

पुरुषसूक्तम् [Purusha Suktam]

Introduction

The word 'Purusha' means God Almighty. This Suktam is in praise of the glory of God. It is chanted in houses, places of worship during rituals and ceremonies. Reciting this confers blessings on one's life. This mantra is chanted by Rishis before performing Yagna so that there are no obstacles or intermissions during the Yagna

ॐ तच्छं योरावृणीमहे । गातुं यज्ञाय ।

taccham̐ yorāvṛṇīmahe । gātum̐ yajñāya ।

We pray to the one who grants goodness. The Yagna should be completed auspiciously

गातुं यज्ञपतये ।

gātum̐ yajñapataye ।

We pray to the One, for whom the Yagna is performed

दैवि॑ स्वस्तिरस्तु नः ।

daivī॑ svastirastu naḥ ।

Let the angels do good to us

स्वस्ति॑र्मानु॑षेभ्यः ।

svastirmānuṣebhyaḥ ।

Let goodness prevail among all human beings

ऊर्ध्वं॑ जिगातु॑ भेषजम् ।

ūrdhvaṃ॑ jigātu॑ bheṣajam ।

Let all the animals be in peace

शं नो॑ अस्तु॑ द्वि॒पदे॑ । शं चतु॑ष्पदे ।

śam̐ no॑ astu॑ dvīpade॑ । śam̐ catus̐pade ।

. Let the trees, flora and fauna nurture well.

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

May there be peace to the body, mind and the Soul

सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।

sahasrāśīrṣā puruṣaḥ | sahasrākṣaḥ sahasrapāt |

The Omnipresent one has countless heads, eyes, and limbs

स भूमिं विश्वतो वृत्वा अत्यतिष्ठदशाङ्गलम् ॥

sa bhūmiṁ viśvato vṛtvā atyatiṣṭhaddaśāṅgulaṁ ॥

He stands in all His majesty pervading the entire Universe and extends by 10 inches.

पुरुष एवेदग्ं सर्वम् । यद्भूतं यच्च भव्यम् ॥

puruṣa evedagm sarvam | yadbhūtaṁ yacca bhavyam

All that is past, present and future is His manifestation

उतामृतत्वस्येशानः । यदन्नेनातिरोहति ॥

utāmṛtatvasyēśānaḥ | yadannenātirohati ॥

He is the Emperor of the immortal state because He is beyond the material world

ए॒ता॒वा॒न॒स्य॑ म॒हि॒मा॑ ।

etāvānasya mahimā ।

The entire Universe is a manifestation of His splendor

अ॒तो॒ ज्य॑या॒गं॑श्च॒ पू॒रु॒षः॑ ।

ato jyāyāgmsca pūruṣaḥ ।

But His glory is more effulgent than all this

पा॒दो॑ऽस्य॒ वि॒श्व॑ भू॒तानि॑ ।

pādo'sya viśvā bhūtāni । ।

One fourth of His entire being is this manifest Universe.

त्रि॒पा॒द॒स्य॑मृ॒तं॑ दि॒वि॑ ॥

tripādasyāmṛtaṁ divi ॥

Three fourths of His splendor is in the realms of immortality

त्रि॒पा॒दूर्ध्व॑ उ॒दै॒त्पु॒रु॒षः॑ ।

tripādūrdhva udaitpuruṣaḥ ।

Three fourths of the Purusha is beyond comprehension

पा॒दो॑ऽस्ये॒हाऽऽभ॑वा॒त्पु॒नः॑ ।

pādo'syehā''bhavātpunaḥ ।

The material world is only a fractional part of His glory

ततो विष्वङ् व्यक्रामत् । साशनानशने अभि ॥

tato viṣvaṅvyākramat | sāśanānaśane abhi ||

He then entered deep into the world of the sentient (the life) and the insentient (the lifeless).

तस्माद्विराड्जायत ।

tasmādvirāḍjāyata |

From Him (the Virat Purusha) emerged the Cosmos

विराजो अधि पूरुषः ।

virājo adhi pūruṣaḥ |

Then came Brahman from the Virat Purusha

स जातो अत्यरिच्यत ।

sa jāto atyaricyata |

Having emerged, thus He pervaded the entire Universe.

पश्चाद्भूमिमथो पुरः ॥

paścādbhūmimatho puraḥ ||

Then He created this Earth and then created bodies for all beings.

