-ta yE kE chO \-O \-bha-ya \-taha | 

gA-vO \-ha \-Ja-gn^i-rE \-ta-smA-tta-smA \-JJA-tA \-JA-va \-yAha ||10|| 

ya-tpu \-SHAm vya \-dhuhu ka-ti-dhA \vyA \-kA-lpa-yann~ | 

mu-kham ki \-syA kau bA-hU kA U-rU \pa-dA \-A \-u-chyE-tE ||11||
[Source: sa-sva-ra vE-da man-trAh, edited by swAmi ChidAnanda (pub: Sri Ramakrishnasramama, Bangalore) 1985 in combination with shAkala samhita R~-g vEda audio, Veda Prasar Samiti (www.vedchant.com), vedchant@hotmail.com]
puruShA sUktam from sAMA vEdA
(Follow along text to audio)
kouthuma samhitA pUrvAchika 617-621

sa²-ha¹-sra-shee²-ra-rSHAh². pu-rU 2, 3 SHAh² |

sa²-ha-srA²-ra-xah₁ sa²-ha¹-srA², 3 p²At |

sa₁ bh¹raU-mi-gam sa-rva²-tO²-ra.-vA 2.3, rtvA² |

a¹-tya-ti-SHTHa-dda²-shA¹r.-ngU 2, 3 IA²m ||1||

u²-hu¹-vA-hA²-u | u²-hu¹-vA-hA²-u | u-hu¹-vAⁿ (a)³ hA²-u | vA(a)3 |

i¹T[sthi] i-DA(a)2,3¹, 4¹, 5¹ ||1||

u²-hu¹-vau²-ra-hO²-ra-vA² | u²-hu¹-vau²-ra-hO²-ra-vA² | u²-hu¹-vau²-ra-hO²-ra-vA² |

tri-pA¹ra-dUr²-ra-rdhvA u-dai²-ra-tpu-rU2,3 SHAh² |

pA¹ra-dO²-ra-syE²-ra-hA² ra bha²-va¹tpU 2,3 nAh² |

ta¹-thA²-ra-vi-ShvaN²-vi²-ya¹-krA 2,3 mA²t |

a²-sha-nA²-ra-na-sha-nE²-ra. A 2,3 bhee² ||

u-hu¹-vau²-ra-hO²-ra-vA² | u-hu¹-vau²-ra-hO²-ra-vA² | u-hu¹-vau² | hO² 2 | vA³ 2,3,4 |

au⁵ra-hO²-ra-vA | ee³ 2,2,4 DA5 | u²-hu¹-vau²-ra-hO²-ra.-vA 2 | u²-hu¹-vau²-ra-hO²-ra.-vA 2 |

u²-hu¹-vau | hO² 2 | vA³ 2,3,4 | au⁵ra-hO²-ra-vA | sU³ 2,3,4 vAh⁵ |

u²-hu¹-vau²-ra-hO²-ra.-vA 2 | u²-hu¹-vau²-ra-hO²-ra.-vA 2 |

u-hu¹-vau² | hO² 2 | vA³ 2,3,4 | au⁵ra hO²-ra. vA | u³ 3¹, 4¹, 5¹ ||2||
i¹-yau²-hO⁰ra.-vA 2 | i¹-yau²-hO⁰ra.-vA 2 | i¹-yau²-hO⁰ra.-vA 2 |

pu¹-ru-SHa E⁰ra.-vE⁰ra.-da-N³-sA 2, 3 rvA²m |
yα¹-dbhU⁰ra.-tam ya-chcha² bhA¹ra.-vA 2,3 yA²-m |
pA¹ra-dO⁰ra.-syA-sa⁰ra.-rvA bhU⁰ra.-tA 2,3 nee² |
tri-pA¹ra-da-syA⁰ra.-mR⁻²-ta¹m-dA 2,3 i-vee² ||
i¹-yau² hO⁰ra.-vA 2 | i¹-yau² hO⁰ra.-vA 2 | i¹-yau² | hO 2 | vA³ 2,3,4|

au⁵ra.-hO⁰ra.-vA | ee³ 2,3,4 DA⁵ | i¹-yau²-hO⁰ra.-vA 2 | | i¹-yau²-hO⁰ra.-vA 2 |
i¹-yau²| hO 2 | vA³ 2,3,4 | Jau⁵ra-hO⁰ra.-vA | JyO³ 2,3,4 teeh⁵ |
i¹-yau²-hO⁰ra.-vA 2 | i¹-yau²-hO⁰ra.-vA 2 | i¹-yau²| hO 2 | vA³ 2,3,4 |
Jau⁵ra-hO⁰ra.-vA | ee³ 2,3,4,5 ||3||

hA²ra.-u hA²ra.-u hA²ra.-u | tA¹ra.-vA⁰ra.-na²-sya | ma¹-hA 2,3 i-mA² 3 |
hA²ra.-u hA²ra.-u hA²ra.-u | ta¹-tO⁰ra JyA⁰ra.-yAN⁰-shcha² pU¹ra.-ru 2,3, SHA² 3h |
hA²ra.-u hA²ra.-u hA²ra.-u | u²-tA¹ra-mR⁻-ta-tva-syE⁰ra.-shA 2,3 nA² 3 h |
hA²ra.-u hA²ra.-u hA²ra.-u | ya¹-da-nnE⁰ra.-nA⁰ra.-ti²-rO¹ra.hA 2,3,tee² 3 |
hA²⁰s-u hA²⁰s-u hA²⁰s-u | vA² 3| i¹-T (sthi) i-DA 2 3¹, 4¹, 5¹ ||4||
hA^2s-u hA^2s-u hA^2s-u-vA | ta^1-tO^ra. Vt^2-rA^1ra.-Da-JA^2ra.-ya-ta | hA^2s-u hA^2s-u hA^2s-u-vA |
vi^2-rA^1ra.-JO^2ra. a^1-dhi^2-pU^1ra.-ru-SHaha^2 | hA^2s-u hA^2s-u hA^2s-u-vA |
sa^1-JA^2ra.-tO^1ra. a-tya-ri^2-chya-ta | hA^2s-u hA^2s-u hA^2s-u-vA |
pa^2-shchA^1ra.-dbhU^ra.-mi^2-ma^1-thO^ra.-pu^2-rah^1 |
hA^2s-u hA^s-u hA^s-u vA 3| ee^3 2,3,4,5 ||5||

