



## Nāsadīya Sūkta

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

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।  
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥ १ ॥

nāsad āsīn no sad āsīt tadānīm nāsīd rajo no vyomā paro yat |  
kim āvarīvaḥ kuha kasya śarmann ambhaḥ kim āsīd gahanam gabhīram || 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?

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।  
आनीदवातं स्वधया तदेकं तस्माद्भान्यन्न परः किञ्चनास ॥२॥

na mr̥tyur āsīd amṛtam na tarhi na rātryā ahna āsīt praketaḥ |  
ānīd avātam svadhayā tad ekam tasmād dhānyan na paraḥ kim canāsa || 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.

तम आसीत्तमसा गूहळमग्रे प्रकेतं सलिलं सर्वाऽइदम् ।  
तुच्छयेनाभवपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥

tama āsīt tamasā gūḷham agre 'praketaṁ salilaṁ sarvam ā idam |  
tucchyenābhv apihitaṁ yad āsīt tapasas tan mahinājāyataikam || 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.

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

kāmas tad agre sam avartatādhi manaso retaḥ prathamam yad āsīt |  
sato bandhum asati nir avindan hṛdi pratīṣyā kavayo manīṣā || 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 kin to that which is not.

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीत् ।  
रेतोधा आसन्महिमान आसन्स्वधा अवस्तात्प्रयतिः परस्तात् ॥५॥

tiraścīno vitato raśmir eṣām adhaḥ svid āsīd upari svid āsīt |  
retodhā āsan mahimāna āsan svadhā avastāt prayatiḥ parastāt || 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.

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः ।  
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥६॥

ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṁ visṛṣṭiḥ |  
arvāg devā asya visarjanenāthā ko veda yata ābab || 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?

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।  
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥७॥

iyam viṣṣṭir yata ābabhūva yadi vā dadhe yadi vā na |  
yo asyādhyakṣaḥ parame vyoman so aṅga 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.