RGVEDA SAMHITA
ऋग्वेद संहिता

with

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अग्नि यथाद्रत् प्रतिनिधिजस्वादं गोपा: पारी पाठु नरः।
प्रभवो यन्त्र निगुणः। पुनःर्वेदः प्रत्य प्रवेदः नि प्रेक्षा नेत्रवेदः।
धाता नातुः नरः। सर्वसङ्गमवतिः।
भद्रं यज्ञविनिवेदः। तपस्वः यज्ञवान नुवेदः।
उत्तमः नैः महः। श्री यंस्युक्तमस्य क्रस्वः। क्रस्वः।
स नैः सुवशयः स्त्र्यैव यज्ञवेदः। स नैः रीयेत्ति मा परः।
ये नैः स्त्र्यैव अयुः। ते नैः समस्युक्तमस्य सायाम्येत्ति।
सत्त्वेन उदाहिल वैरितः सम्बोध्यविमिश्रमेन।

ाग्ने मन्यौम प्रतिनुर्जपस्याम्रान्वेयो गोपा: पारी पाठु नरः।
प्रभवो यन्त्र निगुणः। पुनःर्वेदः प्रत्य प्रवेदः नि प्रेक्षा नेत्रवेदः।
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Daśama 'nūvakāh.

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Rgveda X.129

O fire-divine, an invincible protector as you are, may you defend 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 ineffective. ६

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 accomplisher, the head of the family, from disappointment. ७

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. ८

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, intelligent, and invincible as a ruler. ९

129.

Nāsad āśīn nó sād āśīt tadvānī tāsīd rājō nó vyōmā
parō yāt kṛm āvanatā kūhā kāsyā sārmatā āmabhāṁ kīṁ
āsid gāhanatā gaṁkhīrāṁ || १ ||

Neither there was non-existent, nor the existent; nor there was any realm or region. How could there be existing this unfathomable profound plasma? १
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.  

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).  

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).  

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.  

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?  

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).
personified, and the Ṛṣi is Kusika, the son of Sobre (सोबेर: सौभ:;) or alternatively Ratri, the daughter of Bharadvaja (बाहरद्वज़ा).

The approaching night assumes all beauties (स्वर: अति अति); (1), she fills the low and high places both (स्वरः आत्ता स्वरं:); she fights the darkness with lustre (व्यर्थयम् वाली ते) (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 (तितलिकः) (8).

Hymn 128

For verse 5, see Nir. X.40.

The Ṛṣi of the hymn is Vihavya, belonging to the family of Angiras (विहव्या आतिरि:).

5. Devih sat urvih uru, देविः सते उर्विः उरु = ye, six mighty goddesses - heaven, earth, day, night, waters and plants (दीनस्य पद्माध्य योऽहत तिरश्यात्याव्रपः - Sayana).

Ma radhama dvisata soma rajan, मा राधमा द्विसता सोमा राजान = 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 Ṛṣi of the hymn is Parmatma, परमत्मा, the Supreme Self and the Creator, the Paramasthi, परमास्ति, and the devata is Bhavavṛttam, भववृत्तम, the preservation and dissolution of the various entities.

The hymn is known as the Nasadiya Sukta (नसादिया सुक्त) because it starts with the words 'नसादिया'. 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 (सिद्धिकर्मकतो) 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) (तिरस्कारपूर्वे प्रकीर्ष्टि: सुयत:; - Sayana); सक्तमध्ययम् कपिलप (Kapila in the Samkhya). These souls have also been eternally co-existing with God. The third Eternal is the Prakṛti, or the causal matter (प्राकृत्यकल्यः). 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 commentaries on the first and the seventh verses. Kasya sarman, कथौ सर्मन, 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. (कथौ सर्मन कथौ श्रवणे ज्ञाति सर्मन कथौ पुरुषस्वते श्रवणे तत्कालवृत्तमुः - Sayana).

2. Avitah svadhaya tat ekam asit, अवितः स्वद्धया तत एकमात्र - breathed of his own existence. Svadha, स्वद्धा, means Prakṛti, प्रकृति, maya, मया, or prak - the source of the phenomenon world (Sayana - माया, illusion or Nature).

