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
Transliteration & translation with comments

Kotikanyadanam Sreekrishna Tatachar
Mason, Ohio
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 “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
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!

\[
\begin{align*}
vign^\text{\textdegree}y\text{Atam aviJAnatAm} & \quad \text{"He who thinks he knows does not know}\n
\text{avign^\text{\textdegree}y\text{Atam viJAnatAm} } & \quad \text{"He who thinks he does not know, knows!"}
\end{align*}
\]

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 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.......
Ro-ma-na-ga-ri
(English)
Transliteration Keys
अ a (agenda)
आ A (father)
इ i (pit)
ई ee (pizza)
उ u (put)
ऋ U (rule)
ऋऋ R~ (rhythm)
~ neutral vowel
ए E (prayer)
ऐ ai (aisle)
ओ O (go)
औ au (sauerkraut)
ॐ am (humming)
अ: ah (ah)
ऋऋ k (walk)
ऋऋ क ka (come)
ऋऋ kh (sikh)
ऋऋ kha (khanna)
ऋऋ g (pig)
ऋऋ ga (gum)
ऋऋ gh (drug)
ऋऋ gha (girl)
ऋऋ N^ (ganga)
ऋऋ Ch (each)
ऋऋ cha (chum)
ऋऋ cH (church)
ऋऋ cHa (church)
ऋऋ J (raaj)
ऋऋ Ja (junk)
ऋऋ Jh (hedge)
ऋऋ Jha (Jhaansi)
ऋऋ n^ (knack)
ऋऋ n^a (knack)
ऋऋ T (cat)
ऋऋ Ta (tub)
ऋऋ Th (butt)
ऋऋ Tha (turkey)
ऋऋ D (bid)
ऋऋ Da (dumb)
ऋऋ Dh (thud)
ऋऋ Dha (dacoit)
ऋऋ N (wind)
ऋऋ Na (guna)
ऋऋ t (math)
ऋऋ ta (thursday)
ऋऋ th (hath)
ऋऋ tha (thumb)
ऋऋ d (id milad)
ऋऋ da (mother)
ऋऋ dh (kurdh)
ऋऋ dha (dharma)
ऋऋ n (tan)
ऋऋ na (nut)
ऋऋ p (map)
ऋऋ pa (pun)
ऋऋ ph (naphta)
ऋऋ pha (kapha)
ऋऋ b (knob)
ऋऋ ba (bun)
ऋऋ bh (padmanabh)
ऋऋ bha (bhakti)
ऋऋ m (calm)
ऋऋ ma (must)
ऋऋ y (boy)
ऋऋ ya (yum)
ऋऋ r (bar)
ऋऋ ra (rub)
ऋऋ l (Nail)
ऋऋ la (love)
ऋऋ v (have)
ऋऋ va (variety)
ऋऋ sh (mashed)
ऋऋ sha (shall)
ऋऋ SH (brush)
ऋऋ SHa (shun)
ऋऋ s (has)
ऋऋ sa (sun)
ऋऋ h (pooh)
ऋऋ ha (hub)
ऋऋ L (thingal)
ऋऋ La (Nala)
ऋऋ x (MokSH)
ऋऋ xa (auto-rikSHA)
ऋऋ 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 "abadhnana puruShHam 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>
</thead>
<tbody>
<tr>
<td>sa-ha-srA-xah</td>
<td>sa-ha-srA-xah</td>
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<tr>
<td></td>
<td>-mim</td>
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<tr>
<td>bhU- mim</td>
<td>bhU</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>pA-do-\text{\textasciitilde}ya</td>
<td>pA-do\textasciitildeO-sya</td>
</tr>
</tbody>
</table>
pu-ru-SHa sU-ktam

Also known as “nArAyanaNOpasthAna 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)
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

\[
\text{Om ta-\text{ch-ch}a\text{m} yO-\text{r}A -\text{Nee-ma-h}E |}
\]
(Note: ch-cham is Pronounced as ch-chaiN^)

