

11

PURUSHA SUKTAM

When you were an infant, your father was everything for you. He provides anything you need, he protects the family, he gives you emotional support almost he is like an all-rounder for you. Similarly, you mother; she makes it possible to get what you want, almost all the works of your house are done by her, basically she is the home maker, she cooks, cleans, manages, supports, mentors and what not? Don't you think parents are everything for you.

When you grow, capable of handling things yourself, just your parents are not everything. You can see teachers, managers, principals and village Panchayat officials etc. who are just more than capable than your parents. However, there

can be no one who cares you more than your parents or parent-like caring people, is it not?

Scientists of this land have visualized a grand entity which is capable of doing everything, all capable. It has thousands of limbs to act, eyes to watch, ears to hear etc. This is the whole message of this Purusha Sukta. Purusha Suktam colorfully narrates the properties, characteristics of Purusha (cosmic existance). The body of capable of doing everything is called Purusha in Vedas. There are many Purushas also, Vastu Purusha, Rashtra Purusha, Yajna purusha, Samaja Pursha etc.



OBJECTIVES

After reading this lesson, you will be able to:

- recite all the mantras of Purusha sukta,
- understand the basics of Purusha suktam.

11.1 PURUSHA SUKTAM

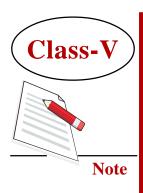
Now, let us learn how to recite the Mantras of Purusha Suktam

अथ पुरुषसूक्तम् ॥

ॐ तच्छं योरावृंणीमहे । गातुं यज्ञायं । गातुं यज्ञपंतये । दैवीं स्वस्तिरंस्तु नः । स्वस्तिर्मानुंषेभ्यः । ऊर्ध्वं जिंगातु भेष्जम् । शन्नों अस्तु द्विपदैं । शं चतुंष्पदे । ॐ शान्तिः शान्तिः शान्तिः । Class-V



Note



We worship and pray to the Supreme Lord for the welfare of all beings. May all miseries and shortcomings leave us forever so that we may always sing for the Lord during the holy fire ceremonies. May all medicinal herbs grow in potency so that all diseases may be cured. May the gods rain peace on us. May all the two-legged creatures be happy, and may all the four-legged creatures also be happy. May there be peace in the hearts of all beings in all realms.

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ॐ सहस्रंशीर्षा पुरुषः । सहस्राक्षः सहस्रंपात् ।
स भूमिं विश्वतो वृत्वा । अत्यंतिष्ठद्दशाङ्गुलम् । १ ।
sahasra śīrṣā puruṣaḥ | sahasrākṣas sahasra pāt |
sa bhūmim viśvato vṛtvā | atyatiṣṭhad daśāṅgulam || 1 ||
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The Purusha (the Supreme Being) has a thousand heads, a thousand eyes and a thousand feet. He has enveloped this world from all sides and has (even) transcended it by ten angulas or inches.

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पुरुष एवेदः सर्वम् । यद्भूतं यद्य भव्यम्। 
उतामृत्त्वस्येशांनः । यदन्नेंनातिरोहंति । २ । 
puruṣa evedagum sarvam | yad bhūtam yac ca bhavyam | 
utāmṛtatva syeśānaḥ | yad annenā tirohati || 2 ||
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All this is verily the Purusha. All that which existed in the past or will come into being in the future (is also the Purusha). Also, he is the Lord of immortality. That which grows profusely by food (is also the Purusha).

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Class-V
Note
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एतावांनस्य महिमा । अतो ज्यायाः श्च पूरुषः ।
पादौंऽस्य विश्वां भूतानिं । त्रिपादंस्यामृतं दिवि । ३ ।
etāvān asya mahimā | ato jyāyāgus ca pūruṣaḥ |
pādo'sya visvā bhūtāni | tripād asyām ṛtam divi || 3 ||
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So much is His greatness. However, the Purusha is greater than this. All the beings form only a quarter (part of) Him. The three-quarter part of His, which is eternal, is established in the spiritual domain.

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त्रिपादूर्ध्व उद्दैत्पुरुषः । पादौँऽस्येहाऽऽभंवात्पुनः ।

ततो विश्वङ्कांक्रामत् । सारानानराने अभि । ४ ।

tripād ūrdhva udait puruṣaḥ | pādö'syehā''bhavāt punaḥ |

tato viśvaṅ vyakrāmat | sāśanānaśane abhi || 4 ||
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The Purusha with the three-quarters (of His energy) ascended above (the spiritual energy). His one quarter of material energy becomes this creation again (and again). Then He pervades this universe comprising a variety of sentient beings and insentient objects.



