

पुरुष सूक्तम् Puruṣa Sūktam

ॐ सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वा । अत्यतिष्ठद्दशांगुलम् । १.१ ॥

1.1 Om sahastrāśīrṣā puruṣaḥ. Sahastrākṣaḥ sahastrapāt. Sa bhūmim viśvatō vṛtvā. Atyatīṣṭhadda'sāṅgulam.
The supreme spirit exists enveloping the whole manifest universe, cognizing through every mind (head), seeing through every eye and working through every limb (foot) — Nay. He exists transcending the universe.

पुरुष एवेदं सर्वम् । यद्भूतं यच्च भव्यम् । उतामृतत्वस्येशानः । यदन्नेनातिरोहति । १.२ ॥

1.2 Puruṣa evedagm sarvaṁ. Yadbhūtaṁ yacca bhavyaṁ. Utāmr̥tatvasyēśānaḥ. Yadannēnātirohati.

Essentially the whole universe is he himself; whatever was, whatever is, and whatever will be — All are his manifestations. It is he who confers on all immortality by which alone they live.

एतावानस्य महिमा । अतो ज्यायांश्च पूरुषः । पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि । १.३ ॥

1.3 Etāvānasya mahimā. Ato jyāyāṅm̐śca pūruṣaḥ. Pādo'sya viśvā bhūtāni. Tripādasyāmṛtaṁ divi.

The whole manifest universe is his splendor but he transcends it. By only a part of himself he supports the universe eternally (past, present and future) whereas the major part of him, embodying immortality, is beyond the manifest universe.

त्रिपादूर्ध्वं उदैत्पुरुषः । पादोऽस्येहाऽऽभवत्पुनः । ततो विश्वं व्यक्रामत । साशनानशने अभि । १.४ ॥

1.4 Tripādūrdhva udaitpuruṣaḥ. Pādo'syehā"bhavātpuṇaḥ. Tato viśvamvyakrāmata. Sāśanānaśane abhi.

The supreme spirit is outside the range of Samsara. Only a part of Him has become the whole universe; From this manifest part the sentient kingdom has sprung, consisting of both living (eating) and non-living beings.

तस्माद्द्विराज्जायत । विराजो अधि पूरुषः । स जातो अत्यरिच्यत । पश्चाद्भूमिमथोपूरः । १.५ ॥

1.5 Tasmādvirañajāyata. Virājo adhi pūruṣaḥ. Sa jāto atyaricyata. Paścādbhūmimathopurāḥ.

From him has emerged the all-pervading Cosmos and out of this, being the basis, the all-pervading spirit, the first creator came into being. The first born being grew. He created first this earth and the various bodies, divine and demonic.

यत्पुरुषेण हविषा । देवा यज्ञमतन्वत । वसन्तो अस्यासीदाज्यम् । ग्रीष्म इध्मः शरद्विः । १.६ ॥

1.6 Yatpuruṣeṇa haviṣā. Devā yajñamātānvata. Vasanto āsyāsīdājyamaṁ. Grīṣma idhmaḥ śaradvīḥ.

Then the Devas performed a sacrifice. Since there existed nothing save that being, he himself was the sacrificial offering. The spring season was used as ghee, the summer season as fagots, and the autumn as the rice offering.

सप्तस्यासन्परिधयः । त्रिः सप्त समिधः कृता । देवा यद्यज्ञं तन्वानाः । अक्धन्पुरुषं पशुम् । १.७ ॥

1.7 Saptāsyāsanparidhayaḥ. Triḥ sapta samidhaḥ kṛtā. Devā yadyajñam tanvānāḥ. Abadhnanpuruṣam paśum.

In the sacrifice, the seven Vedic meters represented the seven boundaries, the twenty-one ingredients (twelve months, five seasons, tree worlds and the sun) formed the sacrificial fagots and the supreme being the animal to be tied to the post.

तं यज्ञं बर्हिषि प्रौक्षन् । पुरुषं जातमग्रतः । तेन देवा अयजन्त । साध्या ऋषयश्च ये । १.८ ॥

1.8 Taṁ yajñam barhisi praukṣana. Puruṣam jātamagrataḥ. Teṇa devā ayajanta. Sādhyā ṛṣayaśca ye.

This supreme being, the first born being who became the sacrificial offering, was purified by the sprinkling of water and the uttering of mantras. Thus was performed the first sacrifice by the Devas and the Rishis

तस्माद्यज्ञात्सर्वहुतः । संभृतं पृषदाज्यम् । पशूंस्तान्श्चक्रे वायव्यान । आरण्यान्ग्राम्याश्च ये । १.९ ॥

1.9 Tasmādyajñātsarvahutaḥ. Sambhṛtaṁ pṛṣadājyamaṁ. Paśūṅm̐stāgm̐ścakre vāvavyāna. Āraṇyāṅgrāmyāśca ye.

For this sacrifice invoking the all-inclusive supreme spirit ghee mixed with curds was procured and many animals, both wild and domestic. The wind god was the presiding deity.

