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### **HYMN CXXIX. Creation.**

1. THEN was not non-existent nor existent: there was no realm of air, no sky beyond it.

What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?

2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

3 Darkness there was: at first concealed in darkness this All was indiscriminated chaos.

All that existed then was void and form less: by the great power of Warmth was born that Unit.

4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.

Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

5 Transversely was their severing line extended: what was

above it then, and what below it?

There were begetters, there were mighty forces, free action  
here and energy up yonder

6 Who verily knows and who can here declare it, whence it  
was born and whence comes this creation?

The Gods are later than this world's production. Who knows  
then whence it first came into being?

7 He, the first origin of this creation, whether he formed it all  
or did not form it,

Whose eye controls this world in highest heaven, he verily  
knows it, or perhaps he knows not.

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Next: HYMN CXXX. Creation.



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### HYMN CXXX. Creation.

1. THE sacrifice drawn out with threads on every side,  
stretched by a hundred sacred ministers and one,—  
This do these Fathers weave who hitherward are come: they sit  
beside the warp and cry, Weave forth, weave back.

2 The Man extends it and the Man unbinds it: even to this  
vault of heaven hath he outspun, it.

These pegs are fastened to the seat of worship: they made the  
Sāma-hymns their weaving shuttles.

3 What were the rule, the order and the model? What were the  
wooden fender and the butter?

What were the hymn, the chant, the recitation, when to the  
God all Deities paid worship?

4 Closely was Gāyatrī conjoined with Agni, and closely  
<sup>Savitar</sup> Savitar combined with Usnih. <sup>us-nigh</sup> Us-nigh <sup>Brah-spa-tee</sup> Brah-spa-tee  
<sup>ok-thas</sup> Brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice  
<sup>Brah-tee</sup> by Brhati was aided. <sup>mih-trah</sup> A-new-stup

5 Virāj adhered to Varuna and Mitra: here Triṣṭup day by day  
<sup>Vee-raj</sup> Vee-raj <sup>Va-roon-a</sup> Va-roon-a <sup>Tree-stup</sup> Tree-stup

Guy-yuh-tree

In-drah  
was Indra's portion.

Jah-gah-lee Jagatī entered all the Gods together: so by this knowledge men  
were raised to R̥ṣis. R̥ṣi - ṣiṣ

6 So by this knowledge men were raised to R̥ṣis, when ancient  
sacrifice sprang up, our Fathers.

With the mind's eye I think that I behold them who first  
performed this sacrificial worship.

7 They who were versed in ritual and metre, in hymns and  
rules, were the Seven Godlike R̥ṣis.

Viewing the path of those of old, the sages have taken up the  
reins like chariot-drivers.

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Next: HYMN CXXXI. Indra.