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

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

\[
gA-tum yA-gn^yA -\text{ta-yE |}
\]

\[
dai-\text{vee} \text{s}v\text{a-sti} -\text{tu-na-ha | s}v\text{a-stir-mA -n}u -\text{SHE-bhy}a-ha |
\]

\[
\text{ur-dh-vam ji -gA-tu bhE-Sh}A-Jam |
\]

\[
\text{shan}^{\text{NO}} \text{as-tu dvi-pa-de} -\text{E | shan cha} -\text{SHpa-de |}
\]

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

**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-sheer-SHA pu-SHa-ha |

sa-has-rA-xahs-sa-has pAt~ |

sa bhU-vish-va vR~tvA |

at-ya-tiSH-That-da-shAn-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-ruSHa E-vE-da gm~ sar-vam~

yat-bhU-taN^ yach-cha bha-vyam~

u-tAm-R~ -ta-tvas-yE -shA-na-ha~

ya-dan -nE_ti-ro -ti ||2||

pu-ruSHa (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 (lOkAtatatvam)

E-tA -vA -nas-ya ma-hi-mA |

a -tO JyA-yA -g~ -shcha pU -ru -SHA-ha |

pA-do -O -syA vish -vA -ni |

tri-pA -syA-mR~ -tan di-qi ||3||

E-tA-vA (all that is)
as-ya (His)
ma-hi -mA (greatness; glory) |
a-tah (and then)
JyA-yA (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-qi (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)

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

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 -ru SHE-Na ha-vi-SH A -A \\
\text{dE-vA ya-gn}^\text{yam-a} -\text{tan va-ta} |
\text{va-san-tO a-syA-see-dA-Jyam} -m~ |
\text{gree-sh-\text{ma}} i-dh-\text{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)
YAGNYA METAPHOR (yagn^ya rUpakam)

sa-ptAs -yA -san pa-ri -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 -SHam pa-shum ||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)
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)

\[
ta-smA \quad -yA-\text{gn}^\text{yAth} \quad -va-\text{hu} \quad -ta \quad \\
-bhR~ \quad -tam \quad pR~ \quad -SHa-dA- \quad Jyam \quad |
\]

\[
\text{sam-bhR~} -tam \quad \text{pR~} -SHa-dA-Jyam \quad |
\]

\[
-pa-shU-g~ -stA-g~ -krE\quad vA-ya-\text{vyA} -n~ 
\]

\[
A-\text{raN}\cdot \text{yAn} \quad \text{grA}\text{m-\text{yAsh-cha} \quad yE} \|9\|
\]

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)
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)
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-vu-chyE-tE ||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-Nah (brAhmins; those ever established in brahman-the ultimate reality)
a-sya (His)
u-mu-kham (mouth or face)
A-seet (became)
bA-hU (arms)
rA-Ja-nyah (kings, xatriyas)
kR~ta-ha (were made)
U-rU ta (thighs)
tat (that)
a-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-d-ra and fire came forth from the mouth. The breeze emanated from the vital breath.

(Mantra 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.

(Mantra 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.

(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** (dharmasya mUlam)

\[
y-a-gn^\text{yE} \quad y-a-gn^\text{ya} \quad -ya-Jan-ta \quad dE-\text{VA-ha} \\
tA-ni \quad dhar \quad -Ni \quad pra-tha- \quad mAn \quad -ya \\
-tE \quad ha \quad nA \quad ma-\text{hi}-mA \quad -nas \\
y-a-tra \quad pUr \quad \text{SA-dhyAs-san} \quad -\text{ti} \quad dE-\text{VA-ha} ||18||
\]

ya-gn^\text{yE}-na (by yagn^\text{ya})

ya-gn^\text{yam} (to yagn^\text{ya})

a-ya-Jan-ta (performed yagn^\text{ya})

dE-\text{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-\text{hi}-mA-nah (glory of)

sa-chan-tE (attain)

ya-tra (where)

pU-rvE (before)

sA-dhyAh (sA-dh-yAs or achievers)

san-\text{ti} (are)

