Purusha Suktam

About these texts

Sources	Each text is printed with its source, tradition and version. Wording may differ slightly in other traditions and editions.
Transliteration	The Roman line is IAST transliteration derived from the Devanagari (ā = long a, ṃ = anusvara, ḥ = visarga, ś/ṣ = sh sounds, c = ch as in “church”). In Hindi, Awadhi and Braj texts the silent final “a” is dropped. Transliteration does not show Vedic accents.

Purusha Suktam

Type	Suktam
Deity	Vishnu
Version	Verified text
Tradition	Vedic
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सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt |

स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥१॥

sa bhūmiṃ viśvato vṛtvātyatiṣṭhaddaśāṅgulam ||1||

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

puruṣa evedaṃ sarvaṃ yadbhūtaṃ yacca bhavyam |

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥

utāmṛtatvasyeśāno yadannenātirohati ||2||

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।

etāvānasya mahimāto jyāyām□śca pūruṣaḥ |

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

pādo'sya viśvā bhūtāni tripādasyāmṛtaṃ divi ||3||

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।

tripādūrdhva udaitpuruṣaḥ pādo'syehābhavatpunaḥ |

ततो विष्वङ्व्यक्रामत्साशनानशने अभि ॥४॥

tato viṣvaṅvyakrāmatsāśanānaśane abhi ||4||

तस्माद्विराळजायत विराजो अधि पूरुषः ।

tasmādvirāḷajāyata virājo adhi pūruṣaḥ |

स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥५॥

sa jāto atyaricyata paścādbhūmimatho puraḥ ||5||

Traditional texts with source notes. No guaranteed results are claimed.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।

yatpuruṣeṇa haviṣā devā yajñamatanvata |

वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥६॥

vasanto asyāsīdājyaṃ grīṣma idhmaḥ śaraddhaviḥ ||6||

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।

taṃ yajñaṃ barhiṣi praukṣanpuruṣaṃ jātamagrataḥ |

तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७॥

tena devā ayajanta sādhyā ṛṣayaśca ye ||7||

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।

tasmādyajñātsarvahutaḥ sambhṛtaṃ pṛṣadājyam |

पशून् ताँश्चक्रे वायव्यानारण्यान्ग्राम्याश्च ये ॥८॥

paśūn tām□ścakre vāyavyānāraṇyāngrāmyāśca ye ||8||

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।

tasmādyajñātsarvahuta ṛcaḥ sāmāni jajñire |

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥९॥

chandāṃsi jajñire tasmādyajustasmādajāyata ||9||

तस्मादश्वा अजायन्त ये के चोभयादतः ।

tasmādaśvā ajāyanta ye ke cobhayādataḥ |

गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥१०॥

gāvo ha jajñire tasmāttasmājjātā ajāvayaḥ ||10||

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

yatpuruṣaṃ vyadadhuḥ katidhā vyakalpayan |

मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥११॥

mukhaṃ kimasya kau bāhū kā ūrū pādā ucyete ||11||

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।

brāhmaṇo'sya mukhamāsīdbāhū rājanyaḥ kṛtaḥ |

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२॥

ūrū tadasya yadvaiśyaḥ padbhyāṃ śūdro ajāyata ||12||

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।

candramā manaso jātaścakṣoḥ sūryo ajāyata |

मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥१३॥

mukhādindraścāgniśca prāṇādvāyurajāyata ||13||

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।

nābhyā āsīdantarikṣaṃ śīrṣṇo dyauḥ samavartata |

पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥१४॥

padbhyāṃ bhūmirdiśaḥ śrotrāttathā lokām□ akalpayan ||14||

सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।

saptāsyāsanparidhayastriḥ sapta samidhaḥ kṛtāḥ |

देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥१५॥

devā yadyajñaṃ tanvānā abadhnanpuruṣaṃ paśum ||15||

Traditional texts with source notes. No guaranteed results are claimed.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan |

ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

te ha nākaṃ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ ||16||

Meaning

A short paraphrase, not a translation. The Purusha has a thousand heads, eyes and feet; he pervades the earth and exceeds it. All that is, was and will be is this Purusha; one quarter of him is the manifest world, three quarters are immortal above. From him the Viraj was born, and from the sacrifice in which the gods offered the Purusha came the clarified butter of the seasons, the Vedic chants and metres, horses, cattle and goats, and the four orders of society; the moon from his mind, the sun from his eye, Indra and Agni from his mouth, the wind from his breath, the sky from his head and the earth from his feet. With sacrifice the gods worshipped the sacrifice: these were the first ordinances, and by them the mighty ones reach heaven.

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Meanings are short explanations in our own words, not scholarly translations. Benefits mentioned in a text's own verses are part of the text and are not guarantees.

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