



Purusha Suktam: PART 3

Vedas Collection

 **Date:** 2025-12-04

 **Description:** A comprehensive exploration of the remaining mantras describing the cosmic sacrifice, creation, and the path to liberation

 **Tags:** purusha-suktam, cosmic-sacrifice, brahma, creation, moksha, varnas, vedic-cosmology, uttara-anuvaka

Introduction

This detailed exploration covers the remaining mantras of the Purusha Suktam (starting from the fifth mantra, following the typical 18-mantra sequence found largely in the Krishna Yajurveda, and concluding with the appendix mantras), providing a line-by-line breakdown, associated concepts, and the identity of the Purusha.

The identity of the Purusha shifts throughout the Suktam: - **Mantras 1-3:** Paramapurusha (Narayana) - **Mantra 4 onwards:** Aniruddha Narayana (responsible for sustenance) - **Later mantras:** Chaturmukha Brahma (the goat/Pashu) who performs the creation sacrifice

Mantras 5–8: The Cosmic Sacrifice (Purusha Yagyam)

These mantras describe the beginning of the material creation (Srishti Kramam) by illustrating it as a grand Yagam (sacrifice).

Mantra 5: Birth of Virat and Brahma

Sanskrit: *Tasmad Virad Jayata Virajo Adhipurushah Sajato Atyarichata Paschat Bhumi Mathopurah*

Line	Meaning	Concept
Tasmad Virad Jayata Virajo Adhipurushah	From that Purusha (Aniruddha), the Virat (Prakriti, primordial nature) was born. From this Virat, the Chaturmukha Brahma arose (Adhipurushah)	Purusha: Aniruddha Narayana transitions to Brahma. This relates to the unmanifested state of creation: Prakriti, Mahat, and Ahankaram
Sajato Atyarichata Paschat Bhumi Mathopurah	Having been born (Brahma), he expanded and created the earth (Bhumi) and then the various worlds/beings (Puraha) (Devas, humans, animals)	

Mantra 6: The Sacrificial Elements

Sanskrit: *Yat Purushena Havisha Deva Yagnyam Atanvata Vasanto Asyasit Ajyam Grishma Idhmah Sharad Havihi*

Line	Meaning
Yat Purushena Havisha Deva Yagnyam Atanvata	The Devas (Nitya Suris) performed a mental sacrifice (Manasayagam), using the Purusha (Brahma) as the sacrificial offering (Havisha)
Vasanto Asyasit Ajyam Grishma Idhmah Sharad Havihi	The Spring season (Vasanta) became the clarified butter (Ajyam). Summer (Grishma) became the sacrificial sticks (Idhmah). Autumn (Sharad) became the offering (Havis or Purodasham)

Mantra 7: The Cosmic Principles

Sanskrit: *Saptasyasan Paridhayah Trisapta Samidha Kritaha Deva Yagnyam Tanvanaha Apadhnan Purusham Pashum*

Element	Number	Representation
Paridhis (enclosure sticks)	7	The 7 cosmic principles: Mahat, Ahankara, and the 5 Panchabhutas

Element	Number	Representation
Samidhas (fuel sticks)	21 (Trisapta)	Panchabhutas, Pancha Tanmatras, Pancha Gyanendriyas, Pancha Karmendriyas, and Manas (mind)

Conclusion of the mantra: The Devas performed the Yagam by tying the Purusha (Brahma) as the sacrificial animal (Pashu) to the sacrificial post (Yupastamba).

Mantra 8: The Sacred Sprinkling

Sanskrit: *Tam Yagnyam Barhishi Prokshan Purusham Jaatam Agrataha Tena Deva Ayajanta Sadhya Rishayaschaye*

- They sprinkled water (Prokshan) on that Purusha (Brahma), and from him, further creation emerged
- The Devas (Nitya Suris), along with the Sadhya and Rishis (who witness and see the essence of the mantra), celebrated the Yagam

Mantras 9–11: Creation of Animals and Knowledge

These mantras describe the specific creations that emerged from the cosmological sacrifice.