dE-\text{VA-ha} (celestials) ||18||

dEvAs (celestials) performed yagn^\text{ya}, offering the yagn^\text{ya} to yagn^\text{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^\text{ya} here is the yagn^\text{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 \(-\text{bhU}\) -tah pR~\(-\text{thi-vyai}\) ra-sA \(-\text{A}\) -chcha |
vish-va \(-\text{kar}\) -ma-Nas-sa \(-\text{ma}\) -var-t\(-\text{a}\) -dhi |
tas-ya tvaSH--TA \(-\text{v}\)i-da- \(-\text{dhat}\) \(-\text{rU-pa}\) \(-\text{ti}\) |
tat-pu \(-\text{ru}\) \(-\text{Shas-ya}\) vish-va \(-\text{JA}\) -ma \(-\text{na}\) -ma-grE \(-\text{E}\) \(\|19\)\|

ad-bhyah (from water)
sam-bhU-tah (produced)
pR~\(-\text{thi-vyaih}\) (Earth)
ra-sA (elements)
cha (and) |
vish-va-kar-ma-Nah (cosmic architect)
sa-ma-var-ta-ta (to appear)
a-dhi (more) |
ta-sya (his)
tvaSH-TA (carpenter, craftsman)
\(\text{v}\)i-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)
I have realized the supreme puruśha, 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-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 puruShHa as the source.

(Mantra 21)
SPIRITUAL GLOW (brahma tEJas)

yah (who)
dE-vEbhya (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 (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||

dE-vaH [dE-vAs (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 (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 he 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 |

gA-tum ya-gn\^yA-ta-yE |

dai-vee-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-tu | shan cha-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 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-yamJa-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 (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!]


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 puruShHa, 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 puruShHa 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).

Om tat sat

sarvam shree kR~SHNAraPaNamastu
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3. E. Stanley Jones in Along the Indian Road (Abingdon-Cokesbury Press, New York-Nashville) (1939)
4. A Vedic Hymn to the Lord- Swami Tadatmananda
   (Arsha Vidya Gurukulam, Saylorsburg, PA) (1999)
5. Ibid – Foreword by Swami Dayananda (founder of Arsha Vidya Gurukulam)
6. The Universal Person [PURUSHA SOOKTAM] by Swami Chinmayananda,
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/phanku.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 yaJuvEda) 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").
सहस्रशीर्षा पुरुषः । सहस्राख्ससहसरपातः ।
स भूमिं विश्वतो वृत्ता । अत्यतिष्ठः श्राङ्गलम् ॥१॥
पुरुष एवेदगं सर्वम् । यहूदः विच्छ भव्यम् ।
उतान्तन्त्रशेषाणान् । यदयैनातिरेहि ॥२॥
एतावानस्य महिमा । अतो ज्यायागृः पूरुषः ।
पादोपस्य विष्ठा भुतानि । त्रिपादस्याङ्गतन्दिवि ॥३॥
त्रिपादार्ध उदेतपुरुषः । पादोपस्यहाभवायुनः ।
ततो विश्वङ्ग्यक्रामतः । साश्चात्तनानानं अभि ॥४॥
तस्माहिरागिजायत । विराजो अधि पूरुषः ।
स जातो अत्यरिच्छत । पश्चाद्वृत्तमथो पुरः ॥५॥
यत्पुरुषेन हविषा । देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्ञम् । ग्रीष्म इधमशशशर्दविः ॥६॥
सप्तास्यासन् परिधयः। त्रिस्सपत समिधः कृतः।

देवा यद्यज्ञनतन्त्वा। अबधनन् पुरुषं पशुम् ॥७॥

ताँव्यज्ञं बर्हिषिं प्रौक्षणं। पुरुषज्ञातमग्रतः।

तेन देवा अयज्ञत। साध्या ऋषयश्रये ॥८॥

तस्माद्यज्ञाःथस्तुछतः। संभृतं पृषदाज्यम्।

पशुगमस्तागःश्रये वायव्याः। आरण्यान् ग्राम्याश्रये।

तस्माद्यज्ञाःथस्तुछतः। ऋचरस्माणि जजिरे।

छन्दाग्सि जजिरे तस्मात्। यजुस्माद्यज्ञायत ॥१०॥

तस्मादश्रया अजायत। ये के चोप्यायतः।

गावो ह जजिरे तस्मात्। तस्माट्यज्ञाता अजावः। ॥११॥

यत्पुरुषव्यदधुः। कतिष्ठा त्यक्त्यायन्।

मुखशिष्मस्य कौ बाहू। का ऊर्व पादावच्येते। ॥१२॥

ब्राह्मणोऽस्व मुखमासीत्। बाहू राजन्यः कृतः।

ऊर्व तदस्य यद्यशः। पद्ध्यायं शूदो अजायत ॥१३॥
चन्द्रमा मनसो जातः। चख्योस्सूयों अजायतः।
मुखादिन्द्रश्चाणिनः। प्राणायुरजायत II.१४ II

