

## nāsadiya sūkta

This is the famous nāsadiya sūkta the 129<sup>th</sup> suukta of the 10<sup>th</sup> mandala of the Rigveda.

nāsādāsī`nnosadāsitta`dānī`m nāsī`drajo` no vyomāpa`ro yat |  
kimāvarīva`ḥ kuha`kasya`śarma`nambha`ḥ kimāsī`dgahanam gabhī`ram || 1 ||

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?

na mṛtyurāsīda`mṛta`m na tarhi` na rātryā`'ahna`āsītprake`taḥ |  
ānīdavā`tam sva`dhayā` tadeka`m tasmāddhā`nyannapa`raḥ kiñca`nāsa || 2 ||

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.

tamā`āsī`ttamasā`gū`hḷamagre`prake`tam salī`lam sarvamā`i`dam |  
tu`cchyenā`bhvapihita`m yadāsī`ttapasa`stanmahī`nā jāya`taikam || 3 ||

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.

kāma`stadagre`samāvarta`tādhi manāso`retaḥ`pratha`mam yadāsīt |  
sa`tobandhu`masati`niravindanḥ`di pra`tiṣyā`ka`vayo manī`ṣā || 4 ||

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 is kin to that which is not.

tī`ra`ścīno`vitāto`ra`śmireṣāma`dhaḥ`svidā`sī 3 du`parisvidāsī 3 t |  
re`to`dhā`āsanmahī`māna`āsantsva`dhā`a`vastā`t prayatiḥ`pa`rastāt || 5 ||

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.

ko'a`ddhā veda` ka'i`ha pravoca` t kuta`'ājātā` kuta`i`yam viṣṛṣṭih |  
a`rvāgde`vā`a`sya vi`sarjane`nāthā`ko veda` yata`āba`bhūva || 6 ||

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?

i`yam viṣṛṣṭi`ryata`āba`bhūva`yadi vā da`dhe yadi vā` na |  
yo'a`syādhyakṣaḥ para`me vyoma`ntso`a`mga veda` yadi vā` na veda` || 7 ||

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.