

RGVEDA SAMHITA

ऋग्वेद संहिता

with

English Translation
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Volume XIII

Book X, Hymns (87 – 191)

त्रयोदश भागः

दशमं मण्डलम् सूक्तानि (87-191)

Veda Pratishthana

New Delhi

1987

॥११॥ अग्ने मनुं प्रतिनुदन्परेशामदब्धो गोपाः परि पाहि नस्त्वम् ।
 प्रत्यञ्चो यन्तु निगुतः पुनस्तोऽमैषां चित्तं प्रबुधां वि नैशत् ॥६॥
 धाता धातृणां भुवनस्य यस्पतिर्देवो त्रातारमभिमतिषाहम् ।
 इमं यज्ञमश्विनोभा बृहस्पतिर्देवाः पान्तु यजमानं न्यथात् ॥७॥
 उरुव्यचां नो महिषः शर्मं यंसदस्मिन्हवे पुरुहूतः पुरुक्षुः ।
 स नः प्रजायै हर्यश्च मृल्येन्द्र मा नो रीरिषो मा परा दाः ॥८॥
 ये नः सपत्ना अप ते भवन्त्विन्द्राभिभ्यामव बाधामहे तान् ।
 वसवो रुद्रा आदित्या उपरिस्पृशं मोघं चेतारमधिराजमक्रन् ॥९॥

āgne manyúm pratīnudān páreshām ádabdhō gopāḥ pári
 páhi nas tvám | pratyāñco yantu nigútaḥ pūnas tè 'maí-
 sham eittam prabúdhām ví neṣat || 6 || dhātá dhātrīṇām
 bhuvanasya yás pátir devám trātáram abhimātishāhám |
 imám yaññám aṣvínobhá bṛihaspátir devāḥ pāntu yájama-
 nam nyarthát || 7 || uruvyácā no mahishāḥ śarma yaṅsad
 asmín háve puruhūtāḥ purukshúb | sá naḥ prajāyāi haryaṣva
 mṛiḷayéndra má no rīrīsho má párá dāḥ || 8 || yé naḥ sa-
 pátnā ápa té bhavantv indrāgnībhyām áva bādhamāhe tān |
 vásavo rudrá ādityā uparīspṛṣam mográṁ eóttāram adhirā-
 jān akran || 9 || 16 ||

Daśamo 'nuvākah.

[अथैकादशोऽनुवाकः ॥]

(१२९) "कोमनिशानुत्पत्ततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य परमेष्ठी प्रजापतिर्कृषिः । भावद्वत्तं देवता । त्रिष्टुप् छन्दः ॥

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

129.

Nasad āsīn nō sād āsīt tadānīm nāsīd rājo nō vyōmā
 paró yāt | kīm āvarīvaḥ kūha kāsya śarmann āmbhaḥ kīm
 āsīd gāhanam gabhīram || 1 ||

O fire-divine, an invincible protector as you are, may you de-
 fend us, baffling the wrath of our opponents. Let these foes,
 dejected, defeated, and frustrated go back to their homes. May
 the shrewdness of my opponents be completely made ineffec-
 tive. 6

He is the creator of creators, a protector of the universe, the
 divine defender, and the destroyer of enemies; may the twin-
 divines and the Lord of vast universe and the divine powers,
 protect our selfless public deeds of service and save the accom-
 plisher, the head of the family, from disappointment. 7

May the omnipresent (Lord), the mighty, invoked by many,
 bless our noble public deeds and give protection; O resplendent
 Lord, lord of vigour, be gracious to our offspring; harm us not;
 desert us not. 8

Let those who are our foes be driven off; may we through the
 blessings of resplendent Lord, and fire-divine destroy them;
 may the Lord of wealth, our Lord of vitality, and all luminaries
 make me vested with high authority, fierce and powerful, intel-
 ligent, and invincible as a ruler. 9

129

Neither there was non-existent, nor the existent; nor there was
 any realm or region. How could there be existing this
 unfathomable profound plasma? 1