नाभ्या आसीदन्तलिखः। श्रीणों दौस्समवर्ततः।
पद्भ्या भूमिदिश्श्वरात्। तथा लोकाण्ं अकल्पयन् II.१५ II

वेदाहमेतं पुरुषं महान्तम्। आदित्यवर्णन्तमस्सस्तु पारे।
सर्वाणि रूपाणि विचित्य धीरः। नामानि कृत्ताभिवदन्तः, यदास्ते II.१६ II

धाता पुरस्तादमुदाजहारः। श्राकः प्रविधानः प्रदिशश्रातसः।
तमेवँविद्वानमृतं इह भवति। नान्यः पन्था अयनय विद्यते II.१७ II

यज्ञेन यज्ञमयजन्त देवा:। तानि धर्माणि प्रथमान्यासस्तः।
ते ह नाकं महिमानसस्सचन्ते। यत्र पूर्वं साध्यासस्ति देवा:। II.१९ II

अद्भ्यस्संभूतं: पृथिवीं रसाच्छ। विश्वकर्मण्यस्समवर्तताधिः।
तस्य त्वष्ठा विद्वद्दूपमेति। तत्पुरुषस्य विश्वमाजानमग्नः II.१९ II

वेदाहमेतं पुरुषं महान्तम्। आदित्यवर्णन्तमसः परस्तातः।
तमेवँविद्वानमृतं इह भवति। नान्यः पन्था विद्यते:यनाय II.२० II
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-ha-s-ra-shee-r~-SHA pu-rU-SHA-ha | sa-ha-s-ra-xa-hsa sa-ha-s-ra pA-t~ |

sa bhU-vish-va-vR~-tvA | at-tiSH-Thad-da-shAn-gu-lam ||1||

pu-~-SHA E-vE-da-gm~ sar-vam | ya-d-bhU-taN^ yach-cha bha-vyam ~m~ |

u-tAm-ta-tvas-yE-na-ha | ya-dan-nA-ti-ro-ha ||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~-d'i-vi ||3||

tri-pA-dUr-dhva u-dait-pu-~~SHa-ha | pA-do-syE-hA-vAt-pu-ha |
ta-tO-vi-shvaN^-krA-ma-t~ | sA-sha-nA-na-sha~nE a-bhi ||4||

ta-smAd-vi-rA-JA-ya-ta | vi-rA-JO a-dhi pu-~~SHa-ha |

sa JAd-tO at-rich-ya-ta | pash-chAd-bhU-mi-ma pu-ra-ha ||5||

nAbh  -yA  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-\text{han-tam}  |  -m~  |
A-di-tya  -Nam  ta  -sa-stu  pA-rE  |
   -vA  -Ni  -ra
sar  -Ni  ru-pA  vi-chit-ya  dhee  -ha  |
   -mA
nA  -ni  kR~tvA-bhi-va-dan~,  ya-dA-stE  \text{E}  ||16||
dhA-tA  pu-ras-tAd-ya  -mu  -dA-Ja-hA  -ra
shak-rah  pra-vi-dvAn  pra-di-shash-cha  -sra-ha  |
ta-mE-vam  vi-dvA-na-mR~  -j-ha  -va-ti  |
nAn-yah  pan-thA  a-  -nA-ya  vi-dya-tE  ||17||

