



purusha sūktam

ōm - harih: - ōm

purusha sūktam

(Vedic hymn of adoration to the Cosmic Universal Being)



Dedicated with love to

*The Fragrant Divine Lotus Feet of my beloved SatGuru - Bhagavan Sri Skanda
&
All His Beloved Children of Light*

Sanskrit English meanings by

Sri P.R. Ramachander

Tamil unicoding, English Transliteration, Proof-reading, & Preparation by
Sri Skanda's Warrior of Light



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Guide to pronunciation

- From “Sri Suktam with Samputita Sri Suktam.”
(Karunamayi, Sri Sri Sri Vijayesari Devi. *Sri Suktam with Samputita Sri Suktam*.
Bangalore: Sri Matrudevi Viswashanthi Ashram Trust, 2004.)

This guide is based on American pronunciation of words, and is therefore not a perfect representation of Sanskrit sounds.

Sanskrit Vowels

a	like a in nap
ā	like a in father
ē	like ay in may
i	like i in pin
í	like ee in sweet
ō	like o in rose
u	like u in put
ū	like oo in food
ha	pronounce as a faint echoing of the previous vowel; e.g. ah: would be pronounced “aha”; ih: would be pronounced “ihi”; uh: would be pronounced “uhu”; etc.
ai	like ai in aisle
au	like ow in cow

Sanskrit Consonants

b	like b in bird
bh	like b h in job hunt
ch	like pinch
d	like d in dove
dh	like d h in good heart
g	like good
gh	like g h in log hut
h	like h in hot
j	like j in job

jh	like dgeh in hedgehog
jñ	like ng y in sing your
k	like k in kite
kh	like ck h in black hat
l	like l in love
m	like m in mother
ñ	like n in pinch
p	like p in soap
ph	like ph in up hill
r	rolled like a Spanish or Italian “r”
s	like s in sun
ś	sometimes like s in sun, sometimes like “sya” sound
t	like rt in heart
th	like t h in fat hat
v	like v in love, sometimes like w in world
y	like y in yes

***t, th, d, dh,** and **n** should be pronounced with the tongue placed against the protruding slightly beyond the upper teeth.

ē should be extended; e.g. **ē** would be extended in sound and pronounced **ae-ē**



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புருஷ ஸுக்தம்

ஓம் தச்சம்-யோ ராவ்ருணிமஹே | காதும் யஜ்ஞாய | காதும் யஜ்ஞ-பதயே | தைவீ
ஸ்வஸ்திரஸ்-துன: | ஸ்வஸ்திர்-மானுஷேப்ய: | ஊர்த் வம் ஜிகா துபேஷஜம் | ஃசம்-
அஸ்துத் விபதே | ஃசம் சதுஷ்பதே

ஓம் ஃசாந்தி: ஃசாந்தி: ஃசாந்தி:

ஸஹஸ்ர-ஃசிர் ஷா புருஷ: | ஸஹஸ்-ராசுஷ:(ஸ்) ஸஹஸ்ர-பாத் |
ஸ-பூமிம் விஃச்வதோ வருத்வா | அத்ய-திஷ்டத்-தஃசாங்குலம் || 1-1

புருஷ ஏவே-தக்ம் ஸர்வம் | யத்-பூதம் யச்ச-பவ்யம் |
உதாம்ரு-தத்வஸ்யே-ஃசான: | யதன்-னேனா-திரோ-ஹதி || 1-2

ஏதா-வானஸ்ய மஹிமா | அதோ ஜ்யாயா-க் ஃச்ச புருஷ: |
பாதோஸ்ய விஃச்வா பூதானி | த்ரி-பாத ஸ்-யாம்ரு-தந்திவி || 1-3

த்ரிபாத்-ஊர்த் வ உதை த்-புருஷ: | பாதோஸ்யேஹா-பவாத்-புன: |
ததோ விஷ்வங் வ்யக்ரா-மத் | ஸாஃச-னான-ஃசனே அபி || 1-4

தஸ்மாத் விராட-ஜாயத | விராஜோ அதி பூருஷ: |
ஸ-ஜாதோ அத்ய-ரிச்யத | பஃச்சாத் பூமிம்-அதோ புர: || 1-5

யத்-புருஷேண ஹவிஷா | தேவா யஜ்ஞ-மதன்-வத |
வஸந்தோ அஸ்யா-ஸீதா ஜ்யம் | க்ரீ ஷ்ம த் மஃச்-ஃசரத்-தவி: || 1-6

ஸப்தாஸ்யா-ஸன்பரிதய: | த்ரி:(ஸ்) ஸப்த ஸமித:(க்) க்ருதா: |
தேவா யத்-யஜ்ஞம் தன்வானா: | அபத்-னன்-புருஷம் பஃசம் || 1-7