तस्माद्यज्ञात्सर्वहुतः । ऋचः सामानि जज्ञिरे । छन्दांसि जज्ञिरे तस्मात् । यजुस्तस्मादजायत । १.१० ॥

1.10 Tasmādyajñātsarvahutaḥ. Ṛcaḥ sāmāni jajñire. Chandāṅm̐si jajñire tasmāta. Yajustasmādajāyata.

As an offshoot of this sacrifice came out the Rigveda, the Yajurveda, the Samaveda and other Vedic meters like the Gayatri.

तस्मादश्वा अजायन्त । ये के चोभयादतः । गावो ह जज्ञिरे तस्मात् । तस्माज्जाता अजावयः । १.११ ॥

1.11 Tasmādaśvā ajāyanta. Ye ke cobhayadataḥ. Gāvō ha jajñire tasmāta. Tasmājjātā ajāvayaḥ.

From this sacrifice, again, have sprung the horse and other animals like cows, goats ewes.

यत्पुरुषं व्यदधुः । कृतिधाः व्यकल्पयन् । मुखं किमस्य कौ बाहू । कावूरु पादावुच्येते । १.१२ ॥

1.12 Yatpuruṣam vyadadhuh. Katidhāḥ vyākālpayan. Mukham kimasya kau bāhū. Kāvūru pādāvucyete.

One cannot imagine how much thought went before the projection of human beings. Which of the limbs of the supreme being could represent which section of man? What would be his head, the two hands, the two thighs and the two feet.

ब्राह्मणोऽस्य मुखमासीत् । बाहू रजजन्यः कृतः । उरु तदस्य यद्वैश्यः । पद्भ्यां शूद्रो अजायत । १.१३ ॥

1.13 Brāhmaṇo'sya mukhāmasīt. Bāhū rājanyaḥ kṛtaḥ. Uru tadasya yadvaiśyaḥ. Padbhyāṅm̐ śūdro ajāyata.

The brahmana represent the head (thought & discrimination), the kshatriya, the arms (protection & preservation), the vaishya, the thighs (acquisition & distribution), the shudra, the feet (support & movement) of the supreme being.

चन्द्रमा मनसो जातः । चक्षोः सूर्यो अजायत । मुखदिन्द्रश्चाग्निश्च । प्राणाद्वायुरुजायत । १.१४ ॥

1.14 Candramā maṇaso jātaḥ. Cakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca. Prāṇādvāyurajāyata.

Then, from the supreme being was born the various luminous beings and bodies and the different worlds — the moon from his mind, the sun from his eye, the fire and Indra from his mouth and Vayu (wind god) from his breath.

नाभ्या आसीदन्तरिक्षम् । शीर्ष्णो द्यौः समवर्तत । पृथ्वा भूमिर्दिशु ओक्रत । तथा लोकाँ अकल्पयन् । १.१५ ॥

1.15 Nābhyā āsīdantarīkṣam. Śīrṣṇo dyauḥ samāvartata. Padbhyām bhūmirdiśa śrotrāta. Tathā lokāṅm akalpayan.

The space emerged from his navel, the world of gods or heaven from his head, the earth from his feet and the other quarters from his ears. This was the way in which the creation was projected.

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमस्तु पारे । सर्वाणि रूपिणि विचित्य धीरः । नामानि कृत्वाऽभिवदन यदास्ते । १.१६ ॥

1.16 Vedāhametaṁ puruṣaṁ mahāntam. Ādityavarṇam tamasastu pāre. Sarvāṇi rūpaṇi vicitya dhīraḥ. Nāmāni kṛtvā'bhivadan yadāste.

I have known the supreme and magnanimous being of the sun hue and beyond all ignorance (darkness). He, the wise one, moulded out of himself (by his Maya) the various forms and called them by different names.

धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान्प्रदिशश्चतस्रः । तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । १.१७ ॥

1.17 Dhātā purastādyamudājahāra. Śakraḥ pravīdvānpradiśaścatasraḥ. Tamevaṁ vidvānamṛta iha bhavati. Nānyaḥ panthā ayanāya vidyate.

