

20.2.90

ऋतं च सत्यं चाभीष्टान्तपसो ऽध्यायत ।
ततो रात्र्यजायत ततः समुद्रो अर्जविः ॥ १॥

समुद्रादर्जवादि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ २॥

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३॥

१०.९०

सहस्रशिरा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विधत्ते वृत्त्वति अतिष्ठत् दशाङ्गुलम् ॥ १ ॥

The Lord, having thousand heads, thousand eyes,
and thousand feet, enveloping the entire earth,
exceeds by ten fingers all around. 1.

पुरुष एवेदं सर्वं यद्गुणं यच्च भव्यम् ।
उतामृतत्वस्थैरानौ यदन्नैर्नातिरौहति ॥ २ ॥

Purusha is all that is, all that has been
in the past, and all that will happen in the future.
He is the lord of immortality; of all that
grows by matter. 2.

एतावानस्य मल्लिघातो ज्यायँश्च पुरुषः ।
पादोऽस्य चिथा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

Such is His grandeur. The Lord is even greater.
All creatures are only a quarter of His; other
three quarters are immortal in heaven. 3.

त्रिपादूर्ध्वं उद्घृते पुरुषः पादोऽस्थैर्हाभवत्पुनः ।

ततो विष्वत् वि अक्रामत् साशनानशनैर् अग्नि ॥ ४ ॥

Three fourths of the ~~Lord~~ Purusha rise
above the heaven. The one-fourth is still here
on the earth. From here He starts spreading
in all directions towards all that eats and
eats not. 4.

तस्माद्विराज्जायत विराजो अधि पुरुषः ।
स जातो अत्यरिच्यत पश्चाद् भूमिम् अथौ पुरः ॥ ५ ॥

From Him arose the Vast; from the Vast the
presiding Purusha; expanding, He exceeds the
earth backwards and forward.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीयाज्यं ग्रीष्म इध्मः शरद्धविः ॥ ६ ॥

In the sacrifice that the gods arranged with the
lord as an oblation, spring was the melted
butter, summer the fire wood, the autumn was
the offering. 6.

तं यज्ञं वहिषि प्रोक्षन्पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ७ ॥

The Purusha who manifested first is placed
on the sacrificial altar and is anointed.
With Him, the enlightened ones, the
realised ones, and he says perform the
sacrifice - 7.

तस्माद्यज्ञात्सर्वदुतः संभृतं पृषदाज्यम् ।
पशून्तांश्चक्रै वायव्याना रथान्गाभ्याश्च ये ॥ ८ ॥

From that sacrifice to which all things
have been offered, milk, curd are
obtained. Thereon He makes creatures that
fly in the air and the animals that are
wild and domestic. 8.

तस्माद्यज्ञात्सर्वदुतः ऋचः सामानि जज्ञिरे ।
छन्दोषि जज्ञिरे तस्माद्यजुस्तस्माद्यजायत ॥ ९ ॥

From that sacrifice in which everything has been
offered as oblations, the Rites, and the Semens,
were born. The Chandas of the Atharva and
the Yajur were also born from that sacrifice - 9.

तस्मादक्षा अजायन्त ये चै चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्मात् जाता अजावयः ॥ १० ॥

From that sacrifice horses are born, and all
other cattle having two rows of teeth.
Cows are born out of it and so are goats
and sheep. 10.

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं त्रिमस्य कौ बाहू का ऊरु पादा उच्यते ॥ १२ ॥

The Purusha that was manifested, how was he
figured? What is his mouth, which were his two
arms, which the two thighs and were his
feet?

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृत्वाः ।
ऊरु तदस्य यद्वैश्वः पद्भ्यां शूद्रो अजायत ॥ १२ ॥

The Brahmana is His mouth; the Kshatriya
is His two arms; the Vaishya is His two thighs;
and Shudra is born of His two feet. 12.

चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत ।
मुखान्दिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥ १३ ॥

The moon is created from His mind and he
Sun is born from His eyes. The wind ~~and~~ was born
the life-breath; ~~are born~~ from His ear and Indra and
the fire ^{were born} from His mouth. 13.

नाभ्या आसीदन्तरिक्षं शीर्षो चौः समवर्तत ।
पद्भ्यां भूमिदिशः क्रोत्रात् तथा लोकाँ अकल्पन् ॥ २४ ॥

The mid-space is created from His navel ;
and the sky from His head; the earth from
His feet; various quarters from His ear, and
in His way, all these worlds are formed. 14.

सप्तस्यान्परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबधन् पुरुषं पशुम् ॥ २५ ॥

Seven are the enclosing pillars and these seven
the pieces of fire-wood. When the gods prepared
the sacrifice, they had up the Purusha, the
victim of oblation. 15.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
तैह नाकं महिमानः सचन्त यत्र पूर्वं साध्या सन्ति देवाः ॥ २६ ॥

Gods worshipped the Lord with the sacrifice.
They were the first laws. They, the first
ones, attain to heaven, there dwell the
earlier realised gods. 16.