தம் யஜ்ஞம் பர்ஹிஷிப்-ரௌசுஷன் | புருஷம் ஜாத-மக்ரத: |
தேன தேவா அயஜந்த | ஸாத்யா ருஷயஃச்-சயே || 1-8

தஸ்மாத்-யஜ்ஞாத் ஸர்வ-ஹுத: | ஸம்ப்ருதம் ப்ருஷ-தாஜ்யம் |
பஃசூக்ஸ்-தாக் ஃச்-சக்ரே வாயவ்யான் | ஆரண்யான் க் ராம்யாஃச் சயே ||
1-9

தஸ்மாத் யஜ்ஞாத் ஸர்வ ஹுத: | ருச:(ஸ்) ஸாமானி ஜஜ்ஞிரே |
சந்தாக்ம்-ஸிஜ்ஞிரே தஸ்மாத் | யஜுஸ் தஸ்மாத் அஜாயத || 1-10





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தஸ்மாத் அஃச்வா அஜாயந்த | யேகேசோ-ப யா-தத: |
காவோ ஹ-ஜஜ்ஞிரே தஸ்மாத் | தஸ்மாஜ் ஜாதா அஜாவய: || 1-11
யத் புருஷம் வ்யதது: | கதி-தாவ்ய-கல்பயன் |
முகம் கிமஸ்ய கௌ பாஹூ | கா யூரு பாதா வுச்யேதே || 1-12

ப்ராஹ்மணோ-ஸ்யமுக-மாஸீத் | பாஹூ ராஜன்ய:(க்) க்ருத: |
ஊரு ததஸ்ய யத்-வைஃச்ய: | பத்ப்யாக் ம் ஃசூத் ரோ அஜாயத || 1-13

சந்த்ரமா மனஸோ ஜாத: | சசேஷா:(ஸ்) ஸூர்யோ அஜாயத |
முகா-திந்த் ரஃச்-சாக்னிஃச்ச | ப்ராணாத் வாயுர் அஜாயத || 1-14

நாப்யா ஆஸீ தந்தரிசுஷம் | ஃசீர்ஷ்ணோ த்யௌ:(ஸ்) ஸம வர்தத |
பத்ப் யாம் பூமிர் திஃச:(ஃச்) ஃச்ரோத்ராத் | ததா லோகாக்ம் அகல்பயன் || 1-15

வேதாஹ-மேதம் புருஷம் மஹாந்தம் | ஆதித்ய-வர்ணம் தம-ஸஸ்து பாரே |
ஸர்வாணிருபாணி விசித்ய தீர: | நாமாணி க்ருத்வா-பிவதன்-யதாஸ்தே || 1-16

தாதா புரஸ்தாத்-யமுதா ஜஹார | ஃசக்ர:(ப்) ப்ரவித்வான்-ப்ரதி-ஃசஃச்ச-தஸ்ர: |
தமேவம் வித் வா-னம்ருத ஹ பவதி | நான்ய:(ப்) பந்தா அயனாய வித்யதே || 1-17

யஜ்ஞேன யஜ்ஞ-மய-ஜந்த தேவா: | தானி தர்மாணி ப்ரதமான்-யாஸன் |
தேஹ நாகம் மஹிமான:(ஸ்) ஸசந்தே | யத்ர பூர்வே ஸாத்யா:(ஸ்) ஸந்தி
தேவா: || 1-18

அத்ப்ய:(ஸ்) ஸம்பூத:(ப்) ப்ருதிவ்யை ரஸா"ச்ச | விஃச்வ-கர்மண:(ஸ்)
ஸமவர்த-தாதி|
தஸ்ய த்வஷ்டா விதத-த்ருப-மேதி | தத்-புருஷஸ்ய விஃச்வ-மாஜான-
மக்ரே || 2-1

வேதாஹ-மேதம் புருஷம் மஹாந்தம் | ஆதித்ய-வர்ணம் தமஸ:(ப்)
பரஸ்தாத் | தமேவம்வித்வான்-அம்ருத ஹ பவதி | நான்ய:(ப்) பந்தா
வித்ய-தேய-னாய || 2-2

ப்ரஜாபதிஃச்-சரதி கர்பே அந்த: | அஜாய-மானோ பஹுதா விஜாயதே |
தஸ்ய தீரா:(ப்)பரிஜானந்தி யோனிம் | மரீசீ-னாம் பத-மிச்சந்தி வேதஸ: ||
2-3

