

## Hymns to Surya (RV. 1.50, 1.115, 10.37)

RV 1.50

ṛṣi: praskaṇva kāṇva; devatā: sūrya (11-13 rogaghna upaniṣad);  
chanda: gāyatrī, 10-13 anuṣṭup

उद् उ॒ त्यं जा॒तवे॑दसं दे॒वं वह॑न्ति के॒तवः॑ । दृ॒शे वि॒श्वाय॑ सू॒र्यम् ॥ १-०५०-०१  
 अप॒ त्ये ता॒यवो॑ यथा नक्ष॒त्रा यन्त्यु॑ अ॒क्तुभिः॑ । सू॒राय॑ वि॒श्वच॑क्षसे ॥ १-०५०-०२  
 अदृ॒श्रम् अ॒स्य के॒तवो॑ वि रश्म॒यो जना॑ः अनु । भ्राज॑न्तो अ॒ग्रयो॑ यथा ॥ १-०५०-०३  
 तर॑णिर् वि॒श्वदर्श॑तो ज्योतिष्कृद् अ॒सि सू॒र्य । वि॒श्वम् आ भा॑सि रोचनम् ॥ १-०५०-०४  
 प्रत्य॑ङ् दे॒वानां॑ वि॒शः प्र॒त्यङ् उद् ए॒षि मा॒नुषान्॑ । प्रत्य॑ङ् वि॒श्वं स्वर॑ दृ॒शे ॥ १-०५०-०५  
 येना॑ पावक चक्षसा भुरण्यन्तं जनाः अनु । त्वं वरुण पश्यसि ॥ १-०५०-०६  
 वि द्याम् ए॒षि रज॑स् पृथ्व् अहा मिमानो अ॒क्तुभिः॑ । पश्य॑ज् जन्मानि सू॒र्य ॥ १-०५०-०७  
 सप्त॑ त्वा हरि॒तो रथे॑ वहन्ति दे॒व सू॒र्य । शोचि॑ष्केशं विचक्षण ॥ १-०५०-०८  
 अयु॑क्त सप्त शुन्ध्युवः सू॒रो रथ॑स्य न॒त्यः । ताभि॑र् याति स्वयु॒क्तिभिः॑ ॥ १-०५०-०९  
 उद् वयं॑ तमसस् परि ज्योतिषु पश्यन्त उत्तरम् ।  
 दे॒वं दे॒वत्रा॑ सू॒र्यम् अ॒गन्म॑ ज्योति॒र् उत्त॑मम् ॥ १-०५०-१०

उद्यन्न॑ अद्य मित्रमह आरोहन्न॑ उत्तरं दिवम् ।  
 ह॒द्रोग॑म् मम सू॒र्य हरि॑माणं च नाशय ॥ १-०५०-११  
 शु॒केषु॑ मे हरि॒माणं॑ रोपणाकासु दध्मसि ।  
 अथो॑ हारिद्रवेषु मे हरि॒माणं॑ नि दध्मसि ॥ १-०५०-१२  
 उद् अ॒गाद् अ॒यम् आ॒दित्यो॑ वि॒श्वेन॑ सहसा सह ।  
 द्विष॑न्तम् मह्यं रन्धयन् मो अहं द्विषते रधम् ॥ १-०५०-१३

## Analysis of RV 1.50

उद् उ॒ त्यं॑ जा॒तवे॑दसं॒ दे॒वं॑ वह॒न्ति॑ के॒तवः॑ । दृ॒शे॑ वि॒श्वाय॑ सू॒र्यम्॑ ॥ १-०५०-०१

úd u tyám jātávedasaṃ devám vahanti ketávaḥ  
drśé víśvāya sūriyam 1.050.01

### Interpretation:

"The beams of Consciousness carry the God Jatavedas up: for all to see the Sun!"<sup>1</sup>

For all to see the Sun the beams of the light of Consciousness carry the Divine Power, the Divine Will, Agni, to its summit. The Godhead growing within the material inconscience is carried by the beams of light of Consciousness upward for all to see the all-manifesting Sun.

In this verse the relation between Surya and Agni is brought out in the most poetic way: Agni, the Divine Will, is here to bring all to the Vision of the Sun, the Supermind.