यत्पुरुषेण हविषा । देवा यज्ञमतन्वत ।

yatpuruṣeṇa haṁviṣā | devā yajñamatānvata |

With the Purusha as the offering, the Devas performed a Yagna

वसन्तो अस्यासीदाज्यम् ।

vaśanto asyāsīdājyam ।

Spring season was offered as ghee

ग्रीष्म इध्मश्शरद्धविः ॥

grīṣma idhmaśśaraddhaviḥ ॥

Summer season was offered as firewood. Autumn season was offered as the holy food (naivedyam)

सप्तास्यासन्परिधयः ।

saptāsyāsanparidhayaḥ ।

The five elements, day and night constituted the seven boundaries for the Yagna kunda (Sacred fire place)

त्रिः सप्त समिधः कृताः ।

triḥ sapta samidhaḥ kṛtāḥ ।

The five senses of perception, the five senses of action, the five circulatory systems, the mind, intellect, awareness, ego, Dharma and Adharma became the 21 offerings into the sacred fire

देवा यद्यज्ञं तन्वानाः ।

devā yadyajñam tanvānāḥ ।

Thus the Devas performed the Yagna

अ॒ब॒ध्न॒न्पु॒रु॒षं॑ प॒शु॒म् ॥

abādhnaṅpuruṣam paśum |

The Purusha became the Sacrificial animal.

तं॑ य॒ज्ञं॑ ब॒र्हि॒षि॒ प्रौ॒क्षन्॑ । पु॒रु॒षं॑ जा॒तम॒ग्रतः॑ ।

taṁ yajñam barhiṣi praukṣan | puruṣam jātamagrataḥ

*The Devas sprinkled sacred water on the Purusha who was the Sacrificial animal.
and He is the one who appeared first in the creation.*

तेन॑ दे॒वा अ॒यज॑न्त । सा॒ध्या ऋ॒ष्यश्च॑ ये ॥

tena devā ayajanta | sādhyā ṛṣyaśva ye ||

Thus the Devas, the Sadhyas (who are residents of Vaikunta) (The holy abode of Lord Vishnu) and the Rishis performed the Yagna with Him.

तस्मा॑द्य॒ज्ञात्सर्व॑हु॒तः । सं॒भृ॒तं॑ पृ॒षदा॒ज्यम् ।

tasmādyajñātsarvahutaḥ | sambhṛtaṁ pṛṣadājyam |

From the Yagna appeared ghee mixed with curds

प॒शू॒ग्स्ता॒गृ॒क्ष॒क्रे॑ वा॒यव्या॑न् । आ॒र॒ण॒या॒न्ग्रा॒म्याश्च॑ ये ॥

paśūgmstāgmścakre vāyavyān | āraṇyāngrāmyāśca ye

The birds, domestic as well as the wild animals, were created by Purusha.

तस्माद्यज्ञात्सर्वहुतः । ऋचः सामानि जज्ञिरे ।

tasmādyajñātsarvahutaḥ | ṛcaḥ sāmāni jajñire |

From the fire that represents the entire world, the Rig and the Sama Vedas emerged

छन्दागंसि जज्ञिरे तस्मात् ।

chandāgmsi jajñire tasmāt |

From the Yagna emerged the different meters (the seven meters are gayatri, trishtup, brhatee, pankti, ushnuk, anushtup and jagati.)

यजुस्तस्मादजायत ॥

yajustasmādajāyata ||

From the Yagna emerged the Yajur Veda

तस्मादश्वा अजायन्त ।

tasmādaśvā ajāyanta |

From the Yagna emerged horses....

ये के चोभयादतः । गावो ह जज्ञिरे तस्मात् । तस्माज्जाता अजावयः ॥

ye ke cobhayādataḥ | gāvō ha jajñire tasmāt | tasmājjātā ajāvayaḥ ||

animals with complete two rows of teeth, cows, goats, and sheep

यत्पुरुषं व्यदधुः ।

yatpuruṣaṁ vyadadhuh |

The Purusha was sacrificed

क॒ति॒धा॑ व्य॒कल्प॑यन् ।

ka॒ti॒dhā॑ vyā॒kalpa॑yan ।

What did the Devas do with the limbs of the Purusha?

मु॒खं॑ कि॒मस्य॑ कौ॒ बा॒हू॑ ।

mukha॑m ki॒masya॑ kau॒ bā॒hū॑ ।

What did the Purusha's face and shoulders become?

का॒वू॒रू॑ पा॒दावु॑च्येते ॥

kaa॒vū॒rū॑ pā॒dāvu॑cyete ॥

What did His thighs and feet become?

ब्रा॒ह्म॒णो॑ऽस्य॒ मुख॑मासीत् ।

brā॒hma॒ṇo॑'sya॒ mukha॑māsīt ।

His face became the Brahmana – The learned.