बन्धी

नासदासीन्नो यदासीत्तदानीं नासीद्भ्रुवो नो व्योमा परो यत् ।
किमारीवः कुह कस्य शर्मन्मभः किमासीद्भ्रुवो गभीरम् ॥२॥

न मृत्युरासीदमृतं न तर्हि न रात्रा अह्म आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्दृष्ट्वान्न परः किं चनास ॥२॥

तम आसीत्तपसा गुल्हमग्रे ऽ प्रकेतं सलिलं सर्वमा इदम् ।
तुच्छैर्नाभपिहितं यदासीत्तपसस्तन्महिमाजायतेऋम् ॥३॥

कामस्तयग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥४॥

तिरश्चीन्नो विततो रश्मिरेषामधः स्वदासीऽदुपरि स्वदासीऽत् ।
रेतौधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥५॥

को अद्या वेदे ऋ इह प्र वीचत्कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेदे यत आबभूव ॥६॥

इयं विसृष्टिर्यत आबभूव यदि वा दधी यदि वा न ।

यो अस्याधक्षाः परमै व्योमन्त्सो अङ्ग वेदे यदि वा न वेदे ॥७॥

Neither here was non-existent, nor the existent; nor
here was any realm or region. How could here be
existing this unfathomable profound plasma? 1.

Neither here was death nor at that period immortalif-
There was no indication of day or night. That
breathless one breathed upon as if by its own
inner self-born power. Apart from that one, here
was nothing else whatever. 2.

Darkness here was; covered by darkness, a plasmic
continuum, in which here was nothing indistinguishable.
~~Darkness~~ that one was covered by a tingle that had
come out on account of the great Tapas 3.

In the beginning, here was the Will, which was
the first seed of the ~~mind~~ overmind. The sages,
seeking in their hearts, have discovered by their
wisdom that operates between the existent and the
non-existent. 4.

Their controls (some or rays or reins) were stretched
out, some transverse, some below and others above,
Some of these were shadders of the seed and others
were strong and superb; the self-power of the
Supreme descended. 5.

Who really knows, who in this world can declare it,
whence came out this creation? Whence was it
engineered? Whence will it end? Gods came out
much later, and hence who knows whence this
creation came into manifestation? 6.

He from whom this creation arose - verily He
may uphold it or He may not. The one who is
His sovereign in His highest heaven. He assuredly
knows, or even He knows not. 7.

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मयो ~~दक्षिणे~~ दक्षी मेधिरः पृतदक्षौ दिवः सुबन्धुर्जनुषा पृथिव्याः ।
अविन्दन्नु दरीतमए-वन्तदेवासौ अग्निमपसि स्वसृजाम् ॥ ३.१.३॥
(ऋग्वेद)

Full of understanding, pure in discernment, close kin
from his birth to earth and heaven he has
founded the bliss. The gods discovered the
seeing Fire within in the waters, in the
work of the sisters. (RV. 3.1.3.)

विश्वे देवा अनमस्यन्भिधानास्त्वाप्रगृ तमसि तस्थिवांसम् ।
वैश्वानरोऽवतृतये नोऽमर्त्योऽवतृतये नः ॥ ६.९.९
(ऋग्वेद)

All the gods were in awe of thee when thou
stoodst in the darkness and bowed down
before thee, O Fire. May the universal
Godhead keep us that we may be
safe, may the Immortal keep us
that we may be safe. (RV., 6.9.7)

चत्वारि शुद्ध त्रयोऽस्य पादाः

द्वे शीर्षे सप्तहस्तासौ अस्य ॥

त्रिधा बद्धौ बृषभौ रौरविलिङ्

महो देवो मर्त्यान् आविवेश ॥ १.

क्रतुं च तमपिहितं ध्रुवं वां सूर्यस्य
यत्र विमुचन्त्यथान् ।

दशशता सर तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपरिमम् ॥ ५.६२.२

" There is a Tumb covered by the Sun;
The rays unyoke the horses of the Sun;
The ten hundreds stand together,
There was that One; I saw the greatest
(best, most glorious) of the embodied gods."
(RV 5.62.1).

द्विरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्मयि दृष्टये ॥ इरा उप. (१५)

The face of Tumb is covered with
brilliant golden lid; But do now remove,
O Fosterer, for the law of the Tumb, for sight. etc.
(The Ep. C 15)

पूषन्नैर्ध्वे यम सूर्य प्राजापत्य बृह रश्मीन् समूह ।
तेजो यत् ते रूपं कल्याणतमं तन्न पश्यामि *
यो ऽ सावसौ पुरुषः सो ऽ हुमस्मि ॥ १६ ॥

O Fosterer, O sole seen, O Ordainer, O illumining sun,
O power of the Father of creatures, mental ray
rays, draw together by light; the lustre which
is by most blessed form of all, that is the
I behold. The Purusha here and here, the am I. 16.

Satyaloka }
Tapaloka }

Jana

Maharoka } ✓

Swah } ✓

Chanduloka } ✓

Pitiloka } ✓

Swaga } ✓

Dyau } ✓

Bhuv } ✓

Bhu } ✓

the earth.

The gods, however, dwell for us in the
lower Swah, i.e. Chanduloka of which the
summit is Kailash and the basis Swaga with
Pitiloka just above Swaga.

Dhīman te nīkham bhavanam adīśritam,
antat samudre hridyantar āyusī.
(IV. 58.11)

Hridyāt samudrat (Vamudre; XX. 15. 20)

mahā arṇat Sarasvatī - pra chetayanti ketunā
dīyo nīkṣā nī rījā.
(I. 3.)

mehā mahā arṇaya (X. 7. 12)