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अथ पुरुषसूक्तम्

The Puruṣa Sūktā

ॐ पुरुषोत्तमं ब्रह्म सख्योः पुरोहित॥
म विद्महि ऋषयश्चिन्मया॥

om uhaṣṣatoṁ paṛuṣaḥ saḥakṣyoḥ pūrahitaḥ ॥
sa bhīm vīdṁhi ṛṣayāśchīmṁyā ॥

Thousand-headed is the Puruṣa, thousand-eyed and thousand-legged; Embracing the earth from all sides, He transcends it by ten fingers' length.

Note—This is the first mantra of the famous Puruṣa Sūcta of the Veda. Here the transcendent totality of all creation is conceived as the Cosmic Person, the Universal Consciousness embracing all manifestation. The word ‘aardh’ is to be understood in the sense of all creation. ‘Daśaṅgulaḥ’ is interpreted as ten fingers’ length, in which case it is said to refer to the distance of the hand from the nail, the former having been accepted as the seat of the Atma and the latter symbolic of the root of manifestation. The word ‘ten’ is also said to mean ‘tenthly’, as numbers are rarely up to nine and what is above is regarded as numberless.

पुण्यं त्वेवं सर्वं ब्रह्मणं पंच सामम् ।
उत्तमोऽयमनुमोः पण्डितमिन्द्रिभिः ।
पुरोहिताः पौतिसोः सख्योः अथ ॥
परोरता किंवा पुतिसि विरायवःसुतं विदिः ॥

puṇyaṁ tvēvaḥ sarvaḁ bṛahṁaṁ pañca sāmaṁ ॥
utaṁoḥ ayaṁ anuṁoḥ paṇḍitaṁ indṛibhiḥ ॥
pūrahitaḥ paṛuṣasoḥ saḥakṣyoḥ atha ॥
pāroṛata kiṁvā puṛisī vīrahāyaḥ sutaṁ vīdiḥ ॥

All this (manifestation) is the Puruṣa alone—whatever was and whatever will be. He is the Lord of immortality, he is transcended all in his form as God the universe. Such is His Glory; but greater still is the Puruṣa. One-fourth of Him all beings are, thirty-three-fourth of Him lies above as the Immortal Being.

विश्वमं त्रैदुविकः साष्टोऽमेववचसपत् ।
ततो विस्ववः सखासावतारतोऽभिः ।
भसाविसख्यतः पौतिसोः अथ ॥
म ततोः अथविसख्यतः पौतिसोः अथ ॥

vīśvamaṁ traiduvikaḥ saṣṭoḥ aṁēvavachasapāṭ ॥
tato vīśvavāḥ saḥāsāvataṛatoḥ aḥbiḥ ॥
bhāsāvīsahyatāḥ pūṛisōḥ atha ॥
m tatoḥ atha vīsahyatāḥ pūṛisōḥ atha ॥

This, Three-faced (Immortal) Puruṣa stood above transcending all things, and His one foot was the (world of becoming). Then He pervaded (everything) universally, the conscious as well as the unconscious. From That Supreme Being did the Cosmic Body (Vital) originate, and in His Cosmic Body did the Omnipotent Intelligence manifest itself. Having manifested Himself, He appeared as all diversity, and then as the earth and the body.

ब्रह्मणोऽयं विश्वः देवाः सत्त्वानाम् ॥
पतन्तोऽजसदीदमं शीमाः पूजाः साद्विभिः ॥

ततो देवानामात्मानां प्रणमः ॥
यतोऽस्य देवो यन्मृतो यतः ॥

bṛahṁaṁ ayaṁ vīśvāḥ dēvāḥ sattvānam ॥
paṭantaḥ aḥasādīdamāḁ śīmāḁ pūjāḁ sādāvibhiḥ ॥

When there being no external material other than the Puruṣa the Devas performed a universal sacrifice (in contemplation by mind, with the Puruṣa Himself as the sacred offering, the spring season was the clarified butter, summer the fuel, autumn the oblation. They set up for sacrifice the Puruṣa as the object of their meditation—him who was prior to all creation; and they, the Devas, Sadvīs and Rishis, performed this first sacrifice).

अथाजसदीदमं ततोः प्रवृत्तम् ॥
पतन्तोऽजसदीदमं शीमाः पूजाः साद्विभिः ॥

ततोऽस्य देवो यन्मृतो यतः ॥
यतोऽस्य देवो यन्मृतो यतः ॥

From that (Puruṣa), who was of the form of a Universal Sacrifice, the sacred mixture of curds and ghee for oblation was produced. (Then) He brought forth the actual beings, the four-footed animals, and also the domestic ones. From that (Puruṣa), who was the Universal Sacrifice, the Rīṣis and the Samans were produced; from Him the manes (of the mantras) were born; from Him the Yajus was born.

ततोऽस्य देवो यन्मृतो यतः ॥
यतोऽस्य देवो यन्मृतो यतः ॥

ततोऽस्य देवो यन्मृतो यतः ॥
यतोऽस्य देवो यन्मृतो यतः ॥

From Him were born horses and whatever animals have two eyes of teeth. Vervet, oxen were born of him; from Him were born goats and sheep. And when they contemplated the Puruṣa (the Universal Sacrifice), into how many parts did they divide Him (in their meditations) that was His mouth called, what were His arms, what were His thighs, what were His feet called?

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The Brahman (Ighāṁ) indeed and Ighāṁśroṁ (was His mouth; the Kūṛūṣya (administrative and military process) His arms became. His thighs were the Vājya (commercial and business enterprise) of His feet the Sada (productive and sustaining force) was born. The Moon (symbol of the mind) was born from His (cosmic) mind; the Sun (symbol of self and consciousness) was born from His eyes. Indra (power of grasping and activity) and Agni (will-force) came from His mouth; from His vital energy air was born.

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In that Universal Meditation as Sacrifice the firmament came from His mind; the heavens were produced from His head; the earth from His feet; from His ears the quarters of space—so they constituted the world. The enclosures of the sacrificial altar were seven (the seven metres (in the Gayatri), and twenty-one (the twelve months, the five seasons, the three worlds and the sun) were the legs of sacrificial feet, when the gods the puruṣa, the seven and the mind, celebrated the Universal Sacrifice with the Supreme Puruṣa as the object of contemplation therein.

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By sacrifice (universal meditation) did the gods alone and perform (realize) the sacrifice (Universal Being). These were the original creators and the original laws that sustain creation). Those great ones the worshippers of the Cosmic Being by this type of meditation attain the Supreme Abode in which abide the primal co-conspirators (the gods mentioned above) who thus worshipped that Being.

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I know this Great Puruṣa who abides like the sun beyond darkness. By knowing him alone does one cross beyond death; there is no other way of going over there.

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

Om. May there be Peace. Peace. Peace.

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