बा॒हू॑ रा॒ज॒न्यः॑ कृ॒तः॑ ।

bā॒hū॑ rā॒ja॒nyaḥ॑ kṛ॒taḥ॑ ।

His shoulders became the Kshatriya – the Warrior

ऊ॒रू॑ तद॒स्य॑ यद्वै॒श्यः॑ ।

ū॒ru॑ tada॒sya॑ yadvai॒śyaḥ॑ ।

His thighs became Vysya – the businessman

पद्भ्याग्ं शूद्रो अजायत ॥

padbhyāgm śūdro ajāyata ॥

The Purusha's feet became the Shudra - the worker or the servants

चन्द्रमा मनसो जातः ।

candramā manaso jātaḥ ।

The Purusha's mind became the moon

चक्षोः सूर्यो अजायत ।

cakṣoḥ sūryō ajāyata ।

His eyes became the Sun

मुखादिन्द्रश्चाग्निश्च ।

mukhādindraścāgniśca ।

From His face came Indra and Agni

प्राणाद्वायुरजायत ॥

prāṇādvāyurajāyata ॥

From His breath came the Lord of Wind

नाभ्या आसीदन्तरिक्षम् ।

nābhyā āsīdantarikṣam ।

From His naval came the space

शी॒र्ष्णो॑ऽध्यौः॑ सम॒वर्त॑त ।

śīrṣṇo dhyauḥ samāvartata ।
From His head came the heaven

प॒द्भ्यां॑ भूमि॒र्दिशः॑ श्रोत्रात् ॥

padbhyāṃ bhūmirdiśaḥ śrotrāt ॥
From His feet came the Earth and the ten directions from his ears.

तथा॑ लो॒काग्ं॑ अकल्पयन् ॥

tathā lokāgm ākल्पayan ॥
Thus the entire world was created

वेदा॑हमे॒तं॑ पु॒रुषं॑ म॒हान्त॑म् ॥

vedāhametaṃ puruṣaṃ mahāntam ।
I know Him who is glorious and

आ॒दि॒त्यव॑र्णं॒ तम॑सस्तुपारे ।

ādityavarṇaṃ tamasastupāre ।

and who has the luster of the Sun. He is beyond ignorance

सर्वा॑णि रू॒पाणि॑ वि॒चित्य॑ धीरः । नामा॑नि कृ॒त्वाऽभि॒वद॑न् यदास्ते ॥

sarvaṇi rūpāṇi vicitya dhīraḥ । nāmāni kṛtvā'bhivadaṇ yadāste ॥

He is the valorous one who has taken all forms and names.

धा॒ता॒ पु॒र॒स्ता॒द्य॒मु॒दा॒ज॒हा॒र॑ । श॒क्रः॑ प्र॒वि॒द्वान्प्र॒दि॒शश्च॒त॒स्रः॑ ।

dhā॒tā pu॒rastā॒dyamu॒dājahā॑ra | śakraḥ॑ pra॒vidvānpradi॑śaścātasraḥ |

The One whom the Creator(Brahma) saw and revealed to Indra (the King of gods) and , whom Indra perceived in all four directions...

त॒मे॒वं॑ वि॒द्वान॒मृ॒त इ॒ह॒ भ॒वति॑ । ना॒न्यः॑ प॒न्था॑ अ॒य॒नाय॑ वि॒द्यते॑ ॥

tame॒vaṁ vi॒dvānamṛ॑tā i॒ha bh॒avati॑ | nā॒nyaḥ॑ panthā॑ a॒yanāya॑ vidyate ॥
Knowing whom I become immortal, I know not of any other way than Him.

य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वाः ।

yajñe॑na yajñam॑yajanta devāḥ |
The devas worshipped the Purusha through this Yagna

ता॒नि॒ ध॒र्मा॑णि॒ प्रथ॑मान्यासन् ।

tāni॒ dharmā॑ṇi॒ prathamā॑nyāsan |
This became the primary duty

ते॒ ह॒ नाकं॑ म॒हि॒मानः॑ स॒चन्ते॑ । यत्र॑ पूर्वे॑ सा॒ध्याः॑ सन्ति॑ दे॒वाः ॥

te ha॒ nākam॑ mahi॒mānaḥ॑ sacante | yatra॑ pūrve॑ sādhyāḥ॑ santi॑ devāḥ ॥
The people who follow this Dharma as mentioned above will attain the abode of the Sadhyas and the Devas

अद्भ्यः संभूतः पृथिव्यै रसाच्च ॥

adbhyaḥ sambhūtaḥ pṛthivyai rasācca ॥
From the waters and the Earth the entire world appeared

विश्वकर्मणः समवर्तताधि ।

viśvakarmaṇaḥ samāvartatādhi ।
From the Creator of the Universe, Vishwakarma(Brahma) appeared.

तस्य त्वष्टा विदधद्रूपमेति ।

tasya tvaṣṭā vidadhadrūpamēti
He after creating Brahma, entered the forms created by Him.

तत्पुरुषस्य विश्वमाजानमग्रे ॥

tatpuruṣasya viśvamājānamagre ॥
The design of the entire creation appeared in the beginning of the creation.

वेदाहमेतं पुरुषं महान्तम् ॥

vedāhametaṁ puruṣaṁ mahāntam ॥

I know that Supreme Person. ..

