

pu-ru-SHa sU-ktam



Tranaliteration & Translation with Comments

Kotikanyadanam Srikrishna Tatachar

Mason, Ohio

pu-ru-SHa sU-ktam

(Hymn to The Cosmic Person)

A Hindu Creation Theme

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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**

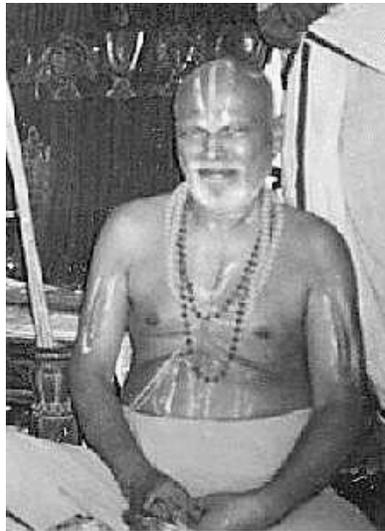
shreeh

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 yaJurvEda). The worship of Lord (bhagavad Aradhana) with 16 offerings (upachAras) 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 “shreemannaArAyaNa,” 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

Preface

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.”

hiraNyagarbha (the Golden Embryo) Hymn (R~g vEda 10.121)
This Hymn is semi-speculative and introduces two terms for the creator,
hiraNyagarbha and praJapati (the progenitor).

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^yAtam aviJAnatAm / "He who thinks he knows does not know
avign^yAtam 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 "brahmANda" (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 out look 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.....*

dAsa dAsOham



Kotikanyadanam Sreekrishna Tatachar

rO-ma-nA-ga-ri
(English)
Transliteration Keys

अ a (agenda)

आ A (father)

इ i (pit)

ई ee (pizza)

उ u (put)

ऊ U (rule)

ऋ R~ (rhythm)

~ neutral vowel

ए E (payer)

ऐ ai (aisle)

ओ O (go)

औ au (sauerkraut)

अं am (humming)

अः ah (ah)

क् k (walk)

क ka (come)

ख kh (sikh)

ख kha (khanna)

ग् g (pig)

ग ga(gum)

घ gh (drug)

घ gha (girl)

ङ N^ (ganga)

च् ch (each)

च cha(chum)

छ् cH(church)

छ cHa (church)

ज् J (raaj)

ज Ja (junk)

झ् Jh (hedge)

झ Jha (Jhaansi)

ञ् n^ (knack)

अ n^a (knack)

ट् T (cat)

ट Ta (tub)

ठ् Th (butt)

ठ Tha (turkey)

ड् D (bid)

ड Da (dumb)

ढ् Dh (thud)

ढ Dha (dacoit)

ण् N (wind)

ण Na (guna)

त् t (math)

त ta (thursday)

थ् th (hath)

थ tha (thumb)

द् d (id milad)

द da (mother)

ध् dh (kurdh)

ध dha (dharma)

न् n (tan)

न na (nut)

प् p (map)

प pa (pun)

फ् ph (naphta)

फ् pha (kapha)

ब् b (knob)

ब ba (bun)

भ् bh (padmanabh)

भ bha (bhakti)

म् m (calm)

म ma (must)

य् y (boy)

य ya (yum)

र् r (bar)

र ra (rub)

ल् l (Nail)

ल la (love)

व् v (have)

व va (variety)

श् sh (mashed)

श sha (shall)

ष् SH (brush)

ष SHa (shun)

स् s (has)

स sa (sun)

ह् h (pooh)

ह ha (hub)

ळ L (thingal)

ळ La (Nala)

क्ष x (MokSH)

क्ष xa (auto-rikSHa)

ज्ञ gn^ya

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

Standard notation:

sa-ha-srA-xah

|
bhU- mim

||
pA-do-sya

rO-ma-nA-ga-ri notation:

sa-ha-srA-xah

bhU^{-mim}

pA-do^{-O}-sya

pu-ru-SHa sU-ktam

Also known as “nArAyaNOpasthAna mantrAh”

kR~ SHNa yaJurvEda

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

[R~SHi (Seer): nArAyaNa,
cHandas (Poetic Meter):
anuSHThup (mantras 1-15, 22 and 23)
triSHThup (mantras 16-21)
dEvata (Deity): puruSHA]

shAnti mantra for taittireeya araNyaka prashnah 3
is recited at he beginning and conclusion of the puruSHa sUktam

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} -ta-yE |

dai-vee^{-ee} sva-sti^{-ras} -tu-na-ha | sva-stir-mA^{-nu} -SHE-bhya-ha |

uR-dh-vam^{Ji} -gA-tu bhE-SHA-Jam |

Shan^{nO} as-tu dvi-pa-dE^{-E} | shan cha^{-tu} -SHpa-dE |

om shAn-tih shAn-tih 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-has^{-ra} -shee-r~-SHA pu^{-ru} -SHa-ha |

sa-has-rA-xahs-sa-has^{-ra} pAt~ |

sa bhU^{-mim} vish-va^{-tO} vR~-tvA |

at^{-ya} -tiSH-That-da-shAn-gU-lam ||1||

sa-has-ra (thousand)
 shee-r-SHAh (heads)
 pu-ru-SHa-ha (puruSHA)|
 sa-has-ra (thousand)
 a-xah (eyes)
 sa-has-ra (thousand)
 pAt [*pronounced as pAt~*] (feet)|
 sah (he)
 bhU-mim (Earth)
 vish-va-tah (entirety)
 vR~ -tvA (pervades) |
 at-ya-tiSH-That (extends)
 da-shAn-gu-lam (ten inches) ||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-va-da-gm~ sar-vam^{-m~} |
 yad-bhU-taN^ yach-cha bha-vyam^{-m~} |
 u-tAm^{-R~} -ta-tvas-yE^{-shA} -na-ha |
 ya-dan^{-nE} -nA-tj-rO^{-ha} -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 (IokAteetatvam)

E-tA^{-vA} -nas-ya ma-hi-mA |
a -tO JyA-yA^{-g~} -shcha pU^{-ru} -SHa-ha |
pA-dO^{-O} -sya vish^{-vA} bhU-tA⁻ⁿⁱ |
tri-pA^{-da} -syA-mR~^{-tan} di-vi ||3||

E-tA-vAn (all that is)
as-ya (His)
ma-hi -mA (greatness; glory) |
a-tah (and then)
JyA-yAn (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 (vyaktA vyaktam)

tri-pA -dUr-dhva u-dait-pu^{-ru} -SHa-ha |
 pA-dO^{-O} -syE-hA^{-bha} -vAt -pu^{-na} -ha |
 ta-tO vi-shvaN^{vya} -krA-ma-t~ |
 sA-sha-nA-na-sha-nE a-bhi ||4||

tri-pA-t (three quarters)
 Ur-dhva (above)
 u-dait (remained)
 pu-ru-SHa-ha (puruSHa)|
 pA-dah (one quarter)
 a-sya (of His)
 i-ha (is here)
 a-bha-vAt (manifested)
 pu-na-ha (again) |
 ta-tah (with that)
 vi-shvam [pronounced as vi-shvaN[^]] (different forms; world)
 vya-krA-mat (pervaded) |
 sA-sha-nah (that which eat)
 a-na-sha-nah (that which does not eat)
 a-bhi (come forth) ||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)

PRE CREATION (pUrva sR~ SHTi)

ta-smA^{-Ad} -vi-rA^{-Da} -JA-ya-ta |

vi-rA-JO a-dhi pU^{-ru} -SHa-ha |

sa JA-tO at^{-ya} -rich-ya-ta |

pash-chAd-bhU-mi-ma^{-thO} pu-ra-ha ||5||

ta-smAt (from that)
vi-rAt (variety)
a-JA-ya-ta (come forth) |
vi -rA-Jah (Variations)
a-dhi (from within)
pU-ru-SHa-ha (puruSHa)|
sah (He)
JA-tah (was born)
ati (very)
a-rich-ya-ta (grew large)|
pash-chAt (from behind)
bhU-mih(of the Earth)
a-thah (and then)
pu-ra-ha (in front) ||5||

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^{-ru} -SHE-Na ha-vi-SHA^{-A} |

dE-vA ya-gn[^]ya-ma^{-tan} -va-ta |

va-san-to^a -syA-see-dA-Jyam^{-m~} |

gree-sh-ma i-dh-ma-shsha-rad-dha-vi-hi || 6||

yat (That)
 pu-ru-SHE-Na (with puruSHa)
 ha-vi-SHAh (as havis; oblation)|
 dE-vAh (celestials)
 ya-gn[^]ya (yagn[^]ya)
 a-tan-va-ta (performed)|
 va-san-tah (Spring)
 a-sya (its)
 A-seet (became)
 A- Jyam (ghee)|
 gree-SH-ma (Summer)
 i-dh-mah (fuel sticks, fire wood)
 sha -radah (Autumn)
 ha-vi-hi (burnt offering, oblation) ||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)

YAGNYA METAPHOR (yagn^ya rUpakam)

sa-ptAs^{-yA} -san pa-rj -dha^{-ya} -ha |
 tri-ssa-pta sa-mi^{-dhah} kR~-tA-ha |
 dE-vA yad-ya-gn^yan^{tan} -vA-nA-ha |
 a^{-badh} -nan pu^{-ru} -SHam pa-shum ||7||

sa-ptah (seven)
 a-sya (its)
 a-san (became)
 pa-ri-dha-ya-ha (boundary, borders)|
 trih (thrice)
 sa-ptah (seven)
 sa-mi-dhah (fuel sticks)
 kR~ -tA-ha (made) |
 dE-vAh (celestials)
 yat + ya-gn^yam [*pronounced as ya-gn^yan*] (for the yagn^ya)
 tan-vA-nA-ha (as performers)|
 a-badh-nan (bound)
 pu-ru-SHam (puruSHa)
 pa-shum [(sacrificial) animal, offering] ||7||

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 AkAsha (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].