अप॒ त्ये॑ ता॒यवो॑ यथा॒ नक्ष॑त्रा यन्त्यु॒ अक्तु॑भिः । सू॒राय॑ वि॒श्वच॑क्षसे ॥ १-०५०-०२

ápa tyé tāyávo yathā nákṣatrā yanti aktúbhiḥ  
sūrāya víśvacakṣase 1.050.02

### Interpretation:

"Away they pass, like thieves, who move in the night: the stars and constellations, for the Sun [to come], who sees All."<sup>2</sup>

It is the image of the evolution of Consciousness, the light which is growing here in the Night of our fallen Self, in the Nature, is compared to the stars on the dark sky. They all will pass when the Sun, the Supramental Manifestation will come, which sees all and all see it.

Sri Aurobindo uses this imagery in its deepest meaning in his *Savitri*. The Voice of the Supreme speaks to Savitri, explaining to her, in the moment of her doubts, the meaning of the Sacrifice, the Work she came to do here, that her personal salvation in this Dark Night is not the purpose of her coming here, but to open 'to Light the eyes (of all) that could not see'; her personal salvation is compared to the 'one shining star' in the Inconscient's realm, or 'one door in the Ignorance opened upon light', but she is 'the day-bringer':

If for thy own sake only thou hast come,  
An immortal spirit into the mortal's world,

<sup>1</sup> Griffith: 'His bright rays bear him up aloft, the God who knoweth all that lives, Surya, that all may look on him.'

<sup>2</sup> Griffith: 'The constellations pass away, like thieves, together with their beams, Before the all-beholding Sun'

**To found thy luminous kingdom in God's dark,  
In the Inconscient's realm one shining star,  
One door in the Ignorance opened upon light,  
Why hadst thou any need to come at all?**

Thou hast come down into a struggling world  
To aid a blind and suffering mortal race,  
To open to Light the eyes that could not see,  
To bring down bliss into the heart of grief,  
To make thy life a bridge twixt earth and heaven;  
If thou wouldst save the toiling universe,  
The vast universal suffering feel as thine:  
Thou must bear the sorrow that thou claimst to heal;  
The day-bringer must walk in darkest night.<sup>3</sup>

Aswapati is also compared with the star in the mindless Night, awaiting the arrival of the Dawn, who in the Veda is the beloved of the Sun, being followed with love by Him into the realms of the material manifestation (RV 1.115.2):

As shines a solitary witness star  
That burns apart, Light's lonely sentinel,  
In the drift and teeming of a mindless Night,  
A single thinker in an aimless world  
Awaiting some tremendous dawn of God,  
He saw the purpose in the works of Time.  
Even in that aimlessness a work was done  
Pregnant with magic will and change divine.<sup>4</sup>

The Night is pregnant with the light of her twin-sister Dawn, the image often used in the Rigveda and also in *Savitri* by Sri Aurobindo:

Numberless the stars swam on their shadowy field (*the stars symbolise the souls*)  
Describing in the gloom the ways of light.  
Then while they skirted yet the southward verge, (*dakṣiṇa-yāna*)  
Lost in the halo of her musing brows  
Night, splendid with the moon dreaming in heaven  
In silver peace, possessed her luminous reign.  
She brooded through her stillness on a thought  
Deep-guarded by her mystic folds of light,  
And in her bosom nursed a greater dawn.<sup>5</sup>

Vocabulary:

tāyu, m. = (st-), a thief RV. i, iv-vii.

<sup>3</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 536

<sup>4</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 137

<sup>5</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 724

अ॒दृ॒श्र॒म् अ॒स्य॑ के॒तवो॑ वि॒ रश्म॑यो॒ जना॑ः॒ अनु॑ । भ्राज॑न्तो अ॒ग्नयो॑ यथा ॥ १-०५०-०३

ádrśram asya ketávo ví raśmáyo jánām̐ ánu  
bhrājanto agnáyo yathā 1.050.03

Interpretation:

"The beams of Consciousness are seen, the rays spreading wide over all those (or following all) who are born here in the body, like the blazing flames of Agni."<sup>6</sup>

तरा॑णि॒ विश्व॑दर्शतो॒ ज्योति॑ष्कृद् अ॒सि॒ सूर्य॑ । विश्व॑म् आ भा॒सि॒ रोच॑नम् ॥ १-०५०-०४

tarāṇir viśvadarśato jyotiṣkṛd asi sūriya  
viśvam ā bhāsi rocanām 1.050.04

Interpretation:

"You are swift, O Surya, Seeing All, Maker of Light! Illumining all luminous region from above!"<sup>7</sup>

Moving through all, Seeing All, The Creator of Light, you are, O Surya, all luminous realm, *viśvam rocanam*, you come to illumine here, *ā bhāsi!*"

How can Surya illumine luminous realm?