யோ தேவேப்ய ஆத-பதி | யோ தேவானாம் புரோஹித: |
பூர்வோ யோ தேவேப்யோ ஜாத: | நமோ ருசாய ப்ராஹ்மயே || 2-4





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ருசம் ப்ராஹ்மம் ஜனயந்த: | தேவா அக்ரே ததப்-ருவன் |
யஸ்த்-வைவம் ப்ராஹ்மணோ வித்யாத் | தஸ்ய தேவா அஸன் வஃசே || 2-5

ஹ்ரீஃச்சதே லக்ஷ்மீஃச்ச பத்ன்யௌ | அஹோ-ராத்ரே பார்ஃச்வே |
நக்ஷத்ராணி ரூபம் | அஃச்வினௌ வ்யாத்தம் || 2-6

ஷ்டம் மனிஷாண | அமும் மனிஷாண | ஸர்வம் மனிஷாண || 2-7
ஓம் ஃசாந்தி: ஃசாந்தி: ஃசாந்தி:

ஓம் தச்சம்-யோ ராவ்ருணிமஹே | காதும் யஜ்ஞாய | காதும் யஜ்ஞ-பதயே | தைவீ
ஸ்வஸ்திரஸ்துன: | ஸ்வஸ்திர்-மானுஷேப்ய: | ஊர்த் வம் ஜிகா துபேஷஜம் | ஃசம்-
அஸ்துத் விபதே | ஃசம் சதுஷ்பதே

ஓம் சாந்தி சாந்தி சாந்தி



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purusha sūktam

(Vedic hymn of adoration to the Cosmic Universal Being)

- English meaning courtesy of Sri P.R. Ramachander
www.celextel.org/vedichymns/purushasuktam.html

śrī gurubhyo namah(a) - harih(i) ōm

|| śān̄thi pā̄thah(a) ||

thach-cham-yōrā vru-nímahē | gāthum yag-nāya
 gāthum yagna-pathayē | dai-ví-ēē svasti-rastu-nah(a)
 svastir-mānu-shē-bhya-h(a) | ūr-dvam-ji-gātu-bē-sha-jam
 sham-nō-astu-dvi-padē | sham-chatush-padē
 ōm śān̄thi - śān̄thi - śān̄thi(hi)

*Request we from you with all enthusiasm,
 For the good deeds that are medicine,
 For the sadness of the past and future,
 Request we for the growth of fire sacrifices,
 Request that only good should occur,
 To the one who presides over such sacrifices,
 Request we for the mercy of gods to man,
 Request we for good to the community of men,
 Request we that the herbs and plants,
 Should grow taller towards the skies.
 Request we for good for all two legged beings,
 Request we for good to all four legged beings,
 Request we for peace, peace and peace.*

|| 1st anuvāka ||

sahasra-shír-shā purushah(a) | sahas-rākshas sahasra-pāt(u)
 sa-bhūmim-vishvatō vrutvā | atya-tish-thad dasān-gulam 1-1

*The Purusha has thousand heads,
 He has thousand eyes,
 He has thousand feet,
 He is spread all over the universe,
 And is beyond the count with ten fingers.*

purusha-ēvē-dagam sarvam | yad-bhūtam yaccha-bhavyam
 uthām-ruta-tvas-yē shā-nah(ā) | yathan-nēnā tīrō-hathi 1-2

*This Purusha is all the past,
 All the future and the present,
 He is the lord of deathlessness,
 And he rises from hiding,
 From this universe of food.*



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**ēthā-vā-nasya mahimā | athō-jyā-yā-gash-cha pū-ru-shah(a)
pāthō-sya vishvā bütāni | tri-pā-das-yām ritam-divi 1-3**

*This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters which is beyond destruction,
Is safely in the worlds beyond.*

**tri-pā-dūr-dva-udaiṭ purush(ā) | pādōs-yē hā-bha-vāt punah(ā)
tatō-vishvan-vyak krā-mat(u) | sā-shanā na-shanē abhi 1-4**

*Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,
And those inanimate ones that don't take food.
And all these appeared for every one of us to see.*

**tasmāt virā-da-jā-yatā | virājō adhi-pū-ru-shah(ā)
sa-jāthō atya-rich-yatā | pas-chād-bhūmim-athō-purah(ā) 1-5**

*From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.*

**yat-puru-shēna havi-shā | dēvā-yagna-mathan-vathā
vasan-thō asyā-seethā-jyam | grish-ma-iḍ-mas sharaḍ-thavi-hi 1-6**

*The spring was the ghee,
The summer was the holy wooden sticks,
And the winter the sacrificial offering,
Used or the sacrifice conducted by Devas through thought,
In which they also sacrificed the ever-shining Purusha.*