(Mantra 7)

taN^ ya-gn^yam ba-r~hi-SHi prau-xan^{-n~} |
 pu^{-ru} -SHam JA-ta^{-ma} -gra-ta-ha |
 tE^{-na} dE-vA a^{-ya} -Jan-ta |
 sA-dh-yA R~^{-SHa} -yash-cha-yE ||8||

tam [*pronounced taN^*] (that)
 ya-gn^yam (yagn^ya)
 ba-r-hi-SHi (kusha or dharbha grass mat)
 prau-xann [sprinkled (with water)]
 pu-ru-SHa (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 darbha) 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)

ONE THAT BECAME “ONE and ALL” (EkAnEka)

ta-smA^{-Ad} -ya-gn^yAth^{-sar} -va- hu^{-ta} -ha |
 sam^{-bhR~} -tam pR~ -SHa-dA- Jyam |
 pa-shU-g~-stA-g~^{-shcha} -krE vA-ya-vyA^{-n~} |
 A-raN-yAn grAm-yAsh-cha yE ||9||

ta-smAt (from that)
 ya-gn^yAt (yagn^ya)
 sar-va-hu-ta-ha (took every Ahuti or offerings)|
 sam-bhR~-tam (was earned)
 pR~-SHa-dA-Jyam (ghee mixed with yogurt) |
 pa-shUm-sta (beasts)
 cha (and, too)
 cha-krE (created)
 vA-ya -vyAn (of the air) |
 A-raN-yAn (of the forest)
 grAm-yAt (of domestic)
 cha (also)
 yE (who are) ||9||

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)

ta-smA^{-Ad} -ya-gn^yAth^{-sar} -va- hu^{-ta} -ha |
 R~-chas-SA^{-mA} -ni Ja-gn^i-rE |
 cHan-dA^{-g~m} -si Ja-gn^i -rE ta-s-mA^{-A} -t~ |
 ya-JuS-tas^{-mA} -da-JA-ya-ta ||10||

ta-smAt (from that)
 ya-gn^yAt (yagn^ya)
 sar-va-hu-ta-ha (took every A-hu-ti or offerings)|
 R~chah (the R~g-vE-da)
 sA-mA-ni (sA-ma-vE-da)
 Ja-gn^i-rE (come forth)|
 cHan-dA-msi (meters too)
 Ja-gn^i -rE (come forth)
 tas-mAt (from that)|
 ya-Juh (ya-Jur-vE-da)
 tas-mAt (from that)
 a-JA- ya-ta (was born) ||10||

After everything was consumed (sarvAhut), R~g, sAma, YaJur 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: 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].

(Mantra 10)

tas-mA-da-sh^{-vA} a-JA-yan-ta |
 yE kE chO -bha-yA^{-da} -ta-ha |
 gA^{-vO} ha Ja-gn[^]i-rE tas-mA^{-A} -t~ |
 ta-smA^{-A} -J-JA-tA a -JA -va^{-ya-ha} ||11||

tas-mAt (from that)
 a-sh-vA (horses)
 a-JA-yan-ta (were born)|
 yE kE cha (also those who)
 u-bha-yA-da-ta-ha (with two rows of teeth)|
 gA-vah (cattle)
 ha (elephant)
 Ja-gn[^]i-rE (come forth)
 tas-mAt (from that)|
 tas-mAt (from that)
 JA-tA (were born)
 a-Jah (goat)
 a-va-ya-ha (sheep) ||11||

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-pu^{-ru} -SHam^{vya} -da-dhu-hu |

ka-ti -dhA^{vya} -kal-pa-yann~ |

mu-khan[^] ki^{-mas} -ya kau bA-hU |

kA_{-vU}-rU pA^{-dA} -vu-chyE-tE ||12||

yat (that)
 pu-ru-SHa (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)|
 kAh (what)
 vU-rU (thighs)
 pA-dAh (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-NO^{-O} -sya mu^{-kha} -mA-seet~ |

bA-hU^{rA} -Ja^{-nyah} kR~ta-ha |

U-rU ta^{-das} -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)

a-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)

a-sya (His)

yat (that were)

vai-shya-ha (merchants)

pad-bhyAm [*prounounced 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)

FATHOMING OF THE UNIVERSE

chan-dra-mA ma^{-na} -SO JA- ta-ha |

cha-xOs-sUr^{-yO} a-JA-ya-ta |

mu-khA-dind^{-rash} -chA-gnish^{-cha} |

prA-NA-d-vA-yu^{-ra} -JA-ya-ta ||14||

chan-dra-mA (the Moon)
 ma-na-sah (from mind)
 JA-ta-ha (was born) |
 cha-xOh (from eyes)
 sUr-yah (the Sun)
 a-JA-ya-ta (born) |
 mu-khAt (from mouth)
 in-drah (indra)
 cha (and)
 a-gnih (the fire)
 cha (also) |
 prA-NAt (from vital breath)
 vA-yuh (the breeze)
 a-JA-ya-ta (was born) ||14||

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.

(Mantra 14)

nAbh^{-yA} A-see-dan-ta^{-ri} -xam~ |
 sheer -SHNO dyaus-sa^{-ma} -var-ta-ta |
 pad-bhyAm bhU-mir-di-sha-sh-shrO-trA^{-A} -t~|
 ta^{-thA} |O-kA-g~m a -kal-pa-yann~ ||15||

nAbh-yAh (from navel)
 A-seet (appear)
 a-n-ta-ri-xam (space) |
 sheer-SH-Nah (from head)
 dyauh (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)
 |O-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)

Part IV: The Sage's Vision

SECRET BEHIND NAMES and FORMS (nAma rUpa rahasya darshanam)

vaE-dA-ha-mE -tam pu^{-ru} -SHam ma-hAn-tam^{-m~} |
 A-di-tya^{-var} -Nam ta^{-ma} -sa-stu pA-rE |
 sar^{-vA} -Ni rU-pA^{-Ni} vi-chit-ya dhe^{-ra} -ha |
 nA^{-mA} -ni kR~tvA-bhi-va-dan~, ya-dA-stE^{-E} ||16||

vaE-dAh (know)
 a-ham (I)
 E-tam (that)
 pu-ru-SHa (puruSHa)
 ma-hAn-tam (supreme) |
 A-di-tya-var-Nam (brilliant as Sun)
 ta-ma-sah (darkness)
 a-stu (who is)
 pA-rE (beyond) |
 sa-r-vA-Ni (all)
 rU-pA-Ni (forms)
 vi-chit-ya (having designed)
 dhe-ra-ha (glorious) |
 nA-mA-ni (names)
 kR~tvA (having made)
 a-bhi-va-dan (maintains)
 yat (that)
 A-stE (who is) ||16||

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.

(Mantra 16)

dhA-tA pu-ras-tAd-ya^{-mu} -dA-Ja-hA^{-ra} |
 shak-rah pra-vi-dvAn pra-di-shash-cha^{-ta} -sra-ha |
 ta-mE-vam vi-dvA-na-mR~^{-ta} i-ha^{bha} -va-ti |
 nAn-yah pan-thA a-^{ya} -nA-ya vi-dya-tE ||17||

dhA-tA (brahma, praJapati)
 pu-ras-tAt (foremost)
 yam (whom)
 u-dA-Ja-hA-ra (proclaimed, glorified, or praised)|
 shak-rah (indra)
 pra-vi-dvAn (knowledgeable, wise)
 p-ra-di-shas (cardinal directions)
 cha-ta-srah(four, connected with four, four times) |
 tam (him)
 E-vam (thus)
 vi-dvAn (knower)
 a-mR~ta (immortal)
 i-ha (here)
 bha-va-ti (becomes) |
 na (not)
 an-yah (any other)
 pan-thA (path)
 a-ya-nA-ya (for liberation)
 vi-dya-tah (exists or know of) ||17||

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 (BASICS) of DHARMA (dharmasya mUlam)

ya-gn^yE^{-na} ya-gn^ya^{-ma} -ya-Jan-ta dE-vA-ha |

tA-ni dhar^{-mA} -Ni pra-tha^{-yA} mAn^{-sann~} |

tE ha nA^{-kam} ma-hi-mA^{-nas} -sa-chan-tE |

ya-tra pUr^{-vE} sA-dhyAs-san^{-ti} dE-vA-ha ||18||

ya-gn^yE-na (by yagn^ya)
 ya-gn^yam (to yagn^ya)
 a-ya-Jan-ta (performed yagn^ya)
 dE-vA-ha (celestials) |
 tA-ni (these)
 dhar-mA-Ni (acts of dharma)
 pra-tha-mAni (the first)
 A-san (became) |
 tE ha (these very)
 nA-kam (heaven, pious abode)
 ma-hi-mA-nah (glory of)
 sa-chan-tE (attain)|
 ya-tra (where)
 pU-rvE (before)
 sA-dhyAh (sA-dh-yAs or achievers)
 san-ti (are)
 dE-vA-ha (celestials) ||18||

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.

[Note 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!]

