



SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

PURUSHA SUKTAM

Taittiriya Aranyaka

As it is chanted in South India: the Taittiriya Aranyaka text (3.12), followed by the Uttara Narayana (3.13).

VERSE 1

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठदशङ्गुलम् ॥

The Purusha, the cosmic person, has a thousand heads, a thousand eyes and a thousand feet. Covering the earth on every side, he extends beyond it by the breadth of ten fingers.

VERSE 2

पुरुष एवेदं सर्वम् यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानः यदन्नेनातिरोहति ॥

The Purusha alone is all this, whatever has been and whatever is yet to be. He is the lord of immortality, and of all that grows by food.

VERSE 3

एतावानस्य महिमा अतो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥

Such is his greatness, and the Purusha is greater still. All beings are one quarter of him; three quarters of him are the immortal in heaven.

VERSE 4

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाऽऽभवात्पुनः ।
ततो विष्वङ् व्यक्रामत् साशनानशने अभि ॥

With three quarters the Purusha rose upward; one quarter of him came into being here again. From there he spread out in every direction, into what eats and what does not eat.

VERSE 5

तस्माद्विराडजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥

From him Viraj, the shining expanse, was born, and from Viraj the Purusha. As soon as he was born he reached beyond the earth, behind it and before it.

VERSE 6

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यम् ग्रीष्म इध्मः शरद्धविः ॥

When the gods performed the sacrifice with the Purusha as the offering, spring was its clarified butter, summer its fuel and autumn its oblation.

VERSE 7

सप्तास्यासन्परिधयः त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वानाः अबध्न्यपुरुषं पशुम् ॥

Seven were the enclosing sticks of this sacrifice and thrice seven the sticks of fuel, when the gods, performing the sacrifice, bound the Purusha as the offering.

VERSE 8

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

On the sacred grass they consecrated that sacrifice, the Purusha born in the beginning. With him the gods, the Sadhyas and the seers performed the sacrifice.

VERSE 9

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूंस्तांश्चक्रे वायव्यान् आरण्यान्नाम्याश्च ये ॥

From that sacrifice, in which everything was offered, the clarified butter mixed with curd was gathered. He made the creatures of the air and the animals of the forest and the village.

VERSE 10

तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्मात् यजुस्तस्मादजायत ॥

From that sacrifice, in which everything was offered, the verses of praise (Rik) and the chants (Saman) were born. The metres were born from it, and the sacrificial formulas (Yajus) were born from it.

VERSE 11

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

From it were born horses and all animals with teeth in both jaws. Cattle were born from it, and from it were born goats and sheep.

VERSE 12

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू कावूरू पादावुच्येते ॥

When they divided the Purusha, into how many parts did they arrange him? What was his mouth, what were his arms, and what are his thighs and feet called?

VERSE 13

ब्राह्मणोऽस्य मुखमासीत् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥

The Brahmana was his mouth; the Rajanya was made his arms. His thighs became the Vaishya, and from his feet the Shudra was born.

VERSE 14

चन्द्रमा मनसो जातः चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥

The moon was born from his mind, and the sun from his eye. Indra and Agni came from his mouth, and Vayu, the wind, from his breath.

VERSE 15

नाभ्या आसीदन्तरिक्षम् शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् ॥

From his navel came the middle air, and from his head the sky took shape. From his feet came the earth and from his ear the directions; in this way they ordered the worlds.

VERSE 16

वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसस्तु पारे ।
सर्वाणि रूपाणि विचित्य धीरः नामानि कृत्वाऽभिवदन् यदास्ते ॥

I know this great Purusha, radiant as the sun, beyond all darkness. The wise one, having fashioned all forms and given them names, abides, calling them by those names.

VERSE 17

धाता पुरस्ताद्यमुदाजहार शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।
तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय विद्यते ॥

He whom Dhata, the Creator, proclaimed in the beginning, and whom Shakra (Indra), knowing him, proclaimed in all four directions: one who knows him thus becomes immortal even here. There is no other path to that goal.

VERSE 18

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

Through sacrifice the gods worshipped the sacrifice; these were the first ordinances. Those great ones attained the heavenly vault, where the ancient Sadhyas, the gods, dwell.

UTTARA NARAYANA 1

अद्भ्यः सम्भूतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्तताधि ।
तस्य त्वष्टा विदधद्रूपमेति तत्पुरुषस्य विश्वमाजानमग्रे ॥

He came forth from the waters and from the essence of the earth, and arose from Vishvakarman, the maker of all. Tvashta goes on shaping his form; that was the origin of the whole world of the Purusha in the beginning.

UTTARA NARAYANA 2

वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् ।
तमेवं विद्वानमृत इह भवति नान्यः पन्था विद्यतेऽयनाय ॥

I know this great Purusha, radiant as the sun, beyond darkness. One who knows him thus becomes immortal even here; there is no other path to that goal.

UTTARA NARAYANA 3

प्रजापतिश्चरति गर्भे अन्तः अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् मरीचीनां पदमिच्छन्ति वेधसः ॥

Prajapati moves within the womb; though unborn, he is born in many forms. The wise know his source; the creators seek the station of Marichi and the other seers.

UTTARA NARAYANA 4

यो देवेभ्य आतपति यो देवानां पुरोहितः ।
पूर्वो यो देवेभ्यो जातः नमो रुचाय ब्राह्मये ॥

He who shines for the gods, who is the foremost priest of the gods, who was born before the gods: salutation to that radiant one, born of Brahman.

UTTARA NARAYANA 5

रुचं ब्राह्मं जनयन्तः देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात् तस्य देवा असन् वशे ॥

Bringing forth that radiant one born of Brahman, the gods said at the beginning: the brahmana who knows you thus will have the gods under his sway.

ह्रीश्च ते लक्ष्मीश्च पत्न्यौ अहोरात्रे पार्श्वे ।
 नक्षत्राणि रूपम् अश्विनौ व्यात्तम् ।
 इष्टं मनिषाण अमुं मनिषाण सर्वं मनिषाण ॥

Hri (modesty) and Lakshmi are your two consorts; day and night are your two sides. The stars are your form, and the two Ashvins your open mouth. Grant what we desire; grant us that; grant us everything.

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