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نيرتي

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نيرتي كانت تحاول تخليق بشر. Nirrti was trying to create genetically enhanced human beings. كانت **نيرتي** i. International convention against the reproductive ... محسنين جينيا

time delay - Reverso Context ✓

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لا بد وأن **نيرتي** قامت بوضع مؤقت. Nirrti must have written some kind of time delay into his DNA. **نيرتي** i. You realize with the time delay, if our ... قامت بوضع مؤقت مؤخر داخل صفاته الوراثية

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لا بد وأن **نيرتي** قامت بوضع مؤقت. Nirrti must have written some kind of time delay into his DNA. **نيرتي** i. You realize with the time delay, if our ... قامت بوضع مؤقت مؤخر داخل صفاته الوراثية

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... Ma arvan, et see on olnud õpetlik kogemus meile kõigile. opensubtitles2. والذي يوضح. **نيرتي** i. See selgitab, miks Nirrti eksperimenteeris. بالتحجيرة

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أشك أن تكون **نيرتي** في نفس حلف أنوبيس إنها مرتدة. Mă îndoiesc că Nirrti ar face o alianță cu Anubis... este o renegată. opensubtitles2. لقد كسرت الحلف. الذي كنا ...

Nirrti

This article is about the Hindu deity. For the *Stargate SG-1* character, see *Nirrti (Stargate)*.

In **Hinduism**, **Nirrti** नरृति is the goddess of death and corruption, one of the *dikpāla* (Guardians of the directions), representing the southwest (or—according to *Monier-Williams's Sanskrit-English Dictionary*—the south). The name *nir-ṛt-* has the meaning of “absence of *ṛta*, lawless”. The masculine form of the name, *Nirṛta*, is a name of *Rudra*.

Nirrti is mentioned in a few hymns of the *Rigveda*, mostly to seek protection from her or imploring for her departure. In one hymn (X.59), she is mentioned several times. This hymn, after summing up her nature, also asks for her departure from the sacrificial site. In the *Atharva Veda* (V.7.9), she is described as having golden locks. In the *Taittiriya Brahmana* (I.6.1.4), Nirrti is described as dark, dressed in dark clothes and her sacrificial shares are dark husks. In the *Shatapatha Brahmana* (X.1.2.9), she is associated with pain and as the southwest quarter is her region, pain is associated with the southwest. But elsewhere in the same text (V.2.3.3.) she is mentioned as living in the south, the direction of the kingdom of the dead.^{[1][2]}

1 Pronunciation

Her name's correct original pronunciation is three syllables with all vowels short: “Ni-ṛṛ-ti”; the first 'r' is a consonant, and the second 'r' is a vowel as in “grrr”. (In the *Stargate* series the 'irr' in her name is pronounced like British English “er” in “fern”.) A common modern Indian pronunciation is “Nir-ri-ti”.

2 In popular culture

Nirrti is a character in the television series *Stargate SG-1*. She is one of the Goa'uld System Lords, portrayed by actress *Jacqueline Samuda*.

In the video game *Ninja Gaiden 2*, the dual-wielded swords have a technique called Blade of Nirrti.

In *Roger Zelazny's* novel *Lord of Light*, set on a world where humans with vastly advanced technology have set themselves up as the gods of **Hinduism**, Nirriti the Black is one of their enemies. In that work, Nirrti is male, and actually a Christian clergyman.

In a 2013 novel *The wordkeepers*, based on **Hindu** mythology of 10 avatars of Lord **Vishnu**, Nirriti is a character allied with the antagonist 'Lord **Kali**'.

3 Notes

- [1] Kinsley, David (1987, reprint 2005). *Hindu Goddesses: Visions of the Divine Feminine in the Hindu Religious Tradition*, Delhi: Motilal Banarsidass, ISBN 81-208-0394-9, p.13
- [2] Bhattacharji, Sukumari (2000). *The Indian Theogony: Brahmā, Viṣṇu and Śiva*, New Delhi: Penguin, ISBN 0-14-029570-4, pp.80-1

4 References

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5.1 Text

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R̥ta

This article is about a concept in Hinduism. For other uses, see [RTA](#).