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।
 आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥२॥
 तम आसीत्तमसा गूळहमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
 तुच्छेनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥
 कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
 सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥४॥
 तिरश्चीनो विततो रश्मिरेषामधः स्वदासीश्दुपरि स्वदासीश्त् ।
 रेतोधा आसन्महिमान आसन्स्वधा अवस्तात्प्रयतिः पुरस्तात् ॥५॥
 को अद्वा वेदु क इह प्र वोचकुत आजाता कुत इयं विसृष्टिः ।
 अर्वाग्देवा अस्य विसर्जनेनाथा को वेदु यत आबभूव ॥६॥
 इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
 यो अस्यार्ध्यक्षः परमे व्योमन्सो अङ्ग वेदु यदि वा न वेद ॥७॥

ná mṛityúr āsīd amṛitam ná
 tārhi ná rātryā ahna āsīt praketaḥ | ānid avātām svadhāyā
 tād ékaṁ tāsnaḍ dhānyān ná parāḥ kīm canāsa ॥ 2 ॥ tāma
 āsīt tāmasā gūḷhām āgre 'praketaṁ salilāṁ sārvaṁ ā idāṁ |
 tuchyēnābhv āpīhitaṁ yād āsīt tāpasas tān mahinājāyatai-
 kam ॥ 3 ॥ kāmas tād āgre sām avartatādhi mānasō rētaḥ
 prathamāṁ yād āsīt | satō bāndhum āsati nīr avindan bridī
 pratīshyā kavāyo manīshā ॥ 4 ॥ tiraścīno vītato raṣmīr eshām
 adhāḥ svid āsīad upāri svid āsīst | retodhā āsan mahimāna
 āsan svadhā avāstāt prāyatīḥ parāstāt ॥ 5 ॥ kó addhā veda
 ká ihā prá vocat kúta ājātā kúta iyāṁ vīsrīshṭīḥ | arvāg
 devā asyā vīsārjanenāthā kó veda yāta ābabhūva ॥ 6 ॥ iyāṁ
 vīsrīshṭīr yāta ābabhūva yādi vā dadhé yādi vā ná | yó
 asyādhyaakshah paramé vyòman só aṅgā veda yādi vā ná
 véda ॥ 7 ॥ 17 ॥

Neither there was death nor at that period immortality. There was no indication of day or night. That breathless one breathed upon as if by its own automation. Apart from that one, there was nothing else whatever. 2

Darkness there was; covered by darkness, a plasmic continuum, in which there was nothing distinguishable. And thence, an empty (world), united under a causal covering came out on account of the austere penance (of that Supreme one). 3

In the beginning, there was the Divine Desire, which was the first seed of the Cosmic Mind. The sages, seeking in their hearts, have discovered by their wisdom the bond that operates between the existent (the manifested) and the non-existent (the unmanifested). 4

Their controls (rays or reins) were stretched out, some transverse, some below and others above. Some of these were shedders of the seed and the others strong and superb — the inferior, the causal matter here, and the superior, the creator's effort there. 5

Who really knows, who in this world can declare it, whence came out this (manifested) creation? Whence was it engendered? Whence will it end? Nature's bounties came out much later, and hence who knows whence this creation came into manifestation? 6

He from whom this creation arose—verily He may uphold it or He may not (and then of course, none else can do so). The one who is the sovereign in this highest heaven, He assuredly knows, or even He knows not (and then none else would ever know the secrets). 7

personified, and the Rsi is Kusika, the son of Sobhari (कुशिकः सोभरः) or alternatively Ratri, the daughter of Bharadvaja (रत्रिः भारद्वाजो).

The approaching night assumes all beauties (श्रियः अधि अधित), (1); she fills the low and high places both (निवित्तः उद्वित्तः); she fights the darkness with lustre (ज्योतिषा वाघते तमः) (2); she prepares the way for her sister dawn, and at her (i.e. dawn's) appearance, she departs (3); at her approach, we come back to our places of stay like birds coming back to the trees (4). Beasts, birds and hawks also retire to their places (5). Night is the daughter of the sky (दुहितृदिवः) (8).

Hymn 128

For verse 5, see Nir. X.40.

The Rsi of the hymn is Vihavya, belonging to the family of Angiras (विहव्य आगिरसः).

5. **Devih sat urvih uru**, देवीः षट् उर्वीः उरु - ye, six mighty goddesses - heaven, earth, day, night, waters and plants (द्यौरश्च पृथिवी चाहश्च रत्रिश्चापश्चोषधयश्च - *Sayana*).

Ma radhama dvisate soma rajan, मा रधाम द्विषते सोम राजन् - We will not be subjected to the foe, O King Soma (Soma, or moon, a deity of midspace) (Nir. X.40).

Hymn 129

For verses 2 and 3, see Nir. VII.3

The Rsi of the hymn is Parmatma, परमात्मा, the Supreme Self and the Creator, the Paramasthi, परमेष्ठी, and the devata is Bhavavṛttam, भाववृत्तम्, the preservation and dissolution of the various entities.