ya\text{gn}^yE  ya\text{gn}^ya  -ya-Jan-ta  dE-VA-ha  |
tA-ni  dhar  -Ni  pra-tha-\text{mAn}  -yA  -mA  -sann~  |
   -kaM  -nas
tE  ha  nA  ma-hi-mA  -sa-chan-tE  |
   -vE  -ti
ya-tra  pUr  sa\text{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  tvASh\text{TA}  vi-da- -ru-pa  -mE  -ti  |
   -ru
tat-pu  -ShAs-ya  vish-va  -mA-JA  -na  -ma-grE  \text{E}  ||19||
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-mRe j-ha -va-ti |
NAn-yah pan vid_ya-tE -NA-ya ||20||
pra-JA -tish-chara-ti gar an-ta-ha |
A-JA -mAnO ba_hu-dhA vi -ya-tE |
tas-ya dheer-RAH pa -JA-nan_ti yo-nim |
ma -cheenAm pa-da -chchA-ni-vE-dha -ha||21||

yO dE-vEbheyA -ta-pa-ti | yo dE-vA-nA -Am pu-ro -hi
pu-ro yO dE-vEbhe JA-ta-ha | na ru-chA-ya brA -h-ma

ru -chAm brA-hmaJ-nA -ta-ha | dE-vA a-grE ta -b-ru-vann~ |
yas-t-vai-vam brA -mA-nO vi-dyaT~ | tas-yA dE-vA a-san-vA-shE -E || 23||

hreesh -chA-tE lax-meesh_chA pa-tnyau -u
na -trA-NI ru-pam | a-shvi-nau vyAt-tam -m~ | j-SHTam -ni-SHA-Na |
ma -ni-SHA-Na | sar -vam

[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]
puruShHa 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): puruShHa]

Om

sa-ha -srA -sheer-SHA pu -rU -SHah sa-ha -srA-xah sa-ha -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~ |


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


sa JA-tO a-tyA-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 -va-ta |

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

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va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

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va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

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va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~

va-san-tO-a-syA-see-dA-Jyam -m~ va-san-tO-a-syA-see-dA-Jyam -m~
brA-hma\-NO-O\-sya mu\-khA\-mA-se-dbA-hU rA\-Ja\-nyah \-kR\- ta-ha |
U-rU ta\-da\-shyah pa\-dbhyaAm shU-drO A\-JA-ya-ta ||12||

cha\-ndra-mA ma\-sO JA-ta-shcha \-xOh sU-ryO\-O a-JA-ya-ta |
nA-bhyA\-A-see-da\-nta \-ri\-xam shee-rSHNO dyauh sa\-va-\-rta-ta |
pa\-dbhyaAm bhU-mi-\-rdi-shah shrO-trA-tta-thA \-A\-\-kAN\-\-A \-ka-lpa-yann~ ||14||

sa\-ptA-syA\-A-san-pa-ri-dha-ya-strih sa\-pta sa\-mi dhah tann~ \-ba\-rU
dE-vA ya\-dya-gn\^yam \-vA-nA a \-dhna\-npu Sham pa\-shum ||15||

ya\-gn\^ya\-na\-mA ya\-Ja-nta dE-vA-stA\-ni
-A dhar-mA -Ni pra-tha-mA-nyA \-sann~ |

tE-ha\-nA-kam \-m~ ma-\-hi-mA \-nah sa-chan\-ta
ya-\-tra pU-rvE SA-dhyaAh san dE-vAha ||16||

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

[Source: sa-sva-ra vE-da man-trAh, edited by swAmi ChidAnanda (pub: Sri Ramakrishnasram, 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-rSHAh²ra. pu-rU 2, 3 SHAh² |
sa²-ha-srA²-ra-xah¹ sa²-ha¹-srA², 3 p²At |
sa¹ bh²-raU-mi-gam sa-rv²-a²-tO¹-ra². -va 2,3, rtvA² |
a¹-tya-ti-SHTHa-dda²-shA¹r².-ngU 2, 3 IA²m ||1||
u²-hu¹-vA²-u | u²-hu¹-vA²-u | u-hu¹-vA³n (a)³ hA²-u | vA(a)³ |
i¹T[sthi] i-DA(a)²,3, 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-pA¹-ra-dUr²-ra-rdhva u-dai²-ra-tpu-rU²,3 SHAh² |
pA¹-ra-dO²-ra-syE²-ra-hA²ra bha²va¹tpU 2,3 nAh² |
ta¹-thA²-ra-vi-ShvaN²-vi²-ya¹-krA 2,3 mA²t |
a²-sha-nA²-ra-na-sha-nE¹-ra. A 2,3 bhee² ||
u-hu¹-vau²-ra-hO²-ra-vA² | u-hu¹-vau²-ra-hO²-ra-vA² | u-hu¹-vau² | hO¹ 2 | vA³ 2,3,4 |