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तस्माँद्धिराडंजायत । विराजो अधि पूरुंषः ।
स जातो अत्यंरिच्यत । पृश्चाद्भृमिमथों पुरः । ५ ।
tasmād virāḍ ajāyata | virājo adhi pūruṣaḥ |
sa jāto atyaricyata | paścād bhūmim atho puraḥ || 5 ||
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From Him (the Adipurusha or original Supreme Being) was born the Virat (or Virat Purusha, the immense universal form). Making this Virat as the substratum (another) purusha (or being, Brahma) (was born). As soon as he was born, he multiplied himself. Later, he created this earth and then, the bodies (of the living beings).

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यत्पुरुषेण ह्विषां । देवा यज्ञमतंन्वत ।
वसन्तो अंस्यासीदाज्यम् । ग्रीष्म इ्ध्मः श्ररद्भविः । ६ ।
yat puruşena havişä | devā yajñam atanvata |
vasanto asyāsīd ājyam | grīsma idhmas sarad-havih || 6 ||
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When the devas (the demigods or beings of light) performed a yajna (or sacrificial ritual), using the Purusha as the havis (sacrificial material) for the yajna (ritual), the Vasanta (spring) became the ajya (ghee), the Grishma (summer) served as idhma (pieces of wood) and the sharad (autumn) filled the place of havis (oblatory material like the purodasha or rice-cake).

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स्प्षास्यांसन्परिधयः । त्रिः स्प्षप्त स्पिधः कृताः ।
देवा यद्यज्ञं तंन्वानाः । अबंधन्पुंरुषं पृशुम् । ७ ।
saptāsyāsan paridhāyaḥ | tris sapta samidhaḥ kṛtāḥ |
devā yad yajñam tanvānāḥ | abadhnan puruṣam paśum || 7 ||
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For this (yajna or spiritual ceremony) there were seven paridhis (fuel pieces serving as borders). And, twenty-one items were made the samit or sacrificial fuel sticks. When the devas were performing this yajna or ceremony, they tied the purusha (himself) as the pashu (sacrificial animal).

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तं यज्ञं बहिषि प्रौक्षन् । पुरुषं जातमंग्रतः ।
तेनं देवा अयंजन्त । साध्या ऋषंयश्च ये । ८ ।
tam yajñam barhisi prauksan | purusam jātam agrataḥ |
tena devā ayajanta | sādhyā ṛṣayas ca ye || 8 ||
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The devas, the sadhyas and the rishis performed the sacrifice by using that Purusha as the means of yajna, the Purusha who had been born in the beginning, after sprinkling him with water by the barhis (or sacrificial grass).

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तस्मौद्यज्ञात्सेर्वेहुतः । संभृतं पृषद्गज्यम् ।
पुशूक्ष्ताक्ष्रेक्रे वायुव्यान्ं । आरुण्यान्ग्राम्याश्च ये । ९ ।
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Class-V

Note



tasmād yajñāt sarva hutaḥ | sambhṛtam pṛṣad ajyam | paṣūgums taggas cakre vayavyan | aranyan gramyasca ye || 9 ||

From that yajna (or sacrificial ritual) wherein the Cosmic Being was Himself the oblation, was produced the prasajya (or curds mixed with ghee). Birds flying in the air, wild animals of the forest as also the domesticated animals of the villages were also produced.

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तस्माँ द्यञ्चात्सं र्वेहुतः । ऋचः सामांनि जिञ्ञरे ।
छन्दाः सि जिञ्चेरे तस्माँत् । यजुस्तस्मांदजायत । १० ।
tasmād yajñāt sarva hutaḥ | rcaḥ sāmāni jajñire |
chandāgumsi jajñire tasmāt | yajus tasmād ajāyata || 10 ||
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From that yajna (or sacrifice) wherein the Cosmic Being was Himself the oblation, were born the riks (the mantras of the Rig-veda) and the samans (the mantras of the Sama-veda). From that (yajna) the metres (like Gayatri) were born. From that (yajna again) the yujas (the Yajur-veda) was born.

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तस्मादश्वां अजायन्त । ये के चोंभ्यादंतः ।
गावों ह जिज्ञेरे तस्मांत् । तस्मांज्ञाता अंजावयः । १९ ।
tasmād aśva ayājanta | ye ke cobhayādataḥ |
gavo ha jajñire tasmāt | tasmāj jātā ajā vayaḥ || 11 ||
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From that were born the horses, as also animals (like donkeys and mules) which have two rows of teeth. From that were born the cattle. From that (again) were born goats and sheep.