[Note 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]

[Note 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)] [Note 4: This mantra is commonly recited at the conclusion of worship]

(Mantra 18)

Concluding Mantras (uttara nArAyaNam)

MASTER BUILDER (vishva karma)

ad-bhyas-sam^{-bhU}-tah pR~^{-thi}-vyai ra-sA^{-A}-chcha |
vish-va^{-kar}-ma-Nas-sa^{-ma}-var-ta-tA^{-dhi} |
tas-ya tvaSH^{--TA} vi-da-dhad^{-mE}-rU-pa^{-ti} |
tat-pu^{-ru}-SHas-ya vish-va^{-mA}-na^{-JA}-ma-grE^{-E} ||19||

ad-bhyah (from water)
sam-bhU-tah (produced)
pR~thi-vyaih (Earth)
ra-sAh (elements)
cha (and) |
vi sh-va-kar-ma-Nah (cosmic architect)
sa-ma-var-ta-ta (to appear)
a-dhi (more) |
ta-sya (his)
tvaSH-TA (carpenter, craftsman)
vi-da-dhat (established, crafted)
rU-pam (form)
E-ti (thus) |
tat (that)
pu-ru-SHa-sya (puruSHa's)
vish-vam (all)
A-JA-nam (formed)
a-grE (in the beginning) ||19||

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^{-ru} -SHam ma-hAn-tam^{-m~} |

A-dit-ya^{-var} -Nam ta^{-ma} -sah pa^{-ra} -stAt~|

ta-mE-vam vi-dvA-na-mR~^{-ta} i-ha bha^{-va} -ti |

nAn-yah pan^{-thA} vid-ya-tE^{-ya} -nA-ya ||20||

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^{-bhE} an-ta-ha |
 a-JA^{-ya} -mA-nO ba-hu-dhA vi^{-JA} -ya-tE |
 tas-ya dhee-rAh pa^{-ri} -JA-nan-ti yO-nim^{-m~} |
 ma^{-ree} -chee-nAm pa-da^{-mi} -chcHan-ti vE-dha^{-sa} -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 dE-vEbh-ya A^{-ta} -pa-ti |
 yO dE-vA-nA^{-Am} pu-rO^{-hi} -ta-ha |
 pUr-vO yO dE-vEbh^{-yO} JA-ta-ha |
 na^{-mO} 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)|
 pUr-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 gnA-na pha-lam)

ru^{-cham} brA-hman[^] Ja-na^{-yan} -ta-ha |
dE-VA a-grE ta^{-da} -b-ru-vann~ |
yas-t-vai-vam brA^{-Ah} -ma-NO vi-dyAt~ |
tas^{-ya} dE-VA a-san-va-shE^{-E} || 23||

ru-cham (essence)
brA-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)
brA-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)

hreeh^{-cha} -tE lax-meesh-cha pa-tnyau^{-u} |
a-hO-rAt-rE pArsh-vE | na^{-xa} -trA-Ni rU-pam |
a-shvi-nau vyAt-tam^{-m~} | i-SHTam^{ma} -ni-SHA-Na |
a-mum^{ma} -ni-SHA-Na | sar^{-vam} ma-ni-SHA-Na ||24||
Om shAn-tih shAn-tih shAn^{-tihi} ||

hreeh (dignity, humility)
cha (also)
tE (Your)
lax-meeh (shree, wealth)
cha (also)
pa-tnyau (consorts)|
a-hO-rA-trE (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} -ta-yE |

dai-vee^{-ee} sva-sti^{-ras} -tu-na-ha | sva-stir-mA^{-nu} -SHE-bhya-ha |

ur-dh-vam^{Ji} -gA-tu bhE-SHa-Jam |

Shan^{nO} as-tu dvi-pa-dE^{-E} | shan cha^{-tu} -SHpa-dE |

om shAn-tih shAn-tih 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) ||

Composite Translation of the puruSHaUktam 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 [(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 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 (puru-SHa). 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, YaJur 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; 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: 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 out-side 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!]

[Note 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]

[Note 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)] [Note 4: This mantra is commonly recited at the conclusion of worship]

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 puruSHa 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).

Om tat sat

sarvam shree kR~SHNArpaNamastu

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8. Phan Ku the Creator. The space of the universe was in the shape of a hen's egg. ... It was not yet developed, and it was called Phan Ku. ...
(home.earthlink.net/~jcorbally/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

ಸಹಸ್ರಶೀರಾ~ಷಾ ಪುರುಷಃ | ಸಹಸ್ರಾಖಿಸ್ಸಹಸ್ರಪಾತ್~ |
 ಸ ಭೂಮಿಂ ವಿಶ್ವತೋ ವೃತ್ವಾ | ಅತ್ಯತಿಷ್ಠದ್ಧಶಾಬ್ಗುಲಮ್ || ೧ ||
 ಪುರುಷ ಏವೇದಗ್ಂ ಸರ್ವಮ್ | ಯದ್ಭೂತಯ್ಯಚ್ಚ ಭವ್ಯಮ್ |
 ಉತಾಮೃತತ್ವಸ್ಯೇಶಾನಃ | ಯದನ್ನೇನಾತಿರೋಹತಿ || ೨ ||
 ಏತಾವಾನಸ್ಯ ಮಹಿಮಾ | ಆತೋ ಜ್ಯಾಯಾಗ್~ಶ್ಚ ಪೂರುಷಃ |
 ಪಾದೋಽಸ್ಯ ವಿಶ್ವಾ ಭೂತಾನಿ | ತ್ರಿಪಾದಸ್ಯಾಮೃತನ್ದಿವಿ || ೩ ||
 ತ್ರಿಪಾದೂರ್ಧ್ವ ಉದೈತ್ತುರುಷಃ | ಪಾದೋಽಸ್ಯೇಹಾಭವಾತ್ಪುನಃ |
 ತತೋ ವಿಶ್ವವ್ಯಕ್ರಾಮತ್~ | ಸಾಶನಾನಶನೇ ಅಭಿ || ೪ ||
 ತಸ್ಮಾದ್ವಿರಾಡಜಾಯತ | ವಿರಾಜೋ ಅಧಿ ಪೂರುಷಃ |
 ಸ ಜಾತೋ ಅತ್ಯರಿಚ್ಯತ | ಪಶ್ಚಾದ್ಭೂಮಿಮಥೋ ಪುರಃ || ೫ ||
 ಯತ್ತುರುಷೇಣ ಹವಿಷಾ | ದೇವಾ ಯಜ್ಞಮತನ್ವತ |
 ವಸಂತೋ ಅಸ್ಯಾಸೀದಾಜ್ಯಮ್ | ಗ್ರೀಷ್ಮ ಇಧ್ಮಶ್ಶರದ್ಧವಿಃ || ೬ ||
 ಸಪ್ತಾಸ್ಯಾಸನ್ ಪರಿಧಯಃ | ತ್ರಿಸ್ಸಪ್ತ ಸಮಿಧಃ ಕೃತಾಃ |
 ದೇವಾ ಯದ್ಯಜ್ಞನ್ವನ್ವಾನಾಃ | ಅಬದ್ಧನ್ ಪುರುಷಂ ಪಶುಮ್ || ೭ ||
 ತಯ್ಯಜ್ಞಂ ಬರಾ~ಹಿಷಿ ಪ್ರೌಖ್ನನ್~ | ಪುರುಷಇಷ್ಟಾತಮಗ್ರತಃ |
 ತೇನ ದೇವಾ ಆಯಜನ್ತ | ಸಾಧ್ಯಾ ಋಷಯಶ್ಚಯೇ || ೮ ||