In the [Vedic religion](#), **R̥ta** (Sanskrit ऋतं *ṛtaṃ* “that which is properly joined; order, rule; truth”) is the principle of natural order which regulates and coordinates the operation of the universe and everything within it.^[1] In the hymns of the [Vedas](#), *R̥ta* is described as that which is ultimately responsible for the proper functioning of the natural, moral and sacrificial orders. Conceptually, it is closely allied to the injunctions and ordinances thought to uphold it, collectively referred to as *Dharma*, and the action of the individual in relation to those ordinances, referred to as *Karma* – two terms which eventually eclipsed *R̥ta* in importance as signifying natural, religious and moral order in later [Hinduism](#).^[2] Sanskrit scholar [Maurice Bloomfield](#) referred to *R̥ta* as “one of the most important religious conceptions of the [Rig Veda](#)”, going on to note that, “from the point of view of the history of religious ideas we may, in fact we must, begin the history of Hindu religion at least with the history of this conception”.^[3]

1 Etymology

R̥ta is derived from the Sanskrit verb root *ṛ-* “to go, move, rise, tend upwards”, and the derivative noun *ṛtam* is defined as “fixed or settled order, rule, divine law or truth”.^[4] As [Mahony](#) (1998) notes, however, the term can just as easily be translated literally as “that which has moved in a fitting manner”, abstractly as “universal law” or “cosmic order”, or simply as “truth”.^[5] The latter meaning dominates in the [Avestan](#) cognate to *R̥ta*, *aša*.^[6]

2 Origins

See also: [Asha](#)

[Oldenberg](#) (1894) surmised that the concept of *R̥ta* originally arose in the [Indo-Aryan](#) period from a consideration of the natural order of the world and of the occurrences taking place within it as doing so with a kind of causal necessity.^[7] Both Vedic *R̥ta* and Avestan *aša* were conceived of as having a tripartite function which manifested itself in the physical, ethical and ritual domains.^[8] In the context of [Vedic religion](#), those features of nature which

either remain constant or which occur on a regular basis were seen to be a manifestation of the power of *R̥ta* in the physical cosmos.^[9] In the human sphere, *R̥ta* was understood to manifest itself as the imperative force behind both the moral order of society as well as the correct performance of Vedic rituals.^[10] The notion of a universal principle of natural order is by no means unique to the [Vedas](#), and *R̥ta* has been compared to similar ideas in other cultures, such as [Ma'at](#) in [Ancient Egyptian religion](#), [Moira](#) and the [Logos](#) in [Greek paganism](#), and the [Tao](#).^[11]

3 Vedas

Due to the nature of [Vedic Sanskrit](#), a term such as *R̥ta* can be used to indicate numerous things, either directly or indirectly, and both Indian and European scholars have experienced difficulty in arriving at fitting interpretations for *R̥ta* in all of its various usages in the [Vedas](#), though the underlying sense of “ordered action” remains universally evident.^[12] In the [Rigveda](#), the term *R̥ta* appears as many as 390 times, and has been characterized as “the one concept which pervades the whole of [R̥gvedic thought](#)”.^[13]

R̥ta appears most frequently as representing abstract concepts such as “law”, “commandment”, “order”, “sacrifice”, “truth”, and “regularity”, but also occasionally as concrete objects such as the waters, the heavens or the sun as manifestations of the operation of *R̥ta* in the physical universe. *R̥ta* is also frequently used in reference to various Vedic deities. Thus, [Bṛhaspati](#) is referred to as possessing a powerful bow with “*R̥ta* as its string” and as one prepared to “mount the chariot of *R̥ta*”; [Agni](#) is described as one who is “desirous of *R̥ta*”, one who is “*R̥ta*-minded” and as he who “spread Heaven and Earth by *R̥ta*”; the [Maruts](#) are referred to as “rejoicing in the house of *R̥ta*” and as “knowers of *R̥ta*”; [Ushas](#) is described as having been “placed at the root of *R̥ta*”; [Varuna](#) is praised as “having the form of *R̥ta*” and, along with [Mitra](#) as [Mitra-Varuna](#), as “destroying the foes by *R̥ta*” and as “professing *R̥ta* by *R̥ta*”. Epithets such as “born of *R̥ta*” and “protector of *R̥ta*” are frequently applied to numerous divinities, as well as to the sacrificial fire and the sacrifice itself.^[14]

Despite the abundance of such references, the gods are never portrayed as having command over *R̥ta*. Instead, the gods, like all created beings, remain subject to *R̥ta*, and their divinity largely resides in their serving it in the role of executors, agents or instruments of its manifestation.^[15] As [Day](#) (1982) notes, the gods “do

not govern *Rta* so much as immanentize it through the particularities of divine ordinances and retributions concerning both rewards and punishments. In this sense they do not “govern” *Rta*; they serve it as agents and ministers”.^[16]

3.1 Varuna



17th century watercolour depicting Varuna (here astride the Makara), a god closely associated with *Rta* in the Vedas.