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यत्पुरुषं व्यंदधुः । कृतिधा व्यंकल्पयन् ।

मुखं किमंस्य कौ बाहू । कावूरू पादांवुच्येते । १२ ।

yat puruṣam vyadadhuḥ | katidhā vyakalpayan |

mukham kim asya kau bāhū | kā vūrū pāda vucyete || 12 ||
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(Now some questions are raised by the sages:) When the gods decided to (mentally) sacrifice the Viratpurusha (and produce further creation), in how many ways did they do it? What became of his face or mouth? What became of his two arms? What became of His two thighs? What were (the products of) the two feet called?

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ब्राह्मणौऽस्य मुखंमासीत् । बाहू रांजुन्यः कृतः ।
ऊरू तदंस्य यद्वैश्यः । पुद्भ्याः शूद्रो अंजायत । १३ ।
brāhmaṇö'sya mukham āsīt | bāhū rājanyaḥ kṛtaḥ |
ūrū tad asya yad vaisyaḥ | padbhyāgum sūdro ajāyata || 13 ||
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From His face (or the mouth) came the brahmanas. From His two arms came the rajanya (the kshatriyas). From His two thighs came the vaishyas. From His two feet came the shudras.



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चन्द्रमा मनंसो जातः । चक्षोः सूर्यो अजायत ।

मुखादिन्द्रंश्चाग्निश्चं । प्राणाद्धायुरंजायत । १४ ।

candramā manaso jātaḥ | cakṣos-sūryo ajāyata |

mukhād indras cāgnis ca | prāṇād vāyur ajāyata || 14 ||
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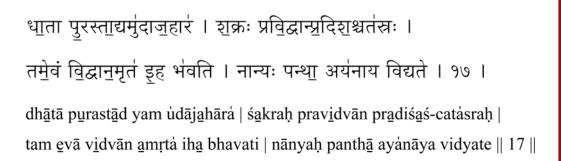
From His mind was born the moon. From His two eyes was born the sun. From His mouth were born Indra and Agni. From His breath was born the air.

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नाभ्यां आसीद्नतिरक्षम् । शीष्णों द्यौः समंवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रांत् । तथां लोकाः अंकल्पयन् । १५ ।
nābhyā āsīd antarikṣam | śī̞rṣṇo dyaus samavartata |
padbhyām bhūmi̞r diśa̞ś śrotrat | tatha lo̞kāgum akalpayan || 15 ||
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From (His) navel was produced the antariksha (the space between the earth and the heavens). Dyuloka (or heaven) came into existence from His head. The bhumi (the earth) evolved out of His feet, and deek (or spacial directions) from His ears. Similarly (the demigods) produced the worlds (too).

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वेदाहमेतं पुरुषं महान्तम् । आदित्यवंर्णं तमंसस्तु पारे । सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवद्न् यदास्तै । १६ । vedāham etam puruṣam mahāntam | āditya varṇam tamasas tu pāre | sarvāṇi rūpāṇi vicitya dhīraḥ | nāmāni kṛtvā'bhivadan yadāste || 16 ||
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"I know (through intuitive experience) this great Purusha (the Supreme Being), the wise one, who, having created the various forms and the nomenclatures (for those forms), deals with them by those names, and who is beyond darkness and is brilliant like the sun."



In the ancient days, Prajapati (Brahma) praised Him. Indra who knows all the four quarters also spoke about Him. Anyone who knows Him thus, will become immortal even in this life. For attaining liberation there is no other path (than knowledge of this Purusha, the Supreme Lord).

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यज्ञेनं यज्ञमंयजन्त देवाः । तानि धर्माणि प्रथमान्यांसन् ।
ते हु नाकं महिमानंः सचन्ते । यत्र पूर्वे साध्याः सन्ति देवाः । १८ ।
yajñena yajñam ayajanta devāḥ | tāni dharmāṇi prathamā-nyāsan |
te ha nākam mahimānas sacante | yatra pūrve sādhyās santi devāḥ || 18 ||
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The (demi)gods worshiped (the Supreme Creator in the form of) yajna through yajna (sacrifical ceremonies). Those very processes became the primary dharmas (laws guiding humanity). Those great ones attain that heaven where the ancient devas (demigods) and sadhyas live.

Class-V

Note



11.2 PURUSHA SUKTAM

अद्भयः संभूतः पृथिव्यै रसाँच । विश्वकंर्मणः समंवर्तताधि । तस्य त्वष्टां विदधंद्रूपमैति । तत्पुरुषस्य विश्वमाजांनुमग्रै । १ ।

adbhyas sambhūtaḥ pṛthivyai rasācca | viśvakarmaṇas samavartatādhi | tasya tvaṣṭā vidadhad rūpam-ėti | tat puruṣasya viśvam ājānam agrē ||

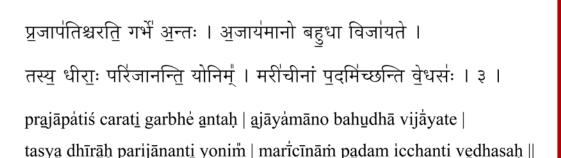
The Viratpurusha manifested Himself from out of (the all-pervading) water as also the essence of the element of earth. This Viratpurusha was born out of the greatness of the Paramapurusha, the Creator. The (Paramapurusha, known as) Tvashta engaged Himself in the act of creating (the fourteen planetary systems), (which form of the expanded) figure (of the Viratpurusha). (Thus) the entire creation (related to the Viratpurusha) came into existence in the very beginning of creation.