**saptā-syā-san pari-thaya-hā | trīs-sapta-sami-thaḥ krutā-h(ā)
dēvā-yad-yag-nam-than vā-nāh(ā) | abath-nan-purusham pasum 1-7**

*Seven meters were its boundaries,
Twenty one principles were holy wooden sticks,
And Devas carried out the sacrifice,
And Brahma was made as the sacrificial cow.*

**tham-yagnam bar-hishi-prōkshan(u) |
purusham-jā-tha-mag gratah(ā)
thēna-dēvā aya-janthā |
sādhyā rusa-yas-chayē 1-8**

*Sprinkled they the Purusha,
Who was born first,
On that sacrificial fire.
And the sacrifice was conducted further,
By the Devas called Sadyas,
And the sages who were there.*



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**tasmād yagnāt sarva-hutah(ā) | sam-brutam prusha-dājyam
pashū-gasthā-gas-chakrē vā-yav-yān(u) | āran-yān grām yās-cha-yē 1-9**

*From this sacrifice called "All embracing".
Curd and Ghee came out,
Animals meant for fire sacrifice were born,
Birds that travel in air were born,
Beasts of the forest were born,
And also born were those that live in villages*

**tasmād yagnāt sarva-hutah(ā) | richas-sāmānī jag-nirē
chandāgmsi jag-nirē tasmāt(u) | yajus-tasmāta jā-yatā 1-10**

*From this sacrifice called "All embracing"
The chants of Rig Veda were born,
The chants of Sama Veda were born,
And from that the well-known meters were born,
And from that Yajur Veda was born.*

**tasmād-asvā ajā-yantā | yē-kē-chō-bayā data-h(ā)
gāvō-ha-jag-nirē tasmāt(u) | tasmāj jātā ajā-vaya-h(ā) 1-11**

*From that the horses came out,
From that came out animals with one row of teeth,
From that came out cows with two rows of teeth,
And from that that came out sheep and goats.*

**yat-purusham-vyaḥ da-dhu-h(u) | kati-dhā-vya kal-payan(u)
mukham ki-masya kau bā-hū | kā-vū-rū pā-dā-vuch yē-tē 1-12**

*When the Purusha was made
By their thought process by the Devas,
How did they make his limbs?
How was his face made?
Who were made as His hands?
Who were made as his thighs and feet?*

**brā-manō-sya mukha-mā-sít(u) | bāhū-rājan-yaḥ krutah(ā)
ūrū-tadasya-yad-vaishya-h(ā) | pad-byā-gam sūdrō ajā-yatā 1-13**

His face became Brahmins,
His hands were made as Kshatriyas*,
His thighs became Vaisyas*,
And from his feet were born the Shudras*.*

** The four fold caste system of Hinduism was supposed to have been born thus*

**chandra-mā-manasō-jā-tah(ā) | chakshō sūryō ajā-yatā
mukhā-din-drash-cha agnish-chā | prā-nād vā-yura-jā-yatā 1-14**

*From his mind was born the moon,
From his eyes was born the sun,
From his face was born Indra and Agni,
And from his soul was born the air.*



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**nā-byā āsī-danta-riksham | sīrsh-nō dyaus sama-var-ta-tā
pad-byām-bhūmir di-shash-srō-trāt(u) | tathā lōkā-gam akal-payan(u) 1-15**

*From his belly button was born the sky,
From his head was born the heavens,
From his feet was born the earth,
From his ears was born the directions,
And thus was made all the worlds,
Just by his holy wish.*

**vēdā-hamē-tham purusham mahān-tham | āditya-varnam tama-sastu pārē
sarvāni-rūpāni-vichitya dhī-rah(a) | nāmāni-krutvā-biva-dan ya-dās-thē 1-16**

*I know that heroic Purusha, who is famous,
Who shines like a sun,
And who is beyond darkness,
Who created all forms,
Who named all of them,
And who rules over them.*

**dhātā puras-tādyā-mudā-ja hārā |
shakra-pravid-vān pradi-shash-cha tas-rah(ā)
tamēvam vidvān-amrita-iha-bhavati |
nānya-panthā aya-nāya-vidya-thē 1-17**

*The learned one who knows that Purusha
Whom the creator, considered as one before Him,
And whom the Indra understood in all directions,
Would attain salvation even in this birth,
And there is no need for him to search for any other path.*

**yag-nēna yagna-maya-janta dēvā-h(ā) |
tāni-dharmāni prathamā-nyā-san(u)
tēha-nākam-mahi-mā-nassa-chantē |
yatra-pūrvē-sādhyā-santi dēvā-h(ā) 1-18**