ತಸ್ಮಾದ್ಯಜ್ಞಾಘ್ನರ್ವಹುತಃ | ಸಂಭೃತಂ ಪೃಷದಾಜ್ಯಮ್ |

ಪಶೂಗ್~ಸ್ತಾಗ್~ಶ್ಚಕ್ರೇ ವಾಯವ್ಯಾನ್~ | ಆರಣ್ಯಾನ್ ಗ್ರಾಮ್ಯಾಶ್ಚ ಯೇ || ೯ ||

ತಸ್ಮಾದ್ಯಜ್ಞಾಘ್ನರ್ವಹುತಃ | ಋಚಸ್ಸಾಮಾನಿ ಜಜ್ಞರೇ |

ಛಂದಾಗ್ಂಸಿ ಜಜ್ಞರೇ ತಸ್ಮಾತ್~ | ಯಜುಸ್ತಸ್ಮಾದಜಾಯತ || ೧೦ ||

ತಸ್ಮಾದಶ್ವಾ ಅಜಾಯಂತ | ಯೇ ಕೇ ಚೋಭಯಾದತಃ |

ಗಾವೋ ಹ ಜಜ್ಞರೇ ತಸ್ಮಾತ್~ | ತಸ್ಮಾಜ್ಜಾತಾ ಅಜಾವಯಃ || ೧೧ ||

ಯತ್ತುರುಷ್ವಾವ್ಯದಧುಃ | ಕತಿಧಾ ವ್ಯಕಲ್ಪಯನ್~ |

ಮುಖಿಚ್ಛಿಮಸ್ಯ ಕೌ ಬಾಹೂ | ಕಾ ಊರೂ ಪಾದಾವುಚ್ಯೇತೇ || ೧೨ ||

ಬ್ರಾಹ್ಮಣೋಽಸ್ಯ ಮುಖಿಮಾಸೀತ್~ | ಬಾಹೂ ರಾಜನ್ಯಃ ಕೃತಃ |

ಊರೂ ತದಸ್ಯ ಯದ್ವೈಶ್ಯಃ | ಪದ್ಭ್ಯಾಗ್ಂ ಶೂದ್ರೋ ಅಜಾಯತ || ೧೩ ||

ಚನ್ದ್ರಮಾ ಮನಸೋ ಜಾತಃ | ಚಖ್ನೋಸ್ಸೂರೈಃ ಅಜಾಯತ |

ಮುಖಾದಿನ್ದ್ರಶ್ಚಗ್ನಿಶ್ಚ | ಪ್ರಾಣಾದ್ವಾಯುರಜಾಯತ || ೧೪ ||

ನಾಭ್ಯಾ ಆಸೀದನ್ತರಿಖ್ನಿಮ್ | ಶೀಷ್ಣೋ ದ್ಯೌಸ್ಸಮವರ್ತತ |

ಪದ್ಭ್ಯಾಂ ಭೂಮಿರ್ದಿಶಶ್ರೋತ್ರಾತ್~ | ತಥಾ ಲೋಕಾಗ್ಂ ಅಕಲ್ಪಯನ್~ || ೧೫ ||

ವೇದಾಹವೇತಂ ಪುರುಷಂ ಮಹಾನ್ತಮ್ | ಆದಿತ್ಯವರ್ಣನ್ತಮಸಸ್ತು ಪಾರೇ |

ಸರ್ವಾಣಿ ರೂಪಾಣಿ ವಿಚಿತ್ಯ ಧೀರಃ | ನಾಮಾನಿ ಕೃತ್ವಾಽಭಿವದನ್~ , ಯದಾಸ್ತೇ || ೧೬ ||

ಧಾತಾ ಪುರಸ್ತಾದ್ಯಮುದಾಜಹಾರ | ಶಕ್ರಃ ಪ್ರವಿದ್ವಾನ್ ಪ್ರದಿಶಶ್ಚತಸ್ರಃ |

ತಮೇವ್ವವಿದ್ವಾನಮೃತ ಇಹ ಭವತಿ | ನಾನ್ಯಃ ಪನ್ಥಾ ಆಯನಾಯ ವಿದ್ಯತೇ || ೧೭ ||

ಯಜ್ಞೇನ¹ ಯಜ್ಞಮಯಜಂತ¹ ದೇವಾಃ | ತಾನಿ¹ ಧರ್ಮಾಣಿ¹ ಪ್ರಥಮಾನ್ಯಾಸನ್ಮಾ¹ |
 ತೇ¹ ಹ¹ ನಾಕಂ¹ ಮಹಿಮಾನಸ್ಸಚಂತೇ¹ | ಯತ್ರ¹ ಪೂರೈ¹ ಸಾಧ್ಯಾಸ್ಸಂತಿ¹ ದೇವಾಃ || ೧೮ ||
 ಅದ್ಭ್ಯಸ್ಸಂಭೂತಃ¹ ಪೃಥಿವ್ಯೈ¹ ರಸಾಚ್ಚ¹ | ವಿಶ್ವಕರ್ಮಣಸ್ಸಮವರ್ತತಾಧಿ¹ |
 ತಸ್ಯ¹ ತ್ವಷ್ಟಾ¹ ವಿದಧದ್ರೂಪಮೇತಿ¹ | ತತ್ಪುರುಷಸ್ಯ¹ ವಿಶ್ವಮಾಜಾನಮಗ್ರೇ¹ || ೧೯ ||
 ವೇದಾಹಮೇತಂ¹ ಪುರುಷಂ¹ ಮಹಾನ್ತಮ್¹ | ಆದಿತ್ಯವರ್ಣಂತಮಸಃ¹ ಪರಸ್ತಾತ್¹ |
 ತಮೇವ¹ ವಿದ್ವಾನಮೃತ¹ ಇಹ¹ ಭವತಿ¹ | ನಾನ್ಯಃ¹ ಪನ್ಥಾ¹ ವಿದ್ಯತೇ¹ ಯನಾಯ¹ || ೨೦ ||
 ಪ್ರಜಾಪತಿಶ್ಚ¹ ರತಿ¹ ಗರೈ¹ ಅಂತಃ¹ | ಅಜಾಯಮಾನೋ¹ ಬಹುಧಾ¹ ವಿಜಾಯತೇ¹ |
 ತಸ್ಯ¹ ಧೀರಾಃ¹ ಪರಿಜಾನಂತಿ¹ ಯೋನಿಮ್¹ | ಮರೀಚೀನಾಂ¹ ಪದಮಿಚ್ಛಂತಿ¹ ವೇಧಸಃ¹ || ೨೧ ||
 ಯೋ¹ ದೇವೇಭ್ಯ¹ ಆತಪತಿ¹ | ಯೋ¹ ದೇವಾನಾಂ¹ ಪುರೋಹಿತಃ¹ |
 ಪೂರ್ವೋ¹ ಯೋ¹ ದೇವೇಭ್ಯೋ¹ ಜಾತಃ¹ | ನಮೋ¹ ರುಚಾಯ¹ ಬ್ರಾಹ್ಮಯೇ¹ || ೨೨ ||
 ರುಚಂ¹ ಬ್ರಾಹ್ಮಣ್ವನಯಂತಃ¹ | ದೇವಾ¹ ಅಗ್ರೇ¹ ತದಬ್ರುವನ್ಮಾ¹ |
 ಯಸ್ತೈವಂ¹ ಬ್ರಾಹ್ಮಣೋ¹ ವಿದ್ಯಾತ್¹ | ತಸ್ಯ¹ ದೇವಾ¹ ಅಸನ್ವಶೇ¹ || ೨೩ ||
 ಹ್ರೀಶ್ಚ¹ ತೇ¹ ಲಬ್ಧ್ವೀಶ್ಚ¹ ಪತ್ನೈ¹ | ಅಹೋರಾತ್ರೇ¹ ಪಾಶ್ವೇ¹ |
 ನಬ್ಧಿತ್ರಾಣಿ¹ ರೂಪಮ್¹ | ಅಶ್ವಿನೌ¹ ವ್ಯಾತ್ತಮ್¹ |
 ಇಷ್ಟಂ¹ ಮನಿಷಾಣ¹ | ಅಮುಂ¹ ಮನಿಷಾಣ¹ | ಸರ್ವಂ¹ ಮನಿಷಾಣ¹ || ೨೪ ||

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").

puruSHa sUktam (kR~SHNa yaJurvEda) text in dEvanAgari [courtesy: R.V. Prasad
(Los Gatos, California)] www.geocities.com

स॒हस्र॑शीर्॒षा पु॑रु॒षः । स॒हस्रा॑ख॒वस्स॒हस्र॑पात्~ ।
 स भूमिं॑ वि॒श्वतो॑ वृ॒त्वा । अत्य॑तिष्ठद्दशाङ्गु॒लम् ॥१॥
 पु॒रुष॑ ए॒वेद॑गं॒ सर्व॑म् ॥ यद्भू॒तय्य॑च्च॒ भव्य॑म् ।
 उ॒तामृ॑त॒त्वस्ये॑शानः । यद॒न्नेना॑तिरो॒हति ॥२॥
 ए॒तावा॑नस्य॒ महि॑मा । अतो॒ ज्याया॑ग्~श्च॒ पूरु॑षः ।
 पादो॑ऽस्य॒ विश्वा॑ भू॒तानि॑ । त्रि॒पाद॑स्यामृ॒तन्दि॑वि ॥३॥
 त्रि॒पादूर्ध्व॑ उ॒दैत्पु॑रु॒षः । पादो॑ऽस्येहा॒भवा॑त्पुनः ।
 ततो॒ विश्व॑व्य॒क्राम॑त्~ । सा॒श॒ना॒न॒श॒ने अ॒भि ॥४॥
 तस्मा॑द्वि॒राड॑जायत । वि॒रा॒जो अ॒धि पू॑रु॒षः ।
 स जा॒तो अत्य॑रिच्यत । प॒श्चाद्भूमि॑मथो॒ पुरः ॥५॥
 यत्पु॑रु॒षेण॑ ह॒विषा॑ । दे॒वा य॒ज्ञम॑तन्वत ।
 व॒स॒न्तो अ॑स्या॒सीदा॑ज्यम् ॥ ग्री॒ष्म इ॒ध्मश्श॑र॒द्धविः ॥६॥