hA^2ra.-u hA^ra-u hA^ra-u |
a^1-smee^2-na^1-smi^2n | a^1-smee^2-na^1-smi^2n | a^1-smee^2-na^1-smi^2n |
nR~^1-mNA^2 i-nR~^1-mNa^2-m | nR~^1-mNA^2 i-nR~^1-mNa^2-m | nR~^1-mNA^2 i-nR~^1-mNa^2-m |
ni^1-dhA-i-mA-hE^2 | ni^1-dhA-i-mA-hE^2 | ni^1-dhA-i-mA-hE^2 |

ka^2-yA^ra.-na-shchi-tra3 A^1-bhU^2 1 vA^2 t | U^2ra.-tee^ra-sa-dA^ra.-U~3-dhAh^1 sA^21khA^2 | ka^2-yA^ra.-sha-chi-SHTHa3-yA^1-vA^21rttA 2.3 | hA^2ra.-u hA^ra-u hA^ra-u |
a^1-smee^2-na^1-smi^2n | a^1-smee^2-na^1-smi^2n | a^1-smee^2-na^1-smi^2n |
nR~^1-mNA^2 i-nR~^1-mNa^2-m | nR~^1-mNA^2 i-nR~^1-mNa^2-m | nR~^1-mNA^2 i-nR~^1-mNa^2-m |
ni^1-dhA-i-mA-hE^2 | ni^1-dhA-i-mA-hE^2 | ni^1-dhA 2,3 i | mA^1 2 | hA^3 2,3,4 |
au^5ra.-hO^ra.-vA | su^1-va-rJyO^ra.-tee^3 2,3,4^1,5^1 h ||

[Source: sa-sva-ra vE-da man-trAh, edited by swAmi ChidAnanda (pub: Sri Ramakrishnasrham, Bangalore) 1985 in combination with kauthuma samhita sAma vEda audio, Veda Prasar Samiti (www.vedchant.com), vedchant@hotmail.com]
puruSHA sUktam from shu-kla yaJur vEda
(Follow along text to audio)
kaNva samhita, Chapter 31

Om


ru-cham brA-hmam Jə-na -ya -n-n~tO dE-vA a-grE ta -da -bru-vann~ |
yas-tvai-vam br- Ahma -NO ṿ-dyA-ttas -yA dE-vA A -san va-shE-E ||21||

shrees̩h te la-xmeesh-cha pa-tnyA -A -va-hO-rA-trE

pA-rshvE na -xa -trA-Ni rU-pa-ma-shvi-nau vyA-ttam -m~ |
i-SHNa\-mum i-SHA-Na sa-rva-JO-kam ma i-SHA-Na ||22||

puruśha sūktam from atharva veda

shaunaka samhita

(Follow along text to audio)
cha-ndra-ma ma -nA sO JA-ta-shcha-xOh sUr-yO -O a-JA-ya-ta |
mu-khA-din -dra-shcha -shcha prA-NA-dvA-yu -rA JA-ya-ta ||7|

nAbh-yA -A A-see-da-n ta -ri xam shee-rSHNO dyauh sa -mA |

pa-dbhyAm bhU-mi-rdi-shah shrO-trA-tta -thA 1O-kAAN^~ A -ka-lpa-yan-n ||8||

vi-rA-Da sa -mA -bha-vad vi-rA-JO a-dhi pU -rU -SHA-ha |
sa JA-tO a -ri-chya-ta pa-shchA-dbhu-mi-ma-thO-pu-ra-ha ||9||
yat pu -SHE-NA ha-vi-SHA-A dE-vA ya-gn^ya-ma -tan~ -va-ta |
va-sa-nthO -syA-see-dA-Jyam -m gree-SHma j-dmah sha-ra-ddha-vi-hi ||10||
tan^ ya-gn^yam prA-vR~-SHA prau-xa^n pu -rU -SHam JA-ta -ma -grA-ta-ha |
tE dE-vA -ya-Ja-nta sA-dhyA va -sA -va-shcha yE ||11||
tas mA-dash-vA -A a-JA-ya-n ta yE-cha-kE-chO -O -bha-yA -ta-ha |
gA-vO ha Ja-gn^i-rE tas mA-ttas mA -A -JJA-tA -JA-va^yA -ha ||12||
tas mA-d ya-gn^yAt sar -va-hu R~-chah sA -mA -ni Ja-gn^i-rE |
chAn ha Ja-gn^i-rE tas mA-d ya-ju-stas mA -A -da JA-ya-ta ||13||
I have realized the supreme puruSHa, brilliant as the solar hue and beyond the veil of darkness. Knowing him thus, one will be liberated in this very life. There is no other way (for liberation) indeed.

He dwells in every womb. Himself unborn, yet giving birth to all!

Once baby kR~SHNa was munching on topsoil. His mother ordered him to open up his mouth to see how much of the good earth he had. To her surprise, the whole universe was there. Yet there was enough room for some more ‘butter,’ just like there is ever enough room for desert in our bellies!