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Nasadiya Sukta (Rigveda)

நாஸதீ<sup>3</sup>யஸுக்தம் (நு'க்<sup>3</sup>வேத<sup>3</sup>)

Document Information



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Text title : nAsadIya sUkta (Rigveda)

File name : naasadiiya.itx

Category : sUkta, veda, rigveda, svara

Location : doc\_veda

Transliterated by : Avinash Sathaye sohum at ms.uky.edu

Proofread by : Avinash Sathaye sohum at ms.uky.edu

Translated by : A. L. Basham, The Wonder That was India

Latest update : November 1, 2010, December 26, 2018

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May 2, 2025

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## Nasadiya Sukta (Rigveda)

நாஸதீ<sup>3</sup>யஸூக்தம் (ரு<sup>3</sup>க்<sup>3</sup>வேத<sup>3</sup>)



நாஸதா<sup>3</sup>ஸீந்நோ ஸதா<sup>3</sup>ஸீத்ததா<sup>3</sup>நீம் நாஸீத்<sup>3</sup>ரஜோ நோ வ்யோமா பரோ யத் |  
கிமாவீ<sup>3</sup>வ: குஹ கஸ்ய ஸம்நநம்<sup>3</sup>ப: கிமாஸீத்<sup>3</sup>க<sup>3</sup>ஹநம் க<sup>3</sup>பீ<sup>3</sup>ரம் || 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?

ந ம்ரு<sup>3</sup>த்யராஸீத்<sup>3</sup>ம்ரு<sup>3</sup>தம் ந தர்ஹி ந ராதர்யா அஹந ஆஸீத்<sup>3</sup>ப்ரகேத: |  
ஆநீத்<sup>3</sup>வாதம் ஸ்வத்யா ததே<sup>3</sup>கம் தஸ்மாத்<sup>3</sup>தா<sup>3</sup>ந்யநந பர: கிம் சநாஸ || 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.  
தம் ஆஸீத்தமஸா கூ<sup>3</sup>ள்ஹமக்<sup>3</sup>ரே<sup>3</sup>ப்ரகேதம் ஸலிலம் ஸர்வமா இ<sup>3</sup>த்<sup>3</sup>ம் |  
துச்<sup>2</sup>யேநா<sup>3</sup>ப<sup>3</sup>வபிஹிதம் யதா<sup>3</sup>ஸீத்தபஸஸ்தந்மஹிநாஜாயதைகம் || 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.

காமஸ்தத<sup>3</sup>க்<sup>3</sup>ரே ஸமவர்த்ததா<sup>3</sup>தி<sup>3</sup> மநஸோ ரேத: ப்ரத<sup>2</sup>மம் யதா<sup>3</sup>ஸீத் |  
ஸ்தோ ப<sup>3</sup>ந்து<sup>3</sup>மஸதி நிரவிந்த<sup>3</sup>ந்ஹ்ரு<sup>3</sup>தி<sup>3</sup> ப்ரதீஷ்யா கவயோ மநீஷா || 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.

திரஸ்சீநோ விததோ ரஸ்மிரேஷாமத: ஸ்விதா<sup>3</sup>ஸீ<sup>3</sup>து<sup>3</sup>பரி ஸ்விதா<sup>3</sup>ஸீ<sup>3</sup>த் |

ரேதோதா<sup>4</sup> ஆஸந்மஹிமாந ஆஸந்ஸ்வதா<sup>4</sup> அவஸ்தாத்ப்ரயதி: பரஸ்தாத் || 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.

கோ அத்தா<sup>4</sup> வேத<sup>3</sup> க இஹ ப்ர வோசுத்குத ஆஜாதா குத இயம் விஸ்ருஷ்ட: |

அர்வாக்<sup>3</sup>தே<sup>3</sup>வா அஸ்ய விஸர்ஜநேநாதா<sup>2</sup> கோ வேத<sup>3</sup> யத ஆபு<sup>3</sup>பு<sup>4</sup>வ || 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?

இயம் விஸ்ருஷ்ட்யத ஆபு<sup>3</sup>பு<sup>4</sup>வ யதி<sup>3</sup> வா து<sup>3</sup>தே<sup>4</sup> யதி<sup>3</sup> வா ந |

யோ அஸ்யாத்<sup>4</sup>யக்ஷ: பரமே வ்யோமந்ஸோ அங்க<sup>3</sup> வேத<sup>3</sup> யதி<sup>3</sup> வா ந வேத<sup>3</sup> || 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.

This is the famous நாஸதீய ஸூக்த 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”.

Encoded and proofread by Avinash Sathaye sohum at ms.kyu.edu

*Nasadiya Sukta (Rigveda)*

pdf was typeset on May 2, 2025

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