

नासदीय सूक्त (ऋग्वेद)

nAsadIya sUkta (Rigveda)

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नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥ 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 अह आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्ध्यान्यत्र परः किं चनास ॥ 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 आसीत्तमसा गुब्धमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छेनाभ्वपिहितं यदासीत्तपस्तन्महिनाजायतैकम् ॥ 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 ।
सतो बन्धुमसति 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 स्विदासीद्दुपरि स्विदासीत् ।

रेतो॑धा आ॑सन्महि॒मान॑ आसन्स्व॒धा अ॒वस्ता॑त्प्रयतिः परस्ता॑त् ॥ 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 अ॒द्धा वे॒द क इ॒ह प्र वो॑चत्कु॒त आ॒जाता॑ कु॒त इ॒यं वि॒सृष्टिः॑ ।

अ॒र्वाग्दे॒वा अ॒स्य वि॒सर्ज॑नेनाथा॒ को वे॒द यत् आ॒बभू॑व ॥ 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?

इ॒यं वि॒सृष्टि॑र्यत् आ॒बभू॑व यदि॑ वा द॒धे यदि॑ वा न ।

यो अ॒स्याध्य॑क्षः पर॒मे व्यो॑मन्सो अ॒ङ्ग वे॒द यदि॑ वा न वे॒द ॥ 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.

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”.

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