The hymn is known as the Nasadiya Sukta (नासदीय सूक्त) because it starts with the words नासदासीत्. This hymn is one of the rare hymns which speak of the philosophic heights and depths of the Vedic thoughts.

What is sat? and what is asat? Asat does not mean non-existent; it means invisible existence: unmanifested; or existing in the causal form. Sat is the manifested one; in the visible form. In fact, we have three Externals, the Supreme Self, who is the First or the Intelligent cause (निमित्तकारण) in the Creation. The Supreme Being does not need creation for His own sake; He creates the universe for the enjoyment and fulfilment of tiny little souls, for their jnana (knowledge), karma (actions) and bhoga (enjoyment) (जीवानामुप - भोगार्थं हि सृष्टिः - *Sayana*): सहतपर्यन्तत् - Kapila in the Samkhya). These souls have also been eternally co-existing with God. The third Eternal is the Prakṛti, or the

causal matter (उपादानकारण). Sayana bases his commentary of this hymn on the Puranas, and the traditional mythology. Dayananda quoted this hymn in his Rgvedadi-Bhasya-Bhumika with special commentary on the first and the seventh verses. Kasya sarman, कस्य शर्मन्, of what could there be felicity, i.e. of whom or of what living being could enjoyment, or fruition, whether of pain or pleasure, be predicated, there being no life. (कस्य शर्मन् कस्य वा भोक्तुर्जीवस्य शर्मणि सुख दुःख साक्षात्कार लक्षणे भोगे निमित्तभूते सति तदावरकं तत्त्वमावृणुयात् - *Sayana*).

2. **Avatah svadhaya tat ekam asit**, अवातः स्वधया तत एकमासीत् - breathed of his own existence. Svadha, स्वधा, means Prakṛti, प्रकृति, maya, माया, or प्रज्ञा - the source of the phenomenon world (*Sayana* - माया, illusion or Nature).

Na mṛtyuh asid amrtamna, न मृत्युः आसीत् अमृतं न - There was no death, nor indeed immortality. Yaska quotes this line (Nir. VII.3) to illustrate that in the Vedic text, there is occasionally an intention of describing a particular state.

3. **Tamah asit tamasa gudhamagre**, तमः आसीत् तमसा गूढहमग्रे - In the beginning of the creation, there was darkness hidden in darkness (See Nir. VII.3)

Tapasa, तपसा - through austerity, through penance, but here in the sense of contemplation (of the things which were to be created).

4. **Tad agre kamah**, तदग्रे कामः - Preceding that there was desire, (not that the creator has desires. He merely thought of (in the mind of the Supreme).

5. **Vitatah rasmih tirascinah**, विततः रश्मिः तिरश्चीनः - Their ray was stretched out. This refers to the suddenness of creation according to Sayana, as if every thing appeared in the twinkling of an eye; like a flash of the Sun's ray or lightning. The creation took place simultaneously in all the three regions. The word tirascinah (तिरश्चीनः), on all the four sides or across is significant. Nobody can say that the things in the central space were created first, or those above, or those below. It may mean "zigzag" creation, not on the simple geometric patterns. The so called systematic evolution, step by step : i.e. from atman the space (आकाशः); from akasa the wind (vayu, वायु), from vayu the fire (अग्नि), from agni, the water (आपः), and from apah, the earth (पृथिवी). The actual occurrence of events is a philosophic myth. The evolution, growth or creation does not take place actually in such series. The actual steps cannot be specified.

Adhah-svit asit; upari-svit asit, अधःस्वित् आसीत्, उपरि स्वित् आसीत् - whether below or above.

Svadha avastat - parastat, prayatih parastat - स्वधा अवस्तात् प्रयतिः परस्तात्, matter was inferior and the creator was superior.

Alternatively, the food (भोज्यः) was inferior and the eater or consumer (भोक्तारः) was superior.

6. **Kutah ajata, kuta iyam visrstih**, कुतः अजाता कुत इयं विसृष्टिः who has been the creator (the First Cause, the intelligent cause); and which has been the material cause in the creation.

7. **Anga veda yadi va na veda**, अङ्गं वेदं यदि वा न वेद – He assuredly knows, (how do you say:), or He knows not, if He does not know, who else then knows!!