स॒प्तास्या॑सन् परि॒धयः॑ । त्रि॒स्सप्त॑ स॒मिधः॑ कृ॒ताः ।

दे॒वा यद्य॑जन्त॒न्वानाः॑ । अब॑धन् पु॒रुषं॑ प॒शुम् ॥७॥

तँ॒य्यजं॑ ब॒र्हिषि॑ प्रौ॒खन्न् । पु॒रुष॑ञ्जा॒तम॑ग्रतः ।

तेन॑ दे॒वा अ॑यजन्त । सा॒ध्या ऋ॑षयश्च॒ये ॥८॥

॥ तस्मा॑द्य॒ज्ञात्सर्व॑हुतः । सं॒भृतं॑ पृषदा॒ज्यम् ।

प॒शूग्स्ताग्श्च॑क्रे वा॒यव्यान् । आ॒र॒ण्यान् ग्रा॒म्याश्च॑ ये ॥९॥

॥ तस्मा॑द्य॒ज्ञात्सर्व॑हुतः । ऋ॒चस्सामा॑नि ज॒ज्ञिरे॑ ।

छन्दा॑गंसि ज॒ज्ञिरे॑ तस्मात् । य॒जुस्तस्मा॑दजायत ॥१०॥

तस्मा॑दश्वा अजायन्त । ये के॑ चो॒भया॑दतः ।

गा॒वो ह ज॒ज्ञिरे॑ तस्मात् । तस्मा॑ज्जा॒ता अ॒जाव॑यः ॥११॥

यत्पु॑रुषँ॒व्यद॑धुः । क॒तिधा॑ व्यकल्पयन् ।

मु॒खङ्कि॑मस्य॒ कौ बा॒हू । का ऊ॒रू पा॑दावुच्येते ॥१२॥

ब्रा॒ह्मणो॑ऽस्य॒ मुख॑मासीत् । बा॒हू रा॑ज॒न्यः कृ॒तः ।

ऊ॒रू तद॑स्य॒ यद्वैश॑यः । प॒द्भ्याग्ं॑ शू॒द्रो अ॑जायत ॥१३॥

च॒न्द्र॒मा॒ मन॑सो जा॒तः । च॒खो॒स्सूर्यो॑ अजायत ।

मु॒खादिन्द्र॑श्चाग्निश्च । प्रा॒णाद्वा॒युरजा॑यत ॥१४॥

नाभ्या॑ आसीद॒न्तरि॑खम् । शी॒र्ष्णो॑ द्यौस्सम॑वर्तत ।

पद्भ्यां॑ भूमि॒र्दिश॑श्चो॒त्रात्~ । तथा॑ लो॒काग्ं अ॑कल्पयन्~ ॥१५॥

वेदा॑हमे॒तं पु॑रुषं॒ महान्त॑म् । आ॒दित्य॑वर्ण॒न्तम॑सस्तु॒ पारे॑ ।

सर्वा॑णि रू॒पाणि॑ वि॒चित्य॑ धी॒रः । नामा॑नि कृ॒त्वाऽभि॑वदन्~, यदास्ते॑ ॥१६॥

धा॒ता पु॑रस्ताद्यमु॒दाज॑हार । श॒क्रः प्र॒विद्वान् प्र॒दिश॑श्चत॒स्रः ।

तमे॒वँव॑विद्वान॒मृत॑ इ॒ह भ॑वति । नान्यः पन्था॒ अय॑नाय विद्यते ॥१७॥

यज्ञे॑न॒ यज्ञ॑मयजन्त दे॒वाः । तानि॑ धर्मा॒णि प्र॒थमा॑न्यासन्~ ।

ते ह॒ नाकं॑ म॒हिमान॑स्सचन्ते । यत्र॒ पूर्वे॑ सा॒ध्यास्सन्ति॑ दे॒वाः ॥१९॥

अद्भ्य॑स्संभू॒तः पृ॒थिव्यै॑ रसाच्च । वि॒श्वक॑र्मण॒स्सम॑वर्तताधि ।

तस्य॑ त्वष्टा॒ विद॑धद्रूपमेति । तत्पु॑रुषस्य॒ विश्व॑मा॒जान॑मग्रे ॥१९॥

वेदा॑हमे॒तं पु॑रुषं॒ महान्त॑म् । आ॒दित्य॑वर्ण॒न्तम॑सः परस्तात्~ ।

तमे॒वँव॑विद्वान॒मृत॑ इ॒ह भ॑वति । नान्यः पन्था॒ विद्य॑तेऽयनाय ॥२०॥

प्र॒जा॒प॒ति॒श्च॒र॒ति॒ गर्भे॑ अ॒न्तः॑ । अ॒जा॒य॒मा॒नो॑ बहु॒धा॑ वि॒जा॒य॒ते॑ ।
 तस्य॑ धी॒राः॑ परि॒जा॒न॒न्ति॑ यो॒निम्॑ ॥ मरी॑ची॒नां॑ प॒द॒मि॒च्छ॒न्ति॑ वे॒ध॒सः॑ ॥२१॥
 यो दे॒वेभ्य॑ आ॒त॒प॒ति॑ । यो दे॒वा॒नां॑ पु॒रो॒हि॒तः॑ ।
 पूर्॒वो॑ यो दे॒वेभ्यो॑ जा॒तः॑ । न॒मो॑ रु॒चाय॑ ब्रा॒ह्म॒ये ॥२२॥
 रुचं॑ ब्रा॒ह्म॒ञ्ज॒न॒य॒न्तः॑ । दे॒वा अ॒ग्रे॑ तद॒ब्रु॒वन्॑ ।
 यस्त्वै॒वं॑ ब्रा॒ह्म॒णो॑ वि॒द्यात्॑ । तस्य॑ दे॒वा अ॒स॒न्व॒शे॑ ॥२३॥
 ही॒श्च॒ते॑ ल॒ख्मी॑श्च॒प॒त्यौ॑ ॥ अ॒हो॒रा॒त्रे॑ पा॒र्श्वे॑ ।
 न॒ख॒त्रा॒णि॑ रू॒पम्॑ । अ॒श्वि॒नौ॑ व्या॒त्तम्॑ ॥
 इ॒ष्टं॑ म॒नि॒षा॒ण । अ॒मुं॑ म॒नि॒षा॒ण । स॒र्वं॑ म॒नि॒षा॒ण ॥२४॥

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").

puruSHa sUktam from kR~SHNa yaJur vEda (taittireeya araNyaka)
(Follow along text to audio)

Om

sa-has^{-ra} -shee-r~-SHA pu^{-ru} -SHa-ha | sa-has-rA-xahs-sa-has^{-ra} pAt~ |

sa bhU^{-mim} vish-va^{-tO} vR~-tvA | at^{-ya} -tiSH-Thad-da-shAn-gU-lam ||1||

pu^{ru}-SHa E-vE-da-gm~ sar-vam^{-m~} | yad-bhU-taN^ yach-cha bha-vyam^{-m~} |

u-tAm^{-R~} -ta-tvas-yE^{-shA} -na-ha | ya-dan^{-nE} -nA-tj-rO^{-ha} -ti ||2||

E-tA^{-vA} -nas-ya ma-hi-mA | a^{-tO} JyA-yA^{-g~} -shcha pu^{-ru} -SHa-ha |
 pA-dO^{-O} -sya vish^{-vA} bhU-tA⁻ⁿⁱ | tri-pA^{-da} -syA-mR~^{-tan} di-vi ||3||

tri-pA -dUr-dhva u-dait-pu^{-ru} -SHa-ha | pA-dO^{-O} -syE-hA^{-bha} -vAt-pu^{-na} -ha |
 ta-tO vi-shvaN^^{vya} -krA-ma-t~ | sA-sha-nA-na-sha-nE a-bhi ||4||

ta-smA^{-Ad} -vi-rA^{-Da} -JA-ya-ta | vi-rA-JO a-dhi pu^{-ru} -SHa-ha |
 sa JA-tO at^{-ya} -rich-ya-ta | pash-chAd-bhU-mi-ma^{-thO} pu-ra-ha ||5||

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

sa-ptAs^{-yA} -san pa-rj^{-ya} -dha^{-ya} -ha | tri-ssa-pta sa-mi^{-dhah} kR~-tA-ha |
 dE-VA yad-ya-gn^yan^{tan} -vA-nA-ha | a^{-badh} -nan pu^{-ru} -SHam pa-shum ||7||

taN^ ya-gn^yam ba-r~-hi-SHj^{-n~} prau-xan^{-ru} | pu^{-SHam} JA-ta^{-ma} -gra-ta-ha |
 tE^{-na} dE-VA a^{-ya} -Jan-ta | sA-dh-yA R~^{-SHa} -yash-cha-yE ||8||

ta-smA^{-Ad} -ya-gn^yAth^{-sar} -va- hu^{-ta} -ha | sam^{-bhR~} -tam pR~ -SHa-dA- Jyam |
 pa-shU-g~-stA-g~^{-shcha} -krE vA-ya-vyA^{-n~} | A-raN-yAn grAm-yAsh-cha yE ||9||

ta-smA^{-Ad} -ya-gn^yAth^{-sar} -va- hu^{-ta} -ha | R~-chas-SA^{-mA} -ni Ja-gn^i-rE |
 cHan-dA^{-g~m} -si Ja-gn^i -rE ta-s-mA^{-A} -t~ | ya-Jus-tas^{-mA} -da-JA-ya-ta ||10||

tas-mA-da-sh^{-vA} a-JA-yan-ta | yE kE^{chO} -bha-yA^{-da} -ta-ha |
 gA^{-VO} ha Ja-gn^i-rE tas-mA^{-A} -t~ | ta-smA^{-A} -J-JA-tA^a -JA-va^{-ya-ha} ||11||

yat-pu^{-ru} -SHam^{vya} -da-dhu-hu | ka-ti-dhA^{vya} -kal-pa-yann~ |
 mu-khan^ ki^{-mas} -ya kau bA-hU | kA-vU-rU pA^{-dA} -vu-chyE-tE ||12||

brAh-ma-NO^{-O} -sya mu^{-kha} -mA-seet~ | bA-hU^{rA} -Ja^{-nyah} kR~-ta-ha |
 U-rU ta^{-das} -ya yad-vaish^{-ya} -ha | pad-bhyA-g~m shU-drO^a -JA-ya-ta ||13||

chan-dra-mA^{-na} ma^{-SO} JA- ta-ha | cha-xOs-sUr^{-yO} a-JA-ya-ta |
 mu-khA-dind^{-rash} -chA-gnish^{-cha} | prA-NAd-vA-yu^{-ra} -JA-ya-ta ||14||

nAbh^{-yA} A-see-dan-ta^{-ri} -xam~ | sheer^{-SHNO} dyaus-sa^{-ma} -var-ta-ta |
 pad-bhyAm bhU-mir-di-sha-sh-shrO-trA^{-A} -t~| ta^{-thA} |O-kA-g~m^a -kal-pa-yann~ ||15||

vE-dA-ha-mE^{-ru} -tam pu^{-SHam} ma-hAn-tam^{-m~} |
 A-di-tya^{-var} -Nam ta^{-ma} -sa-stu pA-rE |
 sar^{-vA} -Ni ru-pA^{-Ni} vi-chit-ya^{-ra} dheer^{-ha} |
 nA^{-mA} -ni kR~tvA-bhi-va-dan~, ya-dA-stE^{-E} ||16||

dhA-tA pu-ras-tAd-ya^{-mu} -dA-Ja-hA^{-ra} |
 shak-rah pra-vi-dvAn pra-di-shash-cha^{-ta} -sra-ha |
 ta-mE-vam vi-dvA-na-mR~^{-ta} i-ha^{bha} -va-ti |
 nAn-yah pan-thA a-^{ya} -nA-ya vi-dya-tE ||17||