वेदाहमेतं पुरुषं महान्तम् । आदित्यवंर्णं तमसः परस्तात् । तमेवं विद्वानमृतं इह भविति । नान्यः पन्थां विद्यतेयंऽनाय । २ ।

vedāham etam puruṣam mahāntam | āditya varṇam tamasaḥ parastāt | tam evam vidvān amṛta iha bhavati | nānyaḥ panthā vidyate'yanāya ||

"I have known that great Purusha (Supreme Being) who is brilliant like the sun and who is beyond all darkness. One who

knows Him thus becomes immortal (even) here. There is no other path for liberation than this."



Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others.

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यो देवेभ्य आतंपति । यो देवानां पुरोहिंतः ।

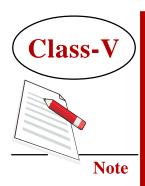
पूर्वो यो देवेभ्यो जातः । नमो रुचाय ब्राह्मये । ४ ।

yo devebhya ātapati | yo devānām purohitaḥ |

purvo yo devebhyo jātaḥ | namo rucāya brāhmaye ||
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Obeisances to Him, the self-luminous Brahman, who shines for the (demi) gods, who is the leader of the rituals of the gods and who was born even before the gods. Class-V

Note



रुचं ब्राह्मम् जनयंन्तः । देवा अग्रे तदंब्रुवन् । यस्त्वैवं ब्राह्मणो विद्यात् । तस्यं देवा असन् वशै । ५ ।

rucam brāhmam janayantah | devā agre tad abruvan | yas tvaivam brāhmaņo vidyāt | tasya devā asan vase ||

In the beginning of creation, the gods, manifesting the light of Brahman, addressed Brahman thus: "That brahmana who realizes (You) thus, all the gods will come under his control."

ह्रीश्चं ते लुक्ष्मीश्च पत्न्यौं । अहो्रात्रे पार्श्वे ।
नक्षंत्राणि रूपम् । अश्विनौ व्यात्तम् । इष्टम् मंनिषाण ।
अमुं मंनिषाण । सर्वम् मनिषाण । ६ ।
hrīś ca te lakṣmīś ca patnyau | aho rātre pārśve |
nakṣatrāṇi rūpam | aśvinau vyāttam | iṣṭam maniṣāṇa |
amum maniṣāṇa | sarvam maniṣāṇaḥ || 24 ||

O Purusha! The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are Your consorts. Day and night are Your lateral limbs. The stars are Your form. The Ashvins are your widely opened (mouth). (O Purusha) fulfill our desire for self-knowledge as also our desire for the enjoyments of this world (like longevity,

cows, and horses). Give us all that we need. Om, let there be peace, peace, peace.

ॐ तच्छुं योरावृंणीमहे । गातुं यज्ञायं । गातुं यज्ञपंतये । दैवींस्स्वस्तिरंस्तु नः । स्वस्तिर्मानुंषेभ्यः । ऊर्ध्वं जिंगातु भेषजम् । शन्नों अस्तु द्विपदें । शं चतुंष्पदे । ॐ शान्तिः शान्तिः शान्तिः ।

We worship and pray to the Supreme Lord for the welfare of all beings. May all miseries and shortcomings leave us forever so that we may always sing for the Lord during the holy fire ceremonies. May all medicinal herbs grow in potency so that all diseases may be cured. May the gods rain peace on us. May all the two-legged creatures be happy, and may all the four-legged creatures also be happy. May there be peace in the hearts of all beings in all realms.

INTEXT QUESTIONS 11.1

- 1. कति शीर्षा पुरुषः ?
- 2. कियत् पुरुषस्य विश्वा भूतानि ?
- 3. विराट् कस्मात् अजायत ?
- 4. पुरुषस्य मुखं किम् आसीत् ?
- 5. चन्द्रमा कुतः जातः ?









WHAT HAVE YOU LEARNT

- Recitation of mantras of Purusha Suktam
- Meaning of Purusha Suktam.



TERMINAL QUESTIONS

1. Describe the features of Virat-purusha according Purush sukta.



ANSWERS TO INTEXT QUESTINS

- 1. सहस्रशीर्षा
- पादो
- 3. पुरुषात्
- 4. ब्राह्मणः
- 5. मनसः