*Thus the devas worshipped the Purusha,
Through this spiritual yagna,
And that yagna became first among dharmas.
Those who observe this Yagna,
Would for sure attain,
The heavens occupied by Saadya devas.*

|| 2nd anuvāka ||

**ad-bya-sambhūta prithivyai-rasā chā |
visva-karmana sama-var ta-tā-dhi
tasya-tvashtā vida-thaḍ (d)rūpa-mēthi |
tat-purushas-ya vishva-mā-jānam-agrē 2-1**

*From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha
And the great God, who made this world,
Is spread as that Purusha, in all fourteen worlds.
And also the great form of Purusha,
Came into being before the start of creation.*



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ōm - harih: - ōm

**vēdā-ha-mētham purusham-mahān-tham |
āḍitya-varnam-tamasah paras-stāt(u)
tamēvam-vidvān-amrita iha-bhavati |
nānyaḥ-panthā-vidyatē ya-nā-yā 2-2**

*I know that great Purusha,
Who shines like the sun,
And is beyond darkness,
And the one who knows him thus,
Attains salvation even in this birth,
And there is no other method of salvation.*

**prajā-patis-cha-rati-garbhē an-tah(ā) |
ajā-ya-mānō-bahu-dhā vijā-yatē
tasya-dhīrā pari-jān-anti yōnim |
marī-chī-nām pada-mich-chanti vē-dasa-h(ā) 2-3**

*The Lord of the universe,
Lives inside the universe,
And without being born,
Appears in many forms,
And only the wise realize his real form,
And those who know the Vedas,
Like to do the job of,
Savants like Mareechi.*

**yō-dēvē-byā āta-pati | yō-dēvā-nām purō-hitah(ā)
pūrvō-yō dēvē-byō jātah(ā) | namō ruchāya brāhmayē 2-4**

*Salutations to ever shining brahman,
Who gave divine power to devas,
Who is a religious teacher of devas,
And who was born before devas.*

**rucham-brāhmanam jana-yan-tah(ā) | dēvā-agrē tada-bruvan(u)
yas-tvai-vam brā-manō vidyāt(u) | tasya-dēvā asan-vasē 2-5**

*The devas who teach the taste in Brahman,
Told in ancient times,
That. He who has interest in Brahman,
Would have the devas under his control.*

**hrīś-cha-tē lakshmiś-cha pat-nyau | ahō-rātrē pāṛshvē
nakshatrāni rūpam | ashvinau vyāt-tam 2-6**

*Hree and Lakshmi are your wives,
Day and night are your right and left,
The constellation of stars your body,
And Aswini devas your open mouth.*

ishtam mani-shānā | amum mani-shānā | sarvam mani-shānā 2-7

*Give us the knowledge that we want,
Give us the pleasures of this world,
And give us everything of this and other worlds.*



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ōm - harih: - ōm

**thach-cham-yōrā vru-nímahē | gāthum yag-nāya
gāthum yagna-pathayē | dai-vī-ē svasti-rastu-nah(a)
svastir-mānu-shē-bhya-h(a) | ūr-dvam-ji-gātu-bē-sha-jam
sham-nō-astu-dvi-padē | sham-chatush-padē
ōm śānthi - śānthi - śānthi(hi)**

*Request we from you with all enthusiasm,
For the good deeds that are medicine,
For the sadness of the past and future,
Request we for the growth of fire sacrifices,
Request that only good should occur,
To the one who presides over such sacrifices,
Request we for the mercy of gods to man,
Request we for good to the community of men,
Request we that the herbs and plants,
Should grow taller towards the skies.
Request we for good for all two legged beings,
Request we for good to all four legged beings,
Request we for peace, peace and peace.*

**ōm - yadak-shara pada-bhrashtam - mātrā-heenam tu yadbhavēt |
tat-sarvam kshamya tām-dēva - subrahmanya namōstutē ||**

**visarga-bindu-mātrāni - pada-pādāksha rāni-cha |
nyoo-nāni chā-tirik-tāni - ksham-asva shikhi vāhana ||**

**anyathā sharanam-nāsti - tvamēva sharanam mama |
tasmāt-kārunya bhāvēna - raksha-raksha shadā-nana ||**

*I may have erred whilst construction of, writing of, pronouncing of - sentences, words,
consonants, improper grammar, verb, vowels of the prayers.*

*I may have also forgotten to put the punctuation marks due to my ignorance in
understanding the heavenly idiom.*

Oh Lord Subrahmanya, may my flaws be overlooked for they are out of my ignorance.

I seek your pardon for all the commissions and omissions for they are involuntary.

Kindly bless me for the sincere endeavour.



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ōm - harih: - ōm

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