au⁵-ra-hO²-ra-vA | ee³ 2,2,4 DA⁵ | u²-hu¹-vau²-ra-hO⁵-ra.-va 2 | u²-hu¹-vau²-ra-hOr²-ra.-va 2 |
u²-hu¹-vau | hO¹ 2 | vA³ 2,3,4 | au⁵-ra-hO²-ra.-vA | sU³ 2,3,4 vAh⁵ |

u²-hu¹-vau²-ra-hO²-ra.-va 2 | u²-hu¹-vau²-ra-hOr²-ra.-va 2 |
u-hu¹-vau² | hO¹ 2 | vA³ 2,3,4 | au⁵-ra hO²-ra.-vA | U³ 3¹, 4¹, 5¹ ||2||
i₁-yau ra-hO ra-vA 2 | i₁-yau ra-hO ra-vA 2 | i₁-yau ra-hO ra-vA 2 |
pu₁-ru-Sha E ra-vE ra-da-NsA 2, 3 rvA²m |
yA¹-dbhUra-tam ya-chcha² bhA¹ra-vA 2,3 yA²-m |
pA¹ra-dO ra-sya-sa ra-rvA bhUra-tA 2,3 nee² |
tri-pA¹ra-da-syA ra-mR²-ta¹m-DA 2,3 i-vee² ||

i₁-yau ra hO ra-vA 2 | i₁-yau ra hO ra-vA 2 | i₁-yau ra | hO 2 | vA³ 2,3,4 |

au⁵ra-hO ra-vA | ee³ 2,3,4 DA⁵ | i₁-yau ra-hO ra-vA 2 | | i₁-yau ra-hO ra-vA 2 |
i₁-yau ra | hO 2 | vA³ 2,3,4 | Jau⁵ra-hO ra-vA | JyO³ 2,3,4 teeh⁵ |

i₁-yau ra-hO ra-vA 2 | i₁-yau ra-hO ra-vA 2 | i₁-yau ra | hO 2 | vA³ 2,3,4 |
Jau⁵ra-hO ra-vA | ee³ 2,3,4,5 ||3||

hA²ra-u hA²ra-u hA²ra-u | tA¹ra-vA¹ra-na²-sya | ma¹-hA 2,3 i-mA² 3 |

hA²ra-u hA²ra-u hA²ra-u | ta¹-tO ra JyA⁰ra-yAN²-shcha² pU¹ra-ru 2,3, SHA² 3h |
hA²ra-u hA²ra-u hA²ra-u | u²-tA¹ra-mR²-ta-tva-syE ra-shA 2,3 nA² 3 h |
hA²ra-u hA²ra-u hA²ra-u | ya¹-da-nnE ra-nA ra-ti²-rO¹ra-hA 2,3,tee² 3 |
hA²s-u hA²s-u hA²s-u | vA² 3| i¹-T (sthi) i-DA 2 3¹, 4¹, 5¹ ||4||
[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-she-rSHA pu-SHah sa-ha-srA-xah sa-ha-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~ |


ta-tO-o-vi-rA-Da-JA-ya-ta vi-rA-JO a-dhi pu-rU-SHa-ha |

ta-smA -Ad -ya-gn\(^\text{y}\)At -sa-r~ -va-hu-tah sam -bhR~ -tam pR~ -SHA-dA-Jyam |


ta-smA -Ad -ya-gn\(^\text{y}\)At -sa -va-hu-ta R~ -chah sA-mA -A -ni Ja-gn\(^i\)-rE |