The first creator (Brahma) knew the supreme being. He in turn made him known to Sakra (Indra) for the benefit of all beings. Hence even today he who knows him and the creation as presented above and is pervaded, permeated and possessed by the supreme being verily attains immortality. There is no other way for spiritual perfection.

यज्ञेन यज्ञमयजन्त देवा । तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः सचन्ते । यत्र पूर्वे साध्याः सन्ति देवाः । १.१८ ॥

1.18 Yajñēna yajñamayajanta devā. Tāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacante. Yatra pūrve sādhyāḥ santi devāḥ.

The Devas performed the first sacrifice by consecrating the body of God himself. Renunciation has become the basis of all religions He who bases his life on renunciation verily reaches the highest abode of God where all perfected aspirants repair.

अद्भ्यः संभूतः पृथिव्यै रसाच्च । विश्वकर्मण समवर्तताधि । तस्य त्वष्टा विदधद्रूपमेति । तत्पुरुषस्य विश्वमाजानमग्ने । २.१ ॥

2.1 Adbhyaḥ sambhūtaḥ pṛthivyai rasācca. Viśvakarmana samāvartatādhi. Tasya tvaṣṭā vidadhadrūpamēti. Tatpuruṣasya viśvamājānamagre.

The universe arose from Visva-karman through water, fire and other elements. He excelled Aditya, Indra and other gods. The sun rises in the morning embodying his brilliance. In the beginning of creation the mortal world enveloped in gloom received its divine brilliance from the sun shining in the glory of Paramatman.

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमस्तुः परस्तात् । तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय । २.२ ॥

2.2 Vedāhametaṁ puruṣaṁ mahāntam. Ādityavarṇam tamasāḥ parastāt. Tamevaṁ vidvānamṛta iha bhavati. Nānyaḥ panthā vidyate'yanāya.

I know the great being who is beyond ignorance and whose splendor is comparable to that of the sun. Knowing him thus in this life itself one transcends death. There is no other path leading to attainment of liberation.

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते । तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः । २.३ ॥

2.3 Prajāpātiścarati garbhe antaḥ. Ajāyamāno bahudhā vijāyate. Tasya dhīrāḥ parijananti yonim. Marīcīnāṁ padamicchanti vedhasaḥ.

The sun who is the lord of creatures moves about in the space between heaven and earth causing day and night. Although he is unborn, being the self of all, he manifests himself as the manifold universe, the all-pervading paramatman. Prajapatis, the first patriarchs sought the position which Marici and other sages attained.

यो देवेभ्य आतपति । यो देवानां पुरोहितः । पूर्वा यो देवेभ्यो जातः । नमो रुचाय ब्राह्मये । २.४ ॥

2.4 Yo devebhya ātapati. Yo devānāṁ purohitaḥ. Purvo yo devebhyo jātaḥ. Namō rucāya brāhmaye.

Salutations to the resplendent sun god who is the son of Parabrahman, who is invoked as the beneficent leader of the gods and who was born as the oldest among the gods.

रुचं ब्राह्मं जनयन्तः । देवा अग्ने तदब्रूवन् । यस्त्वैवं ब्रह्मणो विद्यात् । तस्य देवा असन् वसे । २.५ ॥

2.5 Rucam brāhmaṁ janayantaḥ. Devā agre tadabrūvan. Yastvaivaṁ brāhmaṇo vidyāt. Tasya devā asan vase.

When the gods instituted the knowledge of Brahman they declared thus teaching about the supreme reality: — That sage who knows the supreme as described before will have sovereignty over gods for he has become the innermost self of all.

हीस्य ते लक्ष्मीश्च पत्न्यैः । अहोरात्रे पार्श्वे । नक्षत्राणि रूपम् । अश्विनौ व्यात्तम् । इष्टं मनिषाण । अमुं मनिषाण । सर्वं मनिषाण । २.६ ॥

2.6 Hīsyā te lakṣmīśca patnyaū. Ahorātre pārśve. Nakṣatrāṇi rūpam. Aśvinau vyāttam. Iṣṭam maṇiṣāṇa. Amuṁ maṇiṣāṇa. Sarvaṁ maṇiṣāṇa.

O sun, Hri and Laksmi are thy consorts. Thyself being Brahma, Vishnu and Shiva. Day and night are thy two sides. Asterisms in the sky are thine own form. The asvins are thy mouth. Being such, grant me whatever I desire: Spiritual illumination; happiness everywhere and other objects of desire.

ॐ शान्तिः शान्तिः शान्तिः ॥

Om śāntiḥ śāntiḥ śāntiḥ.

Om pease pease pease.