

Purusha Suktham

1. The Purusha (Supreme Being) who has a thousand (innumerable) heads, a thousand eyes and thousand feet — He encompasses the earth in all directions (fully) and transcends it beyond for immeasurable distance.
2. The Purusha (the Supreme Narayana) alone is all this - all that has existed through the ages past and will exist through the ages to come. He is the Lord of immortality (moksha). He manifests Himself for giving us the food of experience.
3. Such is His manifest greatness; so the greatness of Purushothama is immense. The worlds of the mortals are but a fourth (fraction) of His wealth. The other three quarters are in the pleasant and indestructible world of bliss (the Supreme Abode).
4. The three parts (manifestations) of the Purusha flourish above; the fourth part comes into being (as avatar) here in this mundane sphere; and it is diversely spread out (pervades) into the living and the lifeless.
5. From Him (Vishnu) is born this cosmos and out of it (the four-faced) Brahma. He took control of the earth and the surrounding worlds - on the sides, above and below.
6. The celestials - devas (the ever present in the Supreme abode) performed a great sacrifice in their minds with the Purusha (Brahma) as the sacred offering (**havis**). Spring (season) was the ghee, the summer, the faggots (fuel), and the autumn, the oblation.
7. Seven were the protecting faggots encircling the sacrificial fire; thrice seven (twentyone) were their faggots of sacrificial fuel when the celestials bound the Purusha to the stake as their sacrificial offering (animal).
8. And they sprinkled holy water and immolated the Purusha, the first born, as their sacrificial offering. Thus did the sadhyas (the celestials of the Supreme blissful land) and the rishis (the salvated souls) perform the sacrifice in their minds.
9. From that completed cosmic sacrifice were obtained curds and butter. With these were created the birds which fly in the wind, and the animals of the forest and the village (the wild and the tame).

10. From that cosmic sacrifice (out of the Supreme Purusha) were born the rikh and sama (Vedas); from Him were born the sacred hymns; from Him also came the Yajus (Veda).
11. From that sacrifice (out of the Purusha) was born the horses and such animals which have two rows of teeth; and animals which have only one row of teeth like cows and goat and sheep.
12. When the celestials divided the Purusha as their sacrificial offering, into how many parts did they make him? What did His mouth (face) become? What become of His hands? What are mentioned to be the thighs and the feet?
13. Out of His face appeared the brahmin (one who realises Brahman); out of His hands appeared the kshatriya (the brave and active); Out of His thighs the Vysia (the tiller of the soil and the trader) and from His feet was born the Sudra (the labourer).
14. The moon was born from His mind; the Sun was born from His eyes; Indra and Agni from His mouth (face) and Vayu from His breath.
15. From His navel came the firmament; from His head the sky was evolved; from His feet, the earth and from His ears the quarters of space. Thus were the worlds created.
16. I know (realise) this Supreme Purusha shining like the sun beyond the darkness - the Great One who, having created all forms and given them names, remains proclaiming them all.
17. The Purusha (the Supreme) whom the creator (Brahma) meditated upon, whom Indra the wise worshipped, whom the eight Dikpalakas lovingly thought of - he who knows (meditates and realises) Him thus attains immortality (liberation) in this (at the end of this) life. There is no other path to salvation.
18. Thus through this inward sacrifice which is creation did the celestials worship Him (the Supreme Purusha). He is Himself the sacrifice (Yajna) and so the sacrifices (worship) became all-important. Those who realise all this attain greatness and enter the Land of Bliss where the Sadhyas (the celestial nityasuris) reside.

POST SCRIPT

1. From the waters as it were, were created all that is manifest (Virat); it was nourished by the very essence of the earth; all this evolved from the supreme Purusha. It is the great Purusha who supports all His creations and is spread in all of them. So all these are His possessions.
2. See the first half of 16 and later half of 17 above.
3. The Supreme resides in the innermost recess of the heart of all beings. He who has no birth (like those in this world) is yet born in multitudinous ways. The wise know His births (origins). They aspire to the state of the celestials (in the Supreme Abode of Bliss).
4. Salutations to that Light Divine - He who shines for the benefit of the celestials, He who minds the welfare of the celestials, He who is the Premier (First) among the celestials.
5. Those celestials who generate pleasure in the Supreme pronounce the word (namah - I am Yours) before Him and say: "The wise who know Thee thus - to him even the gods are subject."
6. Hri (Mother Earth - modesty) and Lakshmi (Sridevi - prosperity) are Thy consorts. Day and Night are adjacent to you. The stars (Divine Light) represent your form. The Asvins are thy lips - your face is handsome like the Asvins. O Lord! grant us the desire for eternal service unto You; Grant us all the good things -everything.