cHa- ngE-si Ja-gn\(^i\)-rE ta-smA-dya-Ju-sta-smA -A -ta ||7||

gA -vO ha Ja-gn\(^i\)-rE ta-smA-tta -smA -JJA-tA -JA-va -ha ||8||

taN\(^\text{n}\) ya-gn\(^\text{y}\)am bar-\(\text{hi}\)-SHi prau-xa-\(\text{n}\) pu -ru -SHam JA-ta -ma -gra-taha |
tE -dE-vA -ya-Ja-nta sA-dhyA R~ -yA-shcha yE ||9||

ya-tpu -SHam vya -da -dhuh ka-ti-dhA -ka-lp\(\text{a}\)-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 |

cha-ndra-mA ma -nA sO JA-ta-shcha -xOh sU-ryO -O a-JA-ya-ta |
pa-dbhyAm bhU-mi-rdi-shah shrO-trA-tta-thA -A 1O-kAN^(2) a -ka-lpa-yann~ ||13||
ya-tpu -SHE-Na ha-vi-SHA -A dE-vA ya-gn^ya ma -nn~va-ta |
va-sa-ntyO-asyA-see-dA-Jyam -m~ gree-SHma j-dhmah sha-ra-ddha-vi-hi ||14||

dE-vA ya-dya-gn^yam ta -ba -dhna-n pu- SHam pa-shum ||15||
ya- gn^yE -na ya- gn^ya -mA -ya-Ja-nta dE-vA-stA-ni

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

ya-tra pU-rV E -E -sA-dhyAh sa -ti dE-vA-ha ||16||
a-dbyah sa-m-tah pR-thi-va-ra-chcha

vi-shva ma-Nah sa var-ta-tA-grE

tas-yA tvA-SHTA vi-da drU-pa-mE-ti

tan-mar-tyA dE-va-tvA-mA-JA-na-ma-graE-E

vE-dA-ha-mE-tam pu rU Sham ma-hAn mA-di-tya Nam

tA-sah pa-ri-stA

t-mA vi-di-tvA mR-tyu nA-lya pan vA-dyA-ya nA-ya

pra-JA-pA tish-cha-ra-ti ga-rbhE a-nta-r-a-JA ya-mA-nO

ba-hu-dhA vi JA-yA-tE

-tA ri pa-shyan-tyA dhee-rA-stas n~

ha tas-thur-bhu nA-ni vi-shvA


pUr-yO dE-vE-bh-yO JA-tO na-mO ru-chA-yA brAh-yE
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-SA-NA-mum ma-i-SHA-Na sa-rva-lO-kam ma-i-SHA-Na ||22||

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

sa-ha-sa-ba-hu-h pu-ru-shah sa-has-rA-xah sa-has-rA-pAt~ |

sa bhU-mi-vi-shva-to-vR~-tvA-ti-SHTHa-dda-sha-N^gu-lam ||1||

tri-bhih pa-dbhi-rdhya-ma-rO-ha-t pA-sYE-ha-va-tpu-ha |

-tA-vya-krA-ma-dvi-SH-N^~-sha-nA-na-shaN^E-ahna-ru-

-tA-ntO a-sya ma-hi-mA-na-sta-tO JyA-yAn-shcha pU-rU-Sha-ha |

pA-dO-O-sya vish-vA-bhU-tA-ni-tri-pA-dA-syA-mR~-tam-m~di-vi ||3||

pu-sha-E-vE-dam sar-vam yad-bhU-tam ya-ccha-bhA-vyam-m~ |

u-tA-tvA-shva-rO ya-da-nyE-nA-vat.sa-ha ||4||


mu-kham ki-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-Ja-nyo-bha-vat~ |

madh-yam ta-sya yad-vaish pa-dbhyAm shU-drO-a-JA-ya-ta ||6||
cha-ndra-mA ma -sO JA-ta-shcha_\text{\char126}xO h s\text{\char126}Ur-yO -O a-JA-ya-ta |


vi-ra-Da -grE -mA -bha-vad vi-rA-JO a-dhi pU -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 -SHa-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-ta yE-cha-kE-chO -bha-yA -ta-ha |
gA-vO ha Ja-gn^i-rE tas-mA-ttas-mA -A -JJa-tA -JA-va -hA -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 -E tas-mA-d ya-Ju-stas-mA -da-JA-ya-ta ||13||


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 -hta -pta-teehi |

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

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!