
.. nAsadIya sUkta (Rigveda) ..

॥ नासदीय सूक्त (ऋग्वेद) ॥

नासदीय सूक्त

NAsadIya sUkta

This is the famous नासदीय सूक्त the 129-th sUkta of the 10-th mandala of the Rigveda . It has been translated and discussed by many scholars and there have been volumes dedicated to just this one sUkta . The current translation is by A . L . Basham, from his book entitled “The Wonder that was India”.

नासदासीन्नोसदासीत्तदानीं नासीद्रजो नो व्योमापरो यत् ।
किमावरीवः कुहकस्यशर्मन्नभः किमासीद्गहनं गभीरं ॥ १ ॥

Then even nothingness was not, nor existence,
There was no air then, nor the heavens beyond it.
What covered it? Where was it? In whose keeping
Was there then cosmic water, in depths unfathomed?

न मृत्युरासीदमृतं न तर्हि न रात्र्या आह्न आअसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्नपरः किञ्चनास ॥ २ ॥

Then there was neither death nor immortality
nor was there then the torch of night and day.
The One breathed windlessly and self-sustaining.
There was that One then, and there was no other.

तम आअसीत्तमसा गूहळमग्रे प्रकेतं सलिलं सर्वमाऽदं ।
तुच्छोनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकं ॥ ३ ॥

At first there was only darkness wrapped in darkness.
All this was only unilluminated water.
That One which came to be, enclosed in nothing,
arose at last, born of the power of heat.

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतोबन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥

In the beginning desire descended on it -
that was the primal seed, born of the mind.
The sages who have searched their hearts with wisdom
know that which is kin to that which is not.

तिरश्चीनो विततो रश्मिरेषामधः स्वदासी ३ दुपरिस्विदासी ३ त् ।
रेतोधा आअसन्महिमान आअसन्त्स्वधा आवस्तात् प्रयतिः परस्तात् ॥ ५ ॥

And they have stretched their cord across the void,
and know what was above, and what below.
Seminal powers made fertile mighty forces.
Below was strength, and over it was impulse.

को आद्वा वेद कऽइह प्रवोचत् कुत आअजाता कुतऽइयं विसृष्टिः ।
अर्वाग्देवा आस्य विसर्जनेनाथाको वेद यत आअबभूव ॥ ६ ॥

But, after all, who knows, and who can say
Whence it all came, and how creation happened?
the gods themselves are later than creation,

so who knows truly whence it has arisen?

इयं विसृष्टिर्यत॑ आ॒अ॒ब॒भू॒व॑ यदि॑ वा दधे यदि॑ वा न ।
यो आ॒स्या॒ध्यक्षः॑ पर॒मे व्योम॑न्त्सो आ॒ंग वेद॑ यदि॑ वा न वेद ॥ ७ ॥

Whence all creation had its origin,
he, whether he fashioned it or whether he did not,
he, who surveys it all from highest heaven,
he knows - or maybe even he does not know.

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Please send corrections to sanskrit@cheerful.com

Last updated November 19, 2010

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