While the concept of *Rta* as an abstract, universal principle generally remained resistant to the anthropomorphic tendencies of the Vedic period, it became increasingly associated with the actions of individual deities, in particular with those of the god Varuna as the omniscient, all-encompassing sky.^[17] Although the Adityas as a group are associated with *Rta*, being referred to as “the charioteers of *Rta*, dwelling in the home of *Rta*”, it is Varuna in particular who is identified as the “friend of *Rta*”.^[18] The connection of Varuna and *Rta* extended beyond the physical realm and into the sphere of ritual worship, with the sacrificial fire itself being lauded as that which “harnesses the steeds and holds the reins of *Rta*, becoming Varuna when he strives for *Rta*”.^[19] As James (1969) notes, Varuna attained the position of “universal Power *par excellence* maintaining *Rta*” and is celebrated as having “separated and established heaven and earth, spreading them out as the upper and lower firmaments, himself enthroned above them as the universal king, ordering the immutable moral law, exercising his rule by the sovereignty of *Rta*”.^[20]

4 Dharma

Already in the earliest Vedic texts, *Rta* as an ethical principle is linked with the notion of cosmic retribution. A central concept of the R̥gveda is that created beings fulfil their true natures when they follow the path set for them by the ordinances of *Rta*, and failing to follow those ordinances was thought to be responsible for the appearance of various forms of calamity and suffering.^[21] Com-

mitting one’s actions to the governance of *Rta*, referred to as its “*Dharma*”, was therefore understood as imperative in ensuring one’s own well-being.^[22] In this vein, the individual who follows the ordinances of nature can be described as one who acts according to the “*Dharma of Rta*”.^[23] *Dharma*, then, was originally conceived of as a “finite or particularized manifestation of *Rta* inasmuch as it represents that aspect of the universal Order which specifically concerns the mundane natural, religious, social and moral spheres as expressed in ritualistic regulations, public laws, moral principles and laws of nature”.^[24]

Though originally understood as a subordinate component of the essentially metaphysical concept of *Rta*, *Dharma* eventually grew to overshadow *Rta* in prominence in later Vedic and early Hindu literature. According to Day (1982), the concept of *Dharma* “became so useful for framing religious, moral and social regulations, that interest in it and discussion of its applications to social and moral order eclipsed all discussions of metaphysical and theological ideas. Since, moreover, *Dharma* was made the central subject of a literary tradition which was to become vast and extensive throughout India, while the conception of *Rta* remained largely confined to the Vedas and their commentaries, it naturally took possession of brāhmaṇical thinking even at the expense of older, exalted concepts and conceptions.”^[25]

This shift of emphasis from *Rta* as a metaphysical principle governing action in the universe to *Dharma* as the codex of social and ritual ordinances thought to uphold *Rta* had a considerable impact upon the later development of the religion under the guidance of the Brahmin priesthood. Whereas the older conception envisioned the gods as sovereign protectors and executors of *Rta*, the evolving view placed an increasing amount of importance on the sacrificer as he who upholds the order of the universe through the performance of the sacrifice. As George (2008) notes, “in the course of time [...], it is no longer the gods guarding the *Rta*, the cosmic moral order, but the sacrifice becomes the ‘protector of the order’”, and “the one who sacrifices becomes the ‘mortal hero’ who can even command a great god like Agni through the effectiveness of the sacrifice”.^[26]

5 Karma

As the notion of *Dharma* shifted emphasis away from the gods as executors of *Rta* and towards the individual as upholding *Rta* through his actions, the ethical responsibility and culpability of the individual received an increasing amount of emphasis towards the end of the Vedic period.^[27] Central to the discussion of such culpability is the notion of *Karma*. *Karma* (lit. “action”) refers to the works one performs, which can occur either in congruence with or in opposition to *Dharma* – and thus, to *Rta* – and which are posited to stand in a causal relationship

to the pains and pleasures one experiences in life.^[28]