Mantra 9: Birth of Animals

Sanskrit: *Tasmad Yagyat Sarvahunaha Sambhritam Prishadajyam Pashun Tams Chakre Vayavyan Aranyan Gramyas Chaye*

From that all-encompassing sacrifice, the clarified butter mixed with curd (Dadhi Mishram Ajyam) was obtained. He created animals (Pashun):

- **Vayavyan:** Aerial creatures (birds)
- **Aranyan:** Wild animals (jungle dwellers)
- **Gramyas Chaye:** Domesticated animals (cows, bulls, goats)

Mantra 10: Birth of the Vedas

Sanskrit: *Tasmad Yagyat Sarvahunata Richah Samani Jagni Re Chandagumsi Jagni Re Tasmad Yajus Tasmad Ajayata*

Creation	Description
Richah	Wisdom associated with the sounds and sentences of Rig Veda
Samani	Sama Veda was born
Chandagumsi	Prosody, including meters like Gayatri
Yajus	Yajur Veda was born

Mantra 11: More Animals

Sanskrit: *Tasmad Ashwa Ajayanta Ekecho Ubhaya Datah Gavo Hajjagni Retasmat Tasmad Jata Ajavayah*

From Him were born: - **Ashwa:** Horses - **Ubhaya Datah:** Animals having teeth in both jaws - **Gavo:** Cows - **Ajavayah:** Goats

Mantras 12–13: The Division of Humanity (Chaturvarnyam)

These mantras address the structure of human society, famously referred to as the four Varnas (classes), originating from the Purusha's body.

Mantra 12: The Questions

Sanskrit: *Yat Purusham Vyadaduhu Katidha Vyakalpayan Mukham Kimasya Kau Bahu Kavu Uru Pada Uchryete*

When they (Devas/Rishis) divided the Purusha (Brahma), into how many parts did they conceive him? The questions posed: - What was His mouth? - Who were His arms (Bahu)? - What were His thighs (Uru)? - Who came from His feet (Pada)?

Mantra 13: The Four Varnas

Sanskrit: *Brahmanosya Mukham Asit Bahu Rajanyah Kritah Uru Tadasya Yad Vaishyah Padbhyam Shudro Ajayata*

Varna	Body Part	Duty
Brahmana	Mouth (Mukham)	Knowledge/Veda Adhyayanam
Kshatriya (Rajanya Kritah)	Arms (Bahu)	Kings, warriors, protection
Vaishya	Thighs (Uru)	Wealth/trade/barter
Shudra	Feet (Padbhyam)	Service

Mantras 14-15: Creation of the Cosmos and Worlds (Lokas)

These mantras describe the birth of the natural and cosmological components from the Purusha's (Brahma's) form.

Mantra 14: Celestial Bodies and Elements

Sanskrit: *Chandrama Manaso Jataha Chakshoh Suryo Ajayata Mukhad Indrascha Agnischa Pranad Vayur Ajayata*

Creation	Origin (Body Part)
Moon (Chandrama)	Mind (Manas)
Sun (Surya)	Eyes (Chakshu)
Indra and Agni (fire)	Mouth (Mukha)
Vayu (wind/air)	Breath (Prana)

Mantra 15: The Worlds

Sanskrit: *Nabhya Asid Antariksham Shishnodyau Samavartata Padbhyam Bhumir Dishah Shrotrat Tatha Lokan Akalpayan*

World/Element	Origin (Body Part)
Interspace (Antariksham)	Navel (Nabhi)
Heaven/Sky (Dyauhu)	Head (Shiras)

World/Element	Origin (Body Part)
Earth (Bhumi)	Feet (Padbhyam)
Directions (Dishah)	Ears (Shrotrat)

Thus, the various Worlds/Spheres (Lokan) were fashioned.



Mantras 16–18: The Path to Immortality (Moksham)

These final core mantras summarize the nature of the Supreme Purusha (Paramatma) and the knowledge required to attain liberation.



