

Rg Veda: Book X

Ralph T.H. Griffith, Translator
Hymn CXXIX. Creation.

1. Then was not non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? And what gave shelter? Was water there, unfathomed depth of water? Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider. That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever. Darkness there was: at first concealed in darkness this All was indiscriminated chaos. All that existed then was void and formless: by the great power of Warmth was born that Unit. Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit. Sages who searched with their heart's thought discovered the existent's kinship in the non-existent. Transversely was their severing line extended: what was above it then, and what below it? There were begetters, there were mighty forces, free action here and energy up yonder. Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods are later than this world's production. Who knows then whence it first came into being? He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Rg Veda: HYMN XC. Puruṣa

Translated by P. R. Ramachander

Introduction

Among the great Gods of Vedas is Purusha, which in simple translation means the "male". But the word actually indicates Lord Vishnu, who is the God among the great trinity in charge of the care of the created beings. He is supposed to live in the ocean of milk and his consort is Lakshmi the goddess of wealth and prosperity. Possibly along with Rudra it is one of the greatest stotras originating from the Vedas. While the devotees of Rudra are afraid of his anger and request Him again and again the devotees of Purusha keep praising him, describing his various facets and request boons from him. Though the original Purusha suktha manthra occurs in Rig Veda, it also occurs in Vajanya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages including the great Sayanacharya have written commentaries on Purusha Suktham. Purusha in this Suktham is described as a gigantic personality who is spread everywhere. Brhama the creator is supposed to have his huge body as a sacrifice so that he can create the world.

Puruṣa Suktam

*Thachamyo ravrunimabe.gathum yagnaya.
Gathum Yagna pathbaye.Daivee swasthi –rasthu na.
Swasthir Manusebbhya. Urdhwa Jigathu besbajam.
Sam no asthu dwipadbe.Sam chatuṣ pade
Om Shantbi, shantbi, Shantbi.*

Request we from you with all enthusiasm,
For the good deeds that are medicine,
For the sadness of the past and future,
Request we for the growth of fire sacrifices,
Request that only good should occur,
To the one who presides over such sacrifices,
Request we for the mercy of gods to man,
Request we for good to the community of men,
Request we that the herbs and plants,
Should grow taller towards the skies.
Request we for good for all two legged beings,
Request we for good to all four legged beings,
Request we for peace, peace and peace.

*Sabwa seerbaa puruṣa; Sabwarakṣa sabarpath.
Sa bhoomir viṣwatbo vrutbwa.Atbyathibhita ddbasangulam. 1-1*

The Purusha has thousand heads,
He has thousand eyes,
He has thousand feet,
He is spread all over the universe,
And is beyond the count with ten fingers.

*Puruṣa eveda sarvam.Yad bbootam yad bhavyam.
Utba amrutbatwasya eevana. Yad annena adbirobatbi. 1-2*

This Purusha is all the past,
All the future and the present,
He is the lord of deathlessness,
And he rises from hiding,
From this universe of food.

*Ethaa vaanasya mahimaa.Atbo jyaaya sba puruṣa.
Padbasya viṣwa bbootbanee.Tripaadasyamrutbam divi. 1-3*

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters which is beyond destruction,
Is safely in the worlds beyond.

*Tri padḍurdbwa uḍaitb pruruṣa. Padbasye babba vaath puna.
Thatbo viṣvangyakraamath.Sasanana sane abbi. 1-4*

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,
And those inanimate ones that don't take food.

And all these appeared for every one of us to see.

*Tasmath virad jayatha. Virajo agni purusha.
Sa jatbo athya richyatba. Paachad bhoomi madho pura. 1-5*

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

*Yat purushena bavisbaa. Devaa yagna mathanvatb.
Vaantho ayaasee dbajyam. Greesbma idhma saraadbavi. 1-6*

The spring was the ghee,
The summer was the holy wooden sticks,
And the winter the sacrificial offering,
Used or the sacrifice conducted by Devas through thought,
In which they also sacrificed the ever-shining Purusha.

*Sapthaasyawan pariwbaya. Tbbri saptha samidba Krutba.
Devaa yad yagnam thanvaana. Abbadbnan purusham pasum. 1-7*

Seven meters were its boundaries,
Twenty one principles were holy wooden sticks,
And Devas carried out the sacrifice,
And Brahma was made as the sacrificial cow.

*Tham yagnam barbisi prokshban. Purusham Jaatham agradba.
Thena deva ayajantba. Saadbhya rubhayaacb ye. 1-8*

Sprinkled they the Purusha,
Who was born first,
On that sacrificial fire.
And the sacrifice was conducted further,
By the Devas called Sadyas,
And the sages who were there.

*Tasmad yagnath sarva butba. Sam brutbam prushad ajiyam.
Pasus tha ascbakre vayavyaan. Aaranyaan graamyawccha ye. 1-9*

From this sacrifice called "All embracing".
Curd and Ghee came out,
Animals meant for fire sacrifice were born,
Birds that travel in air were born,
Beasts of the forest were born,
And also born were those that live in villages

*Tasmad yagnath sarva butba. Rucha saamanee jagniree.
Chanaadaa si jagnire tasmath. Yajus tasmad jaayatha. 1-10*

From this sacrifice called "All embracing"
The chants of Rig Veda were born,
The chants of Sama Veda were born,
And from that the well-known meters were born,
And from that Yajur Veda was born.