The emergence of *Karma* as a central doctrine of the late Vedic and early Hindu tradition is due in part to the problem of *theodicy*. Given the inherent goodness of *Ṛta* and its absolute power over the operation of the universe, the presence of gross inequality and injustice in the world represented a serious religious, philosophical and ethical dilemma. The notion of *Karma* helped to overcome this problem as it was conceived as a “law of moral causation” which effectively excused the gods and *Ṛta* from the appearance of evil in the world, placing the responsibility for the same squarely upon the individual.^[29]

Being an extension of *Ṛta*, *Karma* was conceived of as operating with the same absolute efficiency.^[30] As Day (1982) notes, “acts are causally determinative in accordance with their good or evil nature, and their workings are inexorable; there is no intrusive or arbitrary factor which might overcome their potentiality for causing retributitional effects, or otherwise interfering with the strictly mechanical efficiency of *Karma*. Since, moreover, an individual’s fortunes and misfortunes are solely the outcome of his past actions, he has no ground for believing that life is kindlier or harsher than is deserved. He has no cause either for praising God’s benevolence nor for lamenting God’s wrath.”^[31]

6 See also

- *Arthaśāstra*
- *Asha* (Zoroastrianism)
- *Ma'at* (Egyptian religion)
- *Me* (Sumerian Religion)
- *Moirai* (Greek paganism)
- *Tao* (Chinese Taoism)
- *Wyrd* (Germanic paganism)

7 Notes

- [1] Holdrege (2004:215). Panikkar (2001:350–351) remarks: “*Ṛta* is the ultimate foundation of everything; it is “the supreme”, although this is not to be understood in a static sense. [...] It is the expression of the primordial dynamism that is inherent in everything ...”
- [2] Holdrege (2004:215–216); Mahony (1998:3).
- [3] Bloomfield (1908:12–13).
- [4] Monier-Williams (1976:223b)
- [5] Mahony (1998:3).
- [6] Oldenberg (1894:30). Cf. also Thieme (1960:308).
- [7] Oldenberg (1894:195).
- [8] Ara (2008:117). See Myers (2001:176–178) for a detailed discussion of the threefold function of *Ṛta*.
- [9] Oldenberg (1894:196).
- [10] Oldenberg (1894:197–198).
- [11] Cf. Ramakrishna (1965:153–168), James (1969:35–36), Premnath (1994:325–339), Rappaport (2002:344–370).
- [12] Cf. Ramakrishna (1965:45–46).
- [13] Ramakrishna (1965:45).
- [14] Ramakrishna (1965:37–65).
- [15] Brown (1992:373): “The *Ṛta* [...] was not created or willed by any being or beings, the gods or any other above them. It existed before them but became known by them. They were powerless to alter it; they were only agents to execute it or supervise its execution.”
- [16] Day (1982:29–30).
- [17] See James (1969:34–36) for a discussion of the historical development of the relationship of Varuna to *Ṛta*. Ramakrishna considers it possible that Varuna was originally conceived as the personalized aspect of the otherwise impersonal *Ṛta*, and that, as the importance of *Ṛta* began to wane in the late Vedic and post-Vedic periods, Varuna was demoted to the position of a god of the waters. Cf. Ramakrishna (1965:133–134).
- [18] RV 7.52.9; RV 8.25.2; RV 7.40.4. Quoted in Ramakrishna (1965:113). For a discussion of the Adityas and their relationship to *Ṛta*, cf. Heckaman (1979:15–20).
- [19] Quoted in James (1969:35).
- [20] James (1969:36;34).
- [21] Day (1982:28). Also Brown (1992:373): “For example, if a man got dropsy, he knew that he had violated the *Ṛta*, and that the god Varuna, whose duty it was to supervise enforcement of *Ṛta*, had sent the disease as a punishment.”
- [22] Cf. Bilimoria *et al.* (2007:33): “Since to do what is right safeguards the good of all qua *Ṛta*, it is assumed that it is more or less obligatory to do or perform the right acts.”
- [23] Day (1982:45).
- [24] Day (1982:42–43).
- [25] Day (1982:42).
- [26] George (2008:166).
- [27] Cf. Rukmani (2008:157); Davis (1990:320). Also Leslie (1992:52–53).
- [28] Myers (2001:184).
- [29] Day (1982:78); Neufeldt (1986:2).
- [30] Cf. Kapur-Fic (1998:96); Brown (1992:373); Mahadevan (2000:37).
- [31] Day (1982:77)

8 References

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