आदित्यवर्णं तमसः परस्तात् ।

ādityavarṇaṁ tamaśaḥ parastāt ।
who has the brilliance of sun and who is beyond ignorance.

तमे॒वं वि॒द्वान॒मृ॒त इ॒ह भ॒वति॑ ।

tamevaṁ vidvānamṛta iha bhāvati ।

Who knows Him thus conquers death in this world.

नान्यः॑ पन्था॑ विद्यतेऽय॑नाय ॥

nānyaḥ panthā vidyate'yanāya ॥

I know of no other refuge but Him

प्रजा॑पतिश्चरति॑ गर्भे॑ अन्तः॑ ।

prajāpatiścarati garbhe antaḥ ।

The God is in action in the Universe

अजा॑यमानो बहु॒धा विजा॑यते ।

ajāyamāno bahudhā vijāyate ।

Though he is unborn, he takes many forms.

तस्य॑ धीराः॑ परि॒जानन्ति॑ योनिम् ॥

taṣya dhīrāḥ pari jānanti yonim ॥

Sages know His true form

मरी॑चीनां प॒दमि॑च्छन्ति वे॒धसः॑ ॥

marīcīnāṁ padamicchanti vedhasaḥ ॥

Lord Brahma too desires for the position of Marichi

यो दे॒वेभ्य॑ आ॒त॒प॒ति॑ ।

yo de॒vebhya॑ ā॒ta॒pa॒ti॑ ।

I salute the one who is the Lord of the Devas.

यो दे॒वानां॑ पु॒रोहि॑तः ।

yo de॒vānāṃ॑ pu॒rohi॑taḥ ।

He is the priest for all the Devas.

पु॒र्वो यो दे॒वेभ्यो॑ जा॒तः॑ ।

purvo॑ yo de॒vebhyo॑ jā॒taḥ॑ ।

He is the One who emerged earlier than the Devas

नमो॑ रु॒चाय॑ ब्रा॒ह्म॒ये ॥

namo॑ ru॒cāya॑ brā॒hma॒ye ।

He is the brilliant One.

रुचं॑ ब्राह्मं॑ जनयन्तः॑ ।

rucam̐ brāhmaṁ janayantaḥ ।

When this knowledge was given to the Devas

देवा॑ अग्रे॑ तदब्रुवन् ।

devā agre tadabruvan ।
they said thus:

यस्त्वै॑वं ब्राह्म॑णो विद्यात् ।

yastvaivam̐ brāhmaṇo vidyāt ।

The one who realizes Him.

तस्य॑ देवा॑ असन् वशे॑ ॥

tasya devā asan vaśe ॥
God will be pleased with him.

ही॑श्च ते लक्ष्मी॑श्च पत्न्यौ॑ ।

hrīśca te lakṣmīśca patnyau ।
Hri (Goddess of modesty) and Lakshmi (Goddess of wealth) are your wives.

अहो॒रा॒त्रे पा॒र्श्वे॑ ।

ahorātre pārśve ।

Day and night are Your sides (shoulders)

नक्षत्राणि रूपम् ।

nakṣatrāṇi rūpam ।

The stars are Your form

अश्विनौ व्यात्तम् ॥

aśvinau vyāttam ॥

The Ashwini Devas are Your mouth

इष्टं मनिषाण ।

iṣṭam maṇiṣāṇa ।

Grant us our desires, our joys...

अमुं मनिषाण । सर्वं मनिषाणा ॥

amum maṇiṣāṇa । sarvaṁ maṇiṣāṇā

Grant this and everything.

ॐ तच्छं योरावृणीमहे । गातुं यज्ञाय ।

tacchaṁ yorāvṛṇīmahe । gātuṁ yajñāya ।

We pray to the one who grants goodness. The Yagna should be completed auspiciously

गा॒तुं॑ य॒ज्ञ॒प॒त॒ये॑ ।

gā॒tum॑ yajñapātaye ।

We pray to the One, for whom the Yagna is performed

दै॒वि॑ स्व॒स्ति॒र॒स्तु॑ नः ।

daivī॑ svastirāstu naḥ ।

Let the angels do good to us

स्व॒स्ति॒र्मा॒नु॒षे॒भ्यः॑ ।

svastirmānuṣebhyaḥ ।

Let goodness prevail among all human beings

ऊ॒र्ध्वं॑ जि॒गा॒तु॑ भे॒ष॒ज॒म् ।

ūrdhvaṁ॑ jigātu bheṣajam ।

Let all the animals be in peace

शं॑ नो॒ अ॒स्तु॑ द्वि॒प॒दे॑ । शं॑ चतु॒ष्प॒दे॑ ।

śaṁ॑ nō astu dvīpadē । śaṁ॑ catuṣpade ।

. Let the trees, flora and fauna nurture well.

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ॥

May there be peace to the body, mind and the Soul