*Tasmad aswaa ajaayantba. Ye ke chobbaya tha tha.
Gavooha janjire tasmath. Tasmad gnatba ajavaya. 1-11*

From that the horses came out,
From that came out animals with one row of teeth,
From that came out cows with two rows of teeth,
And from that that came out sheep and goats.

*Yad purusha vyadbadbhu. Kathidbaa vyakalpayan.
Mukham kimnya koo babu. Kaavuruu pada a uchyatbe. 1-12*

When the Purusha was made
By their thought process by the Devas,
How did they make his limbs?
How was his face made?
Who were made as His hands?
Who were made as his thighs and feet?

*Brabmanasya Mukham aseed. Babu rajanya krutba.
Ooru tadawyo yad vaiyya. Padbbyo sudro aajayatha. 1-15*

His face became Brahmins*,
His hands were made as Kshatriyas*,
His thighs became Vaisyas*,
And from his feet were born the Shudras*.

*Chandrama manaso Jatba.Chaksho surya Ajayatba.
Mukhad Indraa cha Agni cha.Prana Vayua aajayatba. 1-14*

From his mind was born the moon,
From his eyes was born the sun,
From his face was born Indra and Agni,
And from his soul was born the air.

*Nabhya asced antbareeksham.seersho dbou samavartbatba.
Padhyam Bhoomi, divaa srotbrath.Tadba lokaa akampayan. 1-15*

From his belly button was born the sky,
From his head was born the heavens,
From his feet was born the earth,
From his ears was born the directions,
And thus was made all the worlds,
Just by his holy wish.

*Vedabametbam purusham mabantbam.Adbitya varna thamasatbu pare,
Sarvani roopani vicinthya dheera. Namaani krutbwa abhivadan yadastbe. 1-16*

I know that heroic Purusha, who is famous,
Who shines like a sun,
And who is beyond darkness,
Who created all forms,
Who named all of them,
And who rules over them.

*Dbaatba purasthad yamudhajabara.sacra pravidbaan pradhisascha tbatbra.
Thamevam vidwaan anu mrutba iba bavatbi. Naanya pandba ayanaaya vidhyatbe. 1-17*

The learned one who knows that Purusha
Whom the creator, considered as one before Him,
And whom the Indra understood in all directions,
Would attain salvation even in this birth,
And there is no need for him to search for any other path.

*Yagnena yagnam aya jantba devaa. Tbaani dbarmani pradhamanyasan.
Theba naakam mahimaana sacbantbe.yatra poorvo saadhyaa santbi devaa. 1-18*

Thus the devas worshipped the Purusha,
Through this spiritual yagna,
And that yagna became first among dharmas.
Those who observe this Yagna,
Would for sure attain,
The heavens occupied by Saadya devas.

*Adbbhyaa sambhootba pruthvyai rasascha.Viswakarmanas samavartbadbi.
Tasya twashtaa vidbadh drupamethi.tad purushasya viswa maajanam agre. 2-1*

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha
And the great God, who made this world,
Is spread as that Purusha, in all fourteen worlds.
And also the great form of Purusha,
Came into being before the start of creation.

*Vedabam etbam purusham mabantbam.Aadithyavarna thamasa parastbatb.
Thamevam vidwan amrutba iba bhavatbi.nanya pandbaa vidhyatbe ayanaaya. 2-2*

I know that great Purusha,
Who shines like the sun,
And is beyond darkness,
And the one who knows him thus,
Attains salvation even in this birth,
And there is no other method of salvation.

*Prajapathis charathi garbbe antba. Aajayamano babudba vijaayatbe.
Tasya dheera parijanantbi yonim. Marechhinaam padamicchantbi vedbasa. 2-3*

The Lord of the universe,
Lives inside the universe,
And without being born,
Appears in many forms,
And only the wise realize his real form,
And those who know the Vedas,
Like to do the job of,
Savants like Mareechi.

*Yo devebhya aatapatbi. Yo devaanaam purobitba.
Poorvo yo devebhyo jatba. Namo ruchaaya brahmaye. 2-4*

Salutations to ever shining brahman,
Who gave divine power to devas,
Who is a religious teacher of devas,
And who was born before devas.

*Rucha brahman janayantba. Devaa agne tadba bruwan.
Yastbaiva barabmano vidhyat. Tasya deva asaan vase. 2-5*

The devas who teach the taste in Brahman,
Told in ancient times,
That. He who has interest in Brahman,
Would have the devas under his control.

*Hreecha the lakshmischa patnyou. Aborathre paarawe.
Nakshatrani roopam. Aswinou vyatham. 2-6*

Hree and Lakshmi are your wives,
Day and night are your right and left,
The constellation of stars your body,
And Aswini devas your open mouth..

Ibtam manishana. Amum manishana. Sarve manishana. 2-7

Give us the knowledge that we want,
Give us the pleasures of this world,
And give us everything of this and other worlds.

*Thachamyo ravrunimabe. gathum yagnaya.
Gathum Yagna pathaye. Daivee swasthi -rasthu na.
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