ya-gn^yE^{-na} ya-gn^ya^{-ma} -ya-Jan-ta dE-vA-ha |
 tA-ni dhar^{-mA} -Ni pra-tha-mAn^{-yA} -sann~ |
 tE ha nA^{-kam} ma-hi-mA^{-nas} -sa-chan-tE |
 ya-tra pu^{-vE} sA-dhyAs-san^{-ti} dE-vA-ha ||18||

ad-bhyas-sam^{-bhU} -tah pR~-thi-vyai ra-sA^{-A} -chcha |
 vish-va^{-kar} -ma-Nas-sa^{-ma} -var-ta-tA^{-dhi} |
 tas-ya tvaSH^{--TA} vi-da-^{dhad} -rU-pa^{-mE} -ti |
 tat-pu^{-ru} -SHas-ya vish-va^{-mA} -na^{-JA} -ma-grE^{-E} ||19||

vE-dA-ha-mE -tam pu^{-ru} -SHam ma-hAN-tam^{-m~} |
 A-dit-ya^{-var} -Nam ta^{-ma} -sah pa^{-ra} -stAt~|
 ta-mE-vam vi-dvA-na-mRe^{-ta} j-ha bha^{-va-ti} |
 nAn-yah pan^{-thA} vid-ya-tE^{-ya} -nA-ya ||20||

pra-JA^{-pa} -tish-cha-ra-ti gar^{-bhE} an-ta-ha |
 a-JA^{-ya} -mA-nO ba-hU-dhA vi^{-JA} -ya-tE |
 tas-ya^{-ree} dheer-RAH pa^{-ri} -JA-nan-ti yO-nim^{-m~} |
 ma^{-chee-nAm} pa-da^{-mi} -chcHan-ti vE-dha^{-sa} -ha || 21||

yO dE-vEbh-ya^{-ta} A^{-pa-ti} | yO dE-vA-nA^{-Am} pu-rO^{-hi} -ta-ha |
 pUr-vO yO dE-vEbh^{-yO} JA-ta-ha | na^{-mO} ru-chA-ya brA^{-h-ma} -yE ||22||

ru^{-cham} brA-hman^ Ja-na^{-yan} -ta-ha | dE-vA a-grE ta^{-da} -b-ru-vann~ |
 yas-t-vai-vam brA^{-Ah} -ma-NO vi-dyAt~ | tas^{-ya} dE-vA a-san-va-shE^{-E} || 23||

hreesh^{-cha} -tE lax-meesh-cha pa-tnyau^{-u} | a-hO-rAt-rE pArsh-vE |
 na^{-xa} -trA-Ni rU-pam | a-shvi-nau vyAt-tam^{-m~} | j-SHTam ma^{-ni-SHA-Na} |
 a-mum ma^{-ni-SHA-Na} | sar^{-vam} ma-ni-SHA-Na ||24||

[Source: sa-sva-ra vE-da man-trAh, edited by swAmi ChidAnanda (pub: Sri
 Ramakrishnashrama, 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-ha^{-srA} -sheer-SHA pu^{-rU} -SHah sa-ha-srA-xah sa-ha^{-srA} -pAt~ |

sa bhU-mim^{-m~} vi-shva-tO^{-O} vR~ -tvA^{-atyA} -tiSHTHa-dda-shA-N^gu-lam ||1||

pu^{-rU} -SHa E-vE-dam sar-vam yad-bhU-tam yach-cha bha-vyam^{-m~} |

u-tA^{-mR~} -ta-tva-syE-shA^{-A} -nO ya-da-nnE^{-E} -nA-ti-ro^{-hA} -ti ||2||

E-tA-vA^{-A} -na-sya ma-hi-mA-tO-JyA-yA^{-AN^} -shcha pU^{-rU} -SHah |

pA-dO^{-O} -sya vi-shvA^{-A} -bhU-tA⁻ⁿⁱ tri-pA^{-da} -syA-mR~ tam^{-m~} di-vi ||3||

tri-pA-dU-rdhva u^{-dai} -tpu^{-rU} -SHah pA-dO^{-O} -syE-hA^{bhA} -va-tpu^{-nAha} |

ta^{-tO} vi-shva^{-N^vyA} -krA-ma-tSA-sha-nA-na-sha-nE a-bhi ||4||

ta-smA^{-A} -dvi-rA^{-LA} -JA-ya-ta vi-rA-JO a-dhi pU^{-rU} -SHaha |

sa JA-tO a^{-tyA} -ri-chya-ta pa-shchA-dbhU-mi-ma-thO^{-O} pu-rah ||5||

ya-tpu^{-rU} -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-SHj prau-xa-npu^{-rU} -SHam JA-ta^{-ma} -gra-taha |

tE^{-nA} dE-vA^A -ya-Jan-ta sA-dhyA R~^{-SHA} -ya-shcha yE ||7||

ta-smA^{-A} -dya-gn^yA^{-tsar} -va-hu-tah sam^{-bhR~} -tam pR~ SHa-dA-Jyam |

pa-shU-ntAm^{-shcha} -krE vA-ya-vyA^{-A} -nA-ra-NyAn-grA-myA-shcha yE ||8||

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

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

ta-smA-da-shvA^{-A} a-JA-yan-ta yE kE chO^{-O} -bha-yA^{-dA} -taha |

gA-vO^{-O} ha Ja-gn^i-rE ta-smA-tta-smA^{-A} -JJA-tA^A -JA-va^{-yAha} ||10||

ya-tpu^{-rU} -SHam vya^{-da} -dhuhu ka-tj-dhA^{vyA} -ka-lpa-yann~ |

mu-kham ki^{-ma} -sya kau bA-hU kA U-rU pA-dA^{-A} u-chyE-tE ||11||

brA-hma-NO^{-O} -sya mu^{-khA} -mA-se-dbA-hU rA^{-A} -Ja^{-nyah} kR~ ta-ha |

U-rU ta^{-da} -sya ya-dvai^{-shyah} pa-dbhyAm shU-drO^A -JA-ya-ta ||12||

cha-ndra-mA ma^{-nA} -sO JA-ta-shcha^{-xOh} sU-ryO^{-O} a-JA-ya-ta |

mu-khA-din^{-dra} -shchA-gni^{-shcha} prA-NA-dvA-yu^{-rA} -JA-ya-ta ||13||

nA-bhyA^{-A} A-see-da-nta^{-ri} -xam shee-rSHNO dyauh sa^{-mA} -va-rta-ta |

pa-dbhyAm bhU-mi-rdi-shah shrO-trA-tta-thA^{-A} |O-KAN^A -ka-lpa-yann~ ||14||

sa-ptA-syA^{-A} -san-pa-ri-dha-ya-strih sa-pta sa-mi^{-dhah} kR~ -tAha |

dE-vA ya-dya-gn^yam^{tann~} -vA-nA a^{-ba} -dhna-npu^{-rU} -Sham pa-shum ||15||

ya-gn^yE^{-na} ya-gn^ya^{-mA} -ya-Ja-nta dE-vA-stA-ni

dhar-mA^{-A} -Ni pra-tha-mA-nyA^{-A} -sann~ |

tE-ha-nA-kam^{-m~} ma-hi-mA^{-nah} sa-chan-ta

ya-tra pU-rvE^{-E} sA-dhyAh san^{-ti} dE-vAha ||16||

Om shA-nti-shshA-nti-sshshA-ntih ||

[Source: sa-sva-ra vE-da man-trAh, edited by swAmi ChidAnanda (pub: Sri Ramakrishnashrama, 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-shee^{ra}-rSHA^{ra} pu-rU 2, 3 SHA^{h2} |

sa²-ha-srA^{ra}.-xah¹ sa²-ha¹-srA2, 3 p²At |

sa¹ bh^{ra}U-mi-gam sa-rva²-tO^{1ra}.-vA 2.3, rtvA² |

a¹-tya-ti-SHTHa-dda²-shA^{1r}.-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-vau^{ra}-hO^{ra}.vA² | u²-hu¹-vau^{ra}-hO^{ra}.vA² | u²-hu¹-vau^{ra}-hO^{ra}.vA² |

tri-pA^{1ra}-dUr^{ra}-rdhva u-dai^{ra}.-tpu-rU2,3 SHA^{h2} |

pA^{1ra}-dO^{ra}-syE^{ra}-hA^{ra} bha²va¹tpU 2,3 nAh² |

ta¹-thA^{ra}-vi-ShvaN[^]-vi²-ya¹-krA 2,3 mA²t |

a²-sha-nA^{ra}-na-sha-nE^{1ra}. A 2,3 bhee² ||

u-hu¹-vau^{ra}-hO^{ra}.vA² | u-hu¹-vau^{ra}-hO^{ra}.vA² | u-hu¹-vau^{ra} | hO¹ 2 | vA³ 2,3,4 |

au^{5ra}-hO^{ra}-vA | ee3 2,2,4 DA5 | u²-hu¹-vau^{ra}-hO^{ra}.-vA 2 | u²-hu¹-vau^{ra}-hO^{ra}.-vA 2 |

u²-hu¹-vau | hO¹ 2 | vA³ 2,3,4 | au^{5ra}-hO^{ra}-vA | sU³ 2,3,4 vAh⁵ |

u²-hu¹-vau^{ra}-hO^{ra}.-vA 2 | u²-hu¹-vau^{ra}-hO^{ra}.-vA 2 |

u-hu¹-vau^{ra} | hO¹ 2 | vA³ 2,3,4 | au^{5ra} hO^{ra}. vA | U³ 3¹, 4¹, 5¹ ||2||

$i^1\text{-yau}^{ra}\text{-hO}^{ra}\text{-vA}^{\bar{2}} \mid i^1\text{-yau}^{ra}\text{-hO}^{ra}\text{-vA}^{\bar{2}} \mid i^1\text{-yau}^{ra}\text{-hO}^{ra}\text{-vA}^{\bar{2}} \mid$