Hymn 130

The subject matter (devata) of this hymn is Bhavavṛttam (भाववृत्तम्), and the Ṛsi is Yajnah Prajapatyah (यज्ञप्राजापत्यः). Bhavavṛttam is the devata of X.190 hymn also, of which the Ṛsi is Aghamarsana of the family of Madhucchandah (अघमर्षणो माधुच्छन्दसः). All the four hymns with the devata "Bhavavṛttam" occur only in the Tenth Book of the Ṛgveda : X.129; 130; 154 and 190; and their Ṛsis are Prajapatiḥ Pāramēsthi (प्रजापतिः परमेष्ठी), Yajna Prajapatyah (यज्ञप्राजापत्यः), Yami (यमी), and Aghamarsanaḥ Madhucchandah (अघमर्षण माधुच्छन्दसः). The names of Ṛsis do not appear to be historical; probably, they are all conceptual. Yami of hymn 154 appears to be different from the Yama-Yami twins of hymn X.10 (यमी वैवस्वती and यमोवैवस्वतः).

1. The creation is likened to a weaver's job : the threads are spread out or extended on every side; the weaving is forwards or upwards (प्रवय) and backwards (अपवय). Lord Prajapati, the progenitor, is invoked.

By pravaya and apavaya, Sayana understands superior and inferior weaving (intellectual, चेतन and unintellectual, जड), weavings (प्रवाणं नाम प्रकृष्टस्य चेतनस्य भोक्तृप्रपञ्चस्य सर्जनम्। अपवानं नाम अपकृष्टस्य निकृष्टस्य अचेतनस्य भोग्य प्रपञ्चस्य सर्जनम् – Sayana).

2. **Puman**, पुमान्, the First Person, the Cosmic Man. He is the Lord, the Creator, the Purusa of the Purusa Sukta (Ṛv. X.90). The first, the foremost one spreads out this web (तदुत्ते), the same Foremost rolls it up (उत्कृणति) and then spreads it up in this heaven (नाके अधि वितले).

Nake, नाके, a place free from akah or pain, i.e. the heaven (नाके अकं दुःखं नास्त्यस्मिन्निति नाकः स्वर्गलोकः – Sayana).

Tasarani, तसरणि, shuttles of a weaver; also तसरणि तिर्यक्सराणि तिरश्चीन सूत्राणि – Sayana).

Otave, ओतवे, for weaving (वयनाय यज्ञाख्यं वस्त्रमोतुम् – Sayana).

3. The creation itself is a great yajna or sacrifice, and hence the natural questions posed in this verse in respect to प्रमा, प्रतिमा, निदान, आन्व्य, परिधि, छन्द, प्रउग, and उक्थ. In the Sulba Geometry, Pra-u-ga is a technical term for a triangle, the yoke of a cart forming the triangle. In the yajna-karma, all these become technical terms of specific definitions.

4. The verse deals with metres : gayatri, usnik, anustubh, brhati and also the uktha, jagati is mentioned in verse 5.

The Purusa Sukta, X.90, describes the paridhi and the ajya of the cosmic sacrifice (verses 8 and 15).

6. The creation involves men (मनुष्याः), fathers (पितरः), and seers (ऋषयः).

7. A reference to Seven divine Ṛsis, Marici and others (the seven officiating priests); their predecessors are Angiras and the elder Ṛsi or else the gods involved in the creation.

Sahastomah, सहस्तोमाः, the stamas are three-fold (त्रिवृत्), fifteen-fold (पञ्चदश) etc.

Saha-candasah, सह छन्दसः, the metres are the Gayatri etc.

Saha-prama, सहप्रमा – the prama represents the measurements of fire altars (प्रमितिः प्रमा यज्ञस्येयता परिज्ञानम् – Sayana).

Rsayah, ऋषयः; the seers, Marici and others, seven seers in all or the seven participants in the yajna (मरीचि प्रमुखाः सप्तर्षयो होत्रादयः सप्त वषट् कतारि वा – Sayana).

Hymn 131

For verses 2,3 and 4, see Yv. X.32,33 and 34.

Sukirti of the family of Kaksivan (सुकूर्ति काक्षीवतः) is the Ṛsi of the hymn. Indra and Asvins are invoked.

1. **Anga**, अंग, O dear, O Indra.

2. **Yavamantah**, यवमन्तः, the farmers who grow barley (just as dhanvantah, who grow rice); yavam-cit, यवंचित्, barley etc; or grains or cereals in general; grain is separated from husk and chaff.

4. **Namucan**, नमुचौ, in mythology the name of an asura, who was crushed to death by Indra by a vajra, specially prepared from the foam of water (नमुचौ एतत्संज्ञे असुरे हन्तव्ये – Sayana).