

# PURUSHA SUKTAM



### Verse 1

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।  
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ।  
sa bhūmim viśvato vṛtvā'tyatiṣṭaddaśāṅgulam ॥

“He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten ‘inches’ beyond”. [Verse 1]

### Verse 2

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।  
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam ।  
utāmṛtattvasyeśāno yadannenātirohati ॥

“Whoever is born now, and whatever is yet to be born in future, all are He alone, not only this, Even for the Gods He is the controller; and hence He transcends the mortal state” [Verse 2]

### Verse 3

एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।  
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāṅśca pūruṣaḥ ।  
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi ॥

“This much is His glory only. And Purusha is much more than all these. The entire Universe of happenings (Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable Consciousness.”  
[Verse 3]

## Verse 4

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवात्पुनः ।  
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥

tripādūrdhva udaitpuruṣaḥ pādo'syehābhavātpunaḥ ।  
tato viśvaṅ vyakrāmatsāśanānaśane abhi ॥

“The three-quarters of the Purusha extends beyond the Universe of change. The one-quarter of Him. Again and Again, comes to Play as the Universe. Thereafter, He Pervades all beings that eat, and things that never eat”. [Verse 4]

## Verse 5

तस्माद्विराडजायत विराजो अधिपुरुषः ।  
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥

tasmādvirāḍajāyata virājo adhipūruṣaḥ ।  
sa jāto atyaricyata paścādbhūmimatho puraḥ ॥

“From the Purusha (Tasmaat) was born the Viraat the Universe-in-seed (Brahmaandam) and identifying with Viraat, the “Universe-in-seed-condition”, the Viraat Purusha was born. That new born one become manifest (Sa-Jaatho) into the plurality. Then He (Created) the earth and the bodies. [Verse 5]

### Verse 6

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।  
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥

yatpuruṣeṇa haviṣā devā yajñamatanvata,  
vasanto asyāsīdājyam grīṣma idhmaḥ śaraddhaviḥ.

When the gods invoked Purusha (in the beginning) they considered Him as their very oblation, the Spring season as Ghee (Aajyam), the Summer season as fuel (Edhmah), and the rainy Season as grains needed for the offering (havish). [Verse 6]

### Verse 7

सप्तास्यासन् परिधयस्त्रिःसप्त समिधः कृताः ।  
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥

saptāsyāsṇ paridhyasṛitaḥsapta samidha kṛtaḥ,  
devā yadyajñam tanvānā abadhnanḥ puruṣam paśum.

“For this Yagna they appointed seven Vedies (Paridhayah) and created twenty one kinds of fuel in all. The very lord whom the Devas desired to Invoke with their Yagna, that very Prajapathi was tied to the sacrificial post as the animal offering.” [Verse 7]

### Verse 8

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।  
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥

taṁ yajñam barhiṣi praukṣan puruṣam jātamagrataḥ,  
tena devā ayajanta sādhyā ṛṣayaśca ye.

“The first-born Purusha was offered as an oblation to the Sacred-fire, and by this divine act the gods, celestials, Rishis-all became Victorious”. [Verse 8]

### Verse 9

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।  
पशूँस्ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्चये ॥

tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣadājyam,  
paśūgīstāgīścakre vāyavyānāraṇyān grāmyāścaye.

“From that sarvahutah-sacrifice was gained curd and ghee, were created insects born of air, Animals roaming in forests, and the domestic cattle”. [Verse 9]

### Verse 10

तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे ।  
छन्दाँ सि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

tasmādyajñātsarvahutaḥ ṛcaḥ sāmāni jajñire,  
chandāgīsi jajñire tasmātyajustasmādajāyata.

“From that Sarvahutah-sacrifice the sacred declarationa, Riks and Samas were born. From it again were born meters (Chchandās). From is alone came the ‘Mantras’ of the Tajur-Vedas (yajus)”. [Verse 10]

### Verse 11

तस्मादश्वा अजायन्त ये के चोभयादतः ।  
गावो ह जज्ञिरे तस्मात् तस्माद् जाता अजावयः ॥

tasmādaśvā ajāyanta ye ke cobhayādataḥ,  
gāvo ha jajñire tasmāt tasmād jātā ajāvayaḥ.

“From that sacrifice (Yagna) came horses, and all creatures with two rows-of-teech. Born were also cows, sheep and goats”. [Verse 11]

### Verse 12

यत्पुरुषं व्यधधुः कतिधा व्यकल्पयन्।  
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते॥

yatpuruṣam vyadhadhuḥ katidhā vyakalpayan,  
mukham kimasya kau bāhū kā vūrū pādā vucyete.

When the gods meditated Upon the Virat-Purusha in what ways did they conceive Him to be? What came out of his face divine? What came out of His two Hands? From His thighs and sacred feet came what? These are being described". [Verse 12]

### Verse 13

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः।  
ऊरू तदस्य यद् वैश्यः पद्भ्याँ शूद्रो अजायत॥

brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ,  
ūrū tadasya yad vaiśyaḥ padbhyāṅī śūdro ajāyata.

‘From the ‘face’ of the Virat-Purusha were born the Brahmins (thinkers); from His ‘Hands’ the Kshatriys (Kings); from his ‘thighs’ the Vaisyas (traders), and from His ‘feet’ the Sudras (Servant-of-man)". [Verse 13]

### Verse 14

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत।  
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत॥

candramā manaso jātaḥcakṣoḥ sūryo ajāyata,  
mukhādindraścāgniśca prāṇādvāyurajāyata.

“Fom the Virat-Purush’s mind came out the Moon, from His eyes the sun, from His mouth indra and fire, and from His breath came the very Atmospheric-air”. [Verse 14]

### Verse 15

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।  
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥

nābhyā āsīdantarikṣam śīrṣṇo dyauḥ samavartata,  
padbhyāṁ bhūmirdiśaḥ śrotrātathā lokāṁ akalpayan.

“From the Virat Purusha’s navel emerged the “in-ner-space” and from His head the “Outer-space”. From His feet the “earth”, and from His ears the “quarters” manifested: Thus the worlds came into creation”. [Verse 15]

### Verse 18

यज्ञेन यज्ञमयजन्त देवाःतानि धर्माणि प्रथमान्यासन् ।  
ते ह नाकं महिमानः सचन्ते यत्र पूर्वे साध्याः सन्ति देवाः ॥

yajñena yajñamayajanta devāḥtāni dharmāṇi prathamānyāsan,  
te ha nākaṁ mahimānaḥ sacante yatra pūrve sādhyāḥ santi devāḥ.

“The Devas worshipped the lord of all Yagnas (Sacrifices). Therefore Yagna (dedicated sacrifice) Dharmas became the noblest things in the world. The heaven, where earlier performers (Saadhaya-h) of this Yagna live, there will enter and live (Those who perform it)”. [Verse 18]