$\text{pu}^1\text{-ru-SHa } E^{ra}\text{-vE}^{ra}\text{-da-N}^{\wedge}\text{-sA } 2, 3 \text{ rvA}^2\text{m} \mid$

$\text{ya}^1\text{-dbhU}^{ra}\text{-tam ya-chcha}^2 \text{ bhA}^{1ra}\text{-vA } 2,3 \text{ yA}^2\text{-m} \mid$

$\text{pA}^{1ra}\text{-dO}^{ra}\text{-sya-sa}^{ra}\text{-rvA bhU}^{ra}\text{-tA } 2,3 \text{ nee}^2 \mid$

$\text{tri-pA}^{1ra}\text{-da-syA}^{ra}\text{-mR}^{\sim 2}\text{-ta}^1\text{m-dA } 2,3 \text{ i-vee}^2 \parallel$

$i^1\text{-yau}^{ra} \text{ hO}^{ra}\text{-vA}^{\bar{2}} \mid i^1\text{-yau}^{ra} \text{ hO}^{ra}\text{-vA}^{\bar{2}} \mid i^1\text{-yau}^{ra} \mid \text{hO } 2 \mid \text{vA}^3 \text{ 2,3,4} \mid$

$\text{au}^{5ra}\text{-hO}^{ra}\text{-vA} \mid \text{ee}^3 \text{ 2,3,4 DA}^5 \mid i^1\text{-yau}^{ra}\text{-hO}^{ra}\text{-vA}^{\bar{2}} \mid \mid i^1\text{-yau}^{ra}\text{-hO}^{ra}\text{-vA}^{\bar{2}} \mid$

$i^1\text{-yau}^{ra} \mid \text{hO } 2 \mid \text{vA}^3 \text{ 2,3,4} \mid \text{Jau}^{5ra}\text{-hO}^{ra}\text{-vA} \mid \text{JyO}^3 \text{ 2,3,4 teeh}^5 \mid$

$i^1\text{-yau}^{ra}\text{-hO}^{ra}\text{-vA}^{\bar{2}} \mid i^1\text{-yau}^{ra}\text{-hO}^{ra}\text{-vA}^{\bar{2}} \mid i^1\text{-yau}^{ra} \mid \text{hO } 2 \mid \text{vA}^3 \text{ 2,3,4} \mid$

$\text{Jau}^{5ra}\text{-hO}^{ra}\text{-vA} \mid \text{ee}^3 \text{ 2,3,4,5} \parallel 3 \parallel$

$\text{hA}^{2ra}\text{-u hA}^{2ra}\text{-u hA}^{2ra}\text{-u} \mid \text{tA}^{1ra}\text{-vA}^{ra}\text{-na}^2\text{-sya} \mid \text{ma}^1\text{-hA } 2,3 \text{ i-mA}^2 \text{ 3} \mid$

$\text{hA}^{2ra}\text{-u hA}^{2ra}\text{-u hA}^{2ra}\text{-u} \mid \text{ta}^1\text{-tO}^{ra} \text{ JyA}^{ra}\text{-yAN}^{\wedge}\text{-shcha}^2 \text{ pU}^{1ra}\text{-ru } 2,3, \text{ SHA}^2 \text{ 3h} \mid$

$\text{hA}^{2ra}\text{-u hA}^{2ra}\text{-u hA}^{2ra}\text{-u} \mid \text{u}^2\text{-tA}^{1ra}\text{-mR}^{\sim}\text{-ta-tva-syE}^{ra}\text{-shA } 2,3 \text{ nA}^2 \text{ 3 h} \mid$

$\text{hA}^{2ra}\text{-u hA}^{2ra}\text{-u hA}^{2ra}\text{-u} \mid \text{ya}^1\text{-da-nnE}^{ra}\text{-nA}^{ra}\text{-ti}^2\text{-rO}^{1ra}\text{-hA } 2,3, \text{tee}^2 \text{ 3} \mid$

$\text{hA}^{2s}\text{-u hA}^{2s}\text{-u hA}^{2s}\text{-u} \mid \text{vA}^2 \text{ 3} \mid i^1\text{-T (sthi) i-DA } 2 \text{ 3}^1, 4^1, 5^1 \parallel 4 \parallel$

hA^{2s}-u hA^{2s}-u hA^{2s}-u-vA | ta¹-tO^{ra}. Vi²-rA^{1ra}.-Da-JA^{2ra}.-ya-ta | hA^{2s}-u hA^{2s}-u hA^{2s}-u-vA |

vi²-rA^{1ra}.-JO^{2ra}. a¹-dhi²-pU^{1ra}-ru-SHaha² | hA^{2s}-u hA^{2s}-u hA^{2s}-u-vA |

sa¹-JA^{2ra}.-tO^{1ra}. a-tya-ri²-chya-ta | hA^{2s}-u hA^{2s}-u hA^{2s}-u-vA |

pa²-shchA^{1ra}.-dbhU^{ra}.-mi²-ma¹-thO^{ra}.-pu²-rah¹ |

hA^{2s}-u hA^s-u hA^s-u vA 3 | ee³ 2,3,4,5 ||5||

hA^{2ra}.-u hA^{ra}-u hA^{ra}-u |

a¹-smee²-na¹-smi²n | a¹-smee²-na¹-smi²n | a¹-smee²-na¹-smi²n |

nR^{~1}-mNA² i-nR^{~1}mNa²-m | nR^{~1}-mNA² i-nR^{~1}mNa²-m | nR^{~1}-mNA² i-nR^{~1}mNa²-m |

ni¹-dhA-i-mA-hE² | ni¹-dhA-i-mA-hE² | ni¹-dhA-i-mA-hE² |

ka²-yA^{ra}.-na-shchi-tra3 A¹-bhU² 1 vA² t | U^{2ra}-tee^{ra}-sa-dA^{ra}.-U~3-dhAh¹ sA²1khA² |

ka²-yA^{ra}.-sha-chi-SHTHa3-yA¹-vA²1rttA 2.3 | hA^{2ra}.-u hA^{ra}-u hA^{ra}-u |

a¹-smee²-na¹-smi²n | a¹-smee²-na¹-smi²n | a¹-smee²-na¹-smi²n |

nR^{~1}-mNA² i-nR^{~1}mNa²-m | nR^{~1}-mNA² i-nR^{~1}mNa²-m | nR^{~1}-mNA² i-nR^{~1}mNa²-m |

ni¹-dhA-i-mA-hE² | ni¹-dhA-i-mA-hE² | ni¹-dhA 2,3 i | mA¹ 2 | hA³ 2,3,4 |

au^{5ra}-hO^{ra}.-vA | su¹-va-rJyO^{ra}.-tee³ 2,3¹,4¹,5¹ h ||

[Source: sa-sva-ra vE-da man-trAh, edited by swAmi ChidAnanda (pub: Sri Ramakrishnashrama, 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

sa-ha^{-srA} -shee-rSHA pu^{-rU} -SHah sa-ha-srA-xah sa-ha^{-srA} -pAt~ |

sa bhU-miggE sa-rva^{-ta} spR~ -tvA^{-tyA} -ti-SHTHa-dda-shA-N^gu-lam ||1||

pu^{-rU} -SHa E-vE-da-ggE sa-rvam ya-dbhU-tam ya^{-chchA} bhA-vya-mm~ |

u-tA^{-mR~} ta-tva-syE-shA^{-A} -nO ya-da-nnE^{-E} -nA-ti-rO^{-hA} -tee ||2||

E-tA-vA^{-A} -na-sya ma-hi-mA-tO JyA^{-yA} -Agga-shcha pU^{-rU} -SHa-ha |

pA-dO^{-O} -sya vi-shvA^{-A} bhU-tA⁻ⁿⁱ tri-pA^{-da} -syA-mR~ tam-m~ di-vi ||3||

tri-pA-dUr-dhva u-dait-pu^{-rU} -SHa-h pA-dO^{-O} -syE-hA^{-bhA} -vat pu^{-nA} -ha |

ta-tO^{-O} vi-shvaN^ vya-krA-ma-tsA-sha-nA-na-sha-nE a-bhi ||4||

ta-tO^{-O} vi-rA^{-Da} -JA-ya-ta vi-rA-JO a-dhi pU^{-rU} -SHa-ha |

sa JA-tO a^{-tya} -ri-chya-ta pa-shchA-dbhU-mi-ma-thO^{-O} pu-ra-ha ||5||

ta-smA^{-Ad} -ya-gn[^]yAt^{-sa-r~} -va-hu-tah sam^{-bhR~} -tam pR~ -SHa-dA-Jyam |

pa-shUg~ -stA-g~^{-shcha} -krE vA-ya-vyAA-nA-ra-NyA grA-myA-shcha yE ||6||

ta-smA^{-Ad} -ya-gn[^]yAt^{sa} -r~va-hu-ta R~ -chah sA-mA^{-A} -ni Ja-gn[^]i-rE |