Mantra 16: Knowing the Great Purusha

Sanskrit: [*Vedahametam Purusham Mahantam Aditya Varnam Tamasah Parastat*](#)

- **"I know this great Purusha"** (Vedahametam Purusham Mahantam)
- **He is of the color of the Sun (Golden)** (Aditya Varnam)
- **He is beyond darkness** (Tamasah Parastat)



Mantra 17: Names and Forms

Sanskrit: *Sarvani Rupani Vichitya Dhirah Namani Kritva Abhivadan Yad Aste*

- The wise ones (Dhirah) perceive all His innumerable forms (Rupani)
- Having created all names (Namam) and forms (Rupam), He resides everywhere



Mantra 18: The Only Path

Sanskrit: *Dhata Purastad Yam Udajahara Shankrah Pravidwan Pratishascha Tasrah Tam Evam Vidwan Amrita Iha Bhavati Nanyah Pantha Ayanaya Vidyate*

- **Dhata (Brahma) taught this Purusha to Shakra (Indra)**
 - **Whoever knows Him thus attains immortality** (Amrita Iha Bhavati)
 - **There is no other path** (Nanyah Pantha) to achieve this goal
-



Uttara Anuvaka (Appendix Mantras 19-24)

Six additional mantras follow the main 18, reinforcing and expanding upon the core teachings.



Mantras 19-20: Reinforcement

These lines are a repetition of Mantra 16 and a slight variation of the concluding line of Mantra 18, reinforcing that knowing the effulgent Purusha who is beyond darkness leads to immortality.



Mantra 21: The Unborn Born Many Times

Sanskrit: [*Prajapatis Charati Garbhe Antah Ajayamano Bahudha Vijayate*](#)

The Prajapati (Purusha) resides within the creation (Garbhe Antah). Though He is fundamentally unborn (Ajayamano), He is born in many forms (Bahudha Vijayate).



Mantra 22: The Wise Seek His Abode

Sanskrit: *Tasya Dhirah Parijananti Yonim Marichinam Padam Icchanti Vedhasah*

The wise ones correctly understand His origin or source (Yonim). Rishis and great sages (Vedhasah), such as Marichi and Atri, desire His transcendental abode (Padam).



Mantra 23: Salutations to the Effulgent One

Sanskrit: *Yo Devebhyo Atapati Yo Devanam Purohitaha Poorvo Yo Devebhyo Jataha Namu Ruchaya Brahaye*

- He shines for the Devas
- He is the leader/priest of the Devas
- He existed as Hiranya Garbha even before the birth of the Nitya Suris (Devas)
- **Salutations to the effulgent Brahman**



Mantra 24: The Consorts and the Final Prayer

Sanskrit: *Hrish Cha Te Lakshmish Cha Patnyau Ahoratre Parshve Nakshatrani
Rupam Ashwino Vyartham Ishtam Manishaana Amum Manishaana Sarvam
Manishaana*

Element	Description
His Consorts (Patnyau)	Hri (Bhumi Devi), Neela Devi (Cha), and Shri Devi (Lakshmi)
His Sides (Parshve)	Day and Night (Ahoratre)
His Form	The stars (Nakshatrani)

The prayer concludes by asking the Lord to grant: - 🙏 **Ishtam Manishaana:** Desired knowledge - ✨ **Amum Manishaana:** Bliss in the next world - 🌈 **Sarvam Manishaana:** Happiness in this world



Summary

This breakdown of the mantras explains the progression of the Purusha from the transcendent Absolute (Paramapurusha) to the creator (Brahma) and the underlying reality of the cosmos, culminating in the declaration of the path to liberation. The cosmic sacrifice illustrates how all of creation—from the Vedas to animals, from the celestial bodies to human society—emerged from the Supreme Being, and how knowledge of this truth leads to immortality.



Reference

YouTube Link: <https://www.youtube.com/watch?v=YzCWeIKtGHU&list=PLUCe17-wlYr-zIRfRt1m6fyPy2r-wjcXl>



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the

upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).