Na mṛtyuh asid amrtam, न मृत्युः असिद् अमृतम् - 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, तामाः असिद् तामसा गुड्हमगः - 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, तद्दे 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 tirascahin, वितातः रस्मिः तिरस्काहिनः - 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 tirascahin (तिरस्काहिनः) 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 (अक्षरः); from akasa the wind (vayu, वायः); from vayu the fire (आगः); from agni, the water (अग्नि), and from apah, the earth (भूमिः). 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, अधोवितः अवितः, उपरः वितः अवितः - whether below or above.

Svadha avastat - parastat, pratyayih parastat - स्वद्धा अवस्थत: प्रत्ययः परस्तः; matter was inferior and the creator was superior.
Alternatively, the food (कृप्ताम) was inferior and the eater or consumer (भोजकार) was superior.

6. Kutah ajata, kuta iyam viośtih, कुत: अजात यज्ञ इन्हें विस्तृति: 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 ya na veda, अन्ग: वेद पति या 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 Bhavayāttam (भवायत्तम), and the Rṣi is Vajah Prājapatīya (वाङ्खप्राजपत्या). Bhavayāttam is the devata of X.190 hymn also, of which the Rṣi is Aghamarsana of the family of Madhucchandas (आघामर्षणी मधुच्छन्दस). All the four hymns with the devata “Bhavayāttam” occur only in the Tenth Book of the Rgveda : X.129; 130; 154 and 190; and their Rṣis are Prājapati Prameṣṭih (प्रजापति प्रमेधिः), Vajah Prājapatīya (वाङ्खप्राजपत्या), Yami (यामी), and Aghamarsana Madhucchandas (आघामर्षणी मधुच्छन्दस). The names of Rṣis 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 (यामी यामीका तथा यामेकुक्करः).

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 (विराम) and backwards (वाकष्य). Lord Prājapati, the progenitor, is invoked.

By prāvya and apavaya, Sayana understands superior and inferior weaving (intellectual, केतन and unintellectual, कोष, weavings (वेदम वेद वेदवेद वेदान्तम वेदान्त महावेदान्तम वेदान्तम वेदेन्तम स्तुतिः)).

2. Puman, पुमन्, the First Person, the Cosmic Man. He is the Lord, the Creator, the Purusa of the Purusa Sukta (Rv. X.90). The first, the foremost one spreads out this web (गृहः), the same Foremost rolls it up (प्रमुखः) and then spreads it up in this heaven (सकृतः अद्वितीयः).

Nake, नके, a place free from akah or pain, i.e. the heaven (यहके पदः स्वाक्षरितः स्तुतिः: – Sayana).

Tasaran, तासरण, shuttles of a weaver; also तासरण निर्माणसादी निर्माणी सुस्वर्तिः – Sayana).

Otave, ओतवेश, for weaving (यज्ञाय यज्ञाये यज्ञायोरः – Sayana).

Rgveda X.131

3. The creation itself is a great yajna or sacrifice, and hence the natural questions posed in this verse in respect to prāra, prāja, prāṣṭha, prājya, prājya, ग्रह, and लक्ष. 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, brhaṣṭi and also the uktha, jagati is mentioned in verse 5.

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

6. The creation involves men (स्मारकाः), fathers (तिर्लः), and seers (स्वरः).

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

Sahostomah, सहस्तोमः, the stemas are three-fold (त्रिप्रवृत्त), fifteen-fold (पञ्चप्रवृत्त) etc.

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

Saha-prama, सहरामः, the prama represents the measurements of fire altars (स्वरहित: प्रम्प्रामेयः परिहारः – Sayana).

Rsaiyah, रसायः, the seers, Marici and others, seven seers in all or the seven participants in the yajna (स्वरहित: प्रम्प्रामेयः स्मारकको रसायः: सपा अवर लक्ष्यति वा – Sayana).

Hymn 131

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

Sukirti of the family of Kaksivan (कक्षसिद्धे कस्थिताः) is the Rṣi of the hymn. Indra and Asvins are invoked.

1. Anga, अंग, O dear, O Indra.

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

4. Namucau, नमुचः, in mythology the name of an asura, who was crushed to death by Indra by a vajra, specially prepared from the foam of water (स्मारकको अवर लक्ष्यति – Sayana).