chA-^{ndA} ggE-si Ja-gn[^]i-rE ta-smA-dya-Ju-sta-smA^{-A} -da-JA-ya^{-ta} ||7||

ta-smA-da-shvA^{-A} a-JA-yan-ta yE kE chO^{-O} -bha-yA^{-dA} -ta-ha |

gA^{-vO} ha Ja-gn[^]i-rE ta-smA-tta^{-smA} -JJA-tA^a -JA-va^{-yA} -ha ||8||

taN[^] ya-gn[^]yam bar~hi-SHj prau-xa-n pu^{-ru} -SHam JA-ta^{-ma} -gra-taha |

tE^{-na} dE-vA^A -ya-Ja-nta sA-dhyA R~^{-SHa} -ya-shcha yE ||9||

ya-tpu^{-ru} -SHam vya^{-da} -dhuh ka-tj-dhA^{vya} -ka-lpa-yann~ |

mu-kham ki^{-ma} -syA-see-t kim bA-hU ki-mU-rU pA-dA^{-A} u-chyE-tE ||10||

brA-hma-NO-asya mu^{-khA} -mA-see-dbA-hU rA^{-A} -Ja-nyah kR~ ta-ha |

U-rU ta^{-da} -sya ya-dvai-sh^{-ya} -ha pad-bhyAggE -shU-drO^A -JA-ya-ta ||11||

cha-ndra-mA ma^{-nA} -sO JA-ta-shcha^{-xOh} sU-ryO^{-O} a-JA-ya-ta |

shrO^{-trA} -dvA-yu-sh^{-cha} prA-Na-sh-cha mu-khA^{-A} -da-gni^{-rA} -JA-ya-ta ||12||

nA-bhyA^{-A} A-see-da-nta^{-ri} -xaggE sheer-SHNO dyauh sa^{-mA} -var-ta-ta |

pa-dbhyAm bhU-mi-rdi-shah shrO-trA-tta-thA^{-A} |O-KAN^(2)^a -ka-lpa-yann~ ||13||

ya-tpu^{-ru} -SHE-Na ha-vi-SHA^{-A} dE-vA ya-gn^ya ma^{-ta} -nn~va-ta |

va-sa-ntO-asyA-see-dA-Jyam^{-m~} gree-SHma j-dhmah sha-ra-ddha-vi-hi ||14||

sa-ptA-syA^{-A} -san pa-ri-dha-ya-strih sa-pta sa-mi^{-dhah} kR~ tA-ha |

dE-vA ya-dya-gn^yam^{ta} -nn~vA-nA a^{-ba} -dhna-n pu-^{rU} -SHam pa-shum ||15||

ya-gn^yE^{-na} ya-gn^ya^{-mA} -ya-Ja-nta dE-vA-stA-ni

dhar-mA^{-A} -Ni pra-tha-mAn-yA^{-A} -sann~ |

tE ha nA-kam^{-m~} ma-ji-mA^{-nah} sa-chan-ta

ya-tra pU-rvE^{-E} sA-dhyAh san^{-ti} dE-vA-ha ||16||

a-dbyah sam-^{bh-R~} -tah pR~-^{thi-vyai} ra^{-SA} -chcha

vi-shva^{-kar~} -ma-Nah sa^{-mA} -var-ta-tA-grE^{-E} |

tas-ya tva-SHTA^{-A} vi-da^{-dha} -drU-pa-mE^{-E} -ti

tan-mar-tya^{-sya} dE-va-tva-mA-JA-na-ma-graE^{-E} ||17||

vE-dA-ha-mE-tam pu^{-rU} -Sham ma-hAn^{-tA} -mA-dj-tya^{-var~} -Nam

ta^{-mA} -sah pa-ra-stA^{-A} t~ |

ta^{-mE} -va^{vi} -dj-tvA^{-ti} mR~ tyu^{-mE} -ti nA-nya pan^{-thA-A} vi-dya-tE^{-ya} -nA-ya ||18||

pra-JA-^{pA} -tish-cha-ra-ti ga-rbhE^{-E} a-nta-r~a-JA^{-A} -ya-mA-nO

ba-hu-dhA vi JA^{-A} -ya-tE |

tas-ya yO-nim pa^{-ri} pa-shyan-ti dheerA-stas^{-mi} -n~

ha tas-thur-bhu^{-vA} -nA-ni vi-shvA^{-A} ||19||

yO dE-vEbh^{-yA} A-ta^{-pA} -ti yO-dE-vA-nA^{-Am} pu-rO^{-hee} -ta-ha |

pUr-vO yO dE-vE-bh-yO^{-O} JA-tO na-mO^{-O} ru-chA-ya brAh^{-ma} -yE ||20||

ru-cham brA-hmam Ja-na^{-ya} -n-n~tO dE-vA a-grE ta^{-da} -bru-vann~ |

yas-tvai-vam br-^{Ahma} -NO vi-dyA-ttas^{-yA} dE-vA^A -san va-shE-E ||21||

shreesh^{-chA} 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-SHNan⁻ⁿⁱ -SHA-NA-mum^{ma} i-SHA-Na sa-rva-IO-kam^{ma} i-SHA-Na ||22||

[Source: “yaJurveda vEda samhita, mantrAnukramaNyA sahitam” by nArAyaNa simha Ji, nAg prakashak, Delhi, India, 1997 ; ISBN: 81-7081-293-3 (set) in combination with kaNva samhita shukla yaJurvEda audio, Veda Prasar Samiti (www.vedchant.com), vedchant@hotmail.com]

puruSHa sUktam from atharva vEda
(Follow along text to audio)
shaunaka samhita

sa-has^{-ra} -ba-huh pu^{-ru} -SHah sa-has-rA-xah sa-has^{-rA} -pAt~ |

sa bhU-mi^{-m~} vi-shva-to^{-O} vR~tvA^{-tya} -ti-SHTHa-dda-shA-N^gU-lam ||1||

tri-bhuh pa-dbhi-rdhyA^{-ma} -rO-ha-t pA^{-da} -sYE-hA^{-bhA} -va-tpu^{-nA} -ha |

ta^{-thA} vya-krA-ma-dvi-SH^{-va} -N^~ -sha-nA-na-sha-nE a^{-nu} ||2||

tA^{-va} -ntO a-sya ma-hi-mA-na-sta-tO JyA-yAn-shcha pU^{-rU} -SHa-ha |

pA-dO^{-O} -sya vish-vA^{-A} bhU-tA⁻ⁿⁱ tri-pA^{-da} -syA-mR~tam^{-m~} di-vi ||3||

pu^{-rU} -SHa E-vE-dam sar-vam yad-bhU-tam ya^{-ccha} bhA-vyam-m~ |

u-tA^{-mR~} -ta-tvas-yE^{-E} -shva-rO ya-da-nyE-nA^{-bha} -vat-sa-ha ||4||

yat-pu^{-ru} -SHam vya^{-da} -dhuh ka-ti-dhA-vya-ka-lpa-yann~ |

mu-kham ki^{-ma} -sya kim bA-hU kim-U-rU pA-dA^{-A} u-chyE-tE ||5||

brA-hma-NO-O-sya mu^{-kha} -mA-seed-bA-hU^{rA} -Ja-nyO-bha-vat~ |

madh-yam ta^{-da} -sya yad-vaish^{-yah} pa-dbhyAm shU-drO^a -JA-ya-ta ||6||

cha-ndra-mA ma^{-nA} -sO JA-ta-shcha-xO^h sUr-yO^{-O} a-JA-ya-ta |

mu-khA-din^{-dra} -shchA-gni^{-shcha} prA-NA-dvA-yu^{-rA} -JA-ya-ta ||7|

nAbh-yA^{-A} A-see-da^{-ri} nta^{-xam} shee-rSHNO dyauh sa^{-mA} -var-ta-ta |

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

vi-rA-Da^{-grE} sa^{-mA} -bha-vad vi-rA-JO a-dhi pU^{-rU} -SHa-ha |

sa JA-tO a^{-tya} -ri-cha-ya-ta pa-shchA-dbhu-mi-ma-thO^{-O} pu-ra-ha ||9||

yat pu^{-rU} -SHE-na ha-vi-SHA^{-A} dE-vA ya-gn[^]ya-ma^{-tan~} -va-ta |

va-sa-nthO^a -syA-see-dA-Jyam^{-m} gree-SHma i-dhmah 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^{-na} dE-vA^A -ya-Ja-nta sA-dhyA va^{-sA} -va-shcha yE ||11||

tas-mA-dash-vA^{-A} a-JA-yan-ta yE-cha-kE-chO^{-O} -bha-yA^{-da} -ta-ha |

gA-vO^{-O} ha Ja-gn[^]i-rE tas-mA-ttas-mA^{-A} -JJA-tA^A -JA-va^{-yA} -ha ||12||

tas^{-mA} -d ya-gn[^]yAt^{sar} -va-hu^{-ta} R~-chah sA^{-mA} -ni Ja-gn[^]i-rE |

cHan^{-dO} ha Ja-gn[^]i^{-rE} tas-mA-d ya-Ju-stas-mA^{-A} -da-JA-ya-ta ||13||

tas-mA^{-A} -d ya-gn^yAt^{-sar~} -va-hu-tah sam^{-bR~} -tam pR~-SHa-dA-Jyam |

pa-shUN^stAn^{-shcha} -krE vA-ya-vyA-nA-ra-NyA grA-myA-shca yE ||14||

sa-ptAs-yA^{-A} -san-pa-ri-dha-ya-strih sa-pta sa-mi^{-dhah} kR~-tAha |

dE-vA yad ya-gn^yam^{tan~} -vA-nA a^{-ba} -dhna-n pu^{-rU} -Sham pa-shum ||15||

mU-rdhnO dE-vas^{-ya} bR~-hA-tO am-sha^{-vah} sa-pta^{sa} -pta-tehi |

rA-gn^yah sO^{-ma} -syA-JA-ya-nta JA-tas-ya pu^{-rU} -SHA-da^{-dhi} ||16||

[Source: "atharva vEda samhita, mantrAnukramaNyA sahitam" by nArAyaNa simha Ji, nAg prakashak, Delhi, India 1994; ISBN: 81-7081-293-3 (set) in combination with shaunaka samhita atharva vEda audio, Veda Prasar Samiti (www.vedchant.com), vedchant@hotmail.com]

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!