The Overmental plane is a luminous realm, *rocana*, there are actually three of them, *trī rocanā*, Overmind Gnosis, Overmind, and Intuition. Here they are mentioned as one realm of light, which Surya comes to illumine, for he is a creator of light, *jyotiṣkṛt*, and the seer of the Universe, *viśvadarśataḥ*.

Sri Aurobindo in Savitri describes how far the world of the Supramental Truth is from the luminous world of the Overmind:

The radiant world of the everlasting Truth  
Glimmered like a faint star bordering the night  
Above the golden Overmind's shimmering ridge.<sup>8</sup>

So when the Supramental Sun descends into the golden Overmind it illumines it with its all-creating light of Knowledge.

Vocabulary:

tarāṇi, mfn. *moving forwards* (as the sun &c.), *quick, untired, energetic* RV. AV. xiii , 2 , 4 and 36; *carrying over, saving, helping , benevolent* RV. TBr. ii , 7 , 13 , 2; m. *the sun* KapS. iii , 13 BhP. v , viii , x Rājat. ŚārṅP.

<sup>6</sup> Griffith: 'His herald rays are seen afar refulgent o'er the world of men, Like flames of fire that burn and blaze.'

<sup>7</sup> Griffith: 'Swift and all beautiful art thou, O Surya, maker of the light, Illuming all the radiant realm.'

<sup>8</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 41

प्रत्यङ् देवानां विशः प्रत्यङ् उद् एषि मानुषान् । प्रत्यङ् विश्वं स्वर दृशे ॥ १-०५०-०५

pratyāṅ devānāṃ víśaḥ pratyāṅn úd eṣi mānuṣān  
pratyāṅ víśvaṃ sūvar drśé 1.050.05

Interpretation:

“For both: gods and men, you rise above, for All to see Svar.”<sup>9</sup>

The Supramental Sun is rising for all to see the luminous realms of Svar, for it is here in the manifestation that we could see these luminous realms illumined by the Sun. Svar itself is only a reflected light, as it were, it shines with the light of the Supramental Sun (KathaUp: *pratibhāti...*).

The Sun is facing, *pratyak*, both men, *mānuṣān*, and gods, *devānāṃ víśaḥ*, for it is coming from behind of both of them.

Vocabulary:

pratyāṅc, mfn. *turned towards , facing* (acc.) RV. AV. VS.; *coming* (opp. to *arvāñc*, ‘going’) RV.; *being or coming from behind, turning the back, averted , moving in an opposite direction* ib. Br.; *turned back or inward, inner, interior* Prab. BhP. Vedāntas.

येना पावक चक्षसा भुरण्यन्तं जनां अनु । त्वं वरुण पश्यसि ॥ १-०५०-०६

yénā pavāka cākṣasā bhuranyāntaṃ jānāṃ ánu  
tuvāṃ varuṇa páśyasi 1.050.06

Interpretation:

“The eye, O Purifier, by which you see all men engaged in the sacrificial work, O Varuna,”<sup>10</sup>

It is through the Sun as the Vision of Supramental plane that Varuṇa, the Lord of the vastness of the Divine Being, Sat, can know what the toiling human race is doing. Seeing their work, or Sacrifice, he purifies them to be fit for the embodiment of a higher consciousness, manifesting the diviner existence.

Vocabulary:

bhuraṇya, Nom P. -yati, *to be active or restless, stir* RV.; *to stir* (trans.) , *agitate* (a liquid) ib.

<sup>9</sup> Griffith: ‘Thou goest to the hosts of Gods, thou comest hither to mankind, Hither all light to be beheld.’

<sup>10</sup> Griffith: ‘With that same eye of thine wherewith thou lookest brilliant Varuna, Upon the busy race of men,’

वि द्याम् एषि रजस् पृथ्व अहा मिमानो अक्तुभिः । पश्यजू जन्मानि सूर्य ॥ १-०५०-०७

ví dyām eṣi rájas pṛthú áhā mímāno aktúbhiḥ  
páśyañ jánmāni sūriya 1.050.07

Interpretation:

"[By that] you move through Heaven and wide Space measuring our days by the nights. Seeing all those who are born here, O Sun!"<sup>11</sup>

You come and diffuse your light into the shining heaven, *vi dyām eṣi*, and into the vast space of the Vital and Physical Consciousness, *rajas pṛthu!* Measuring our days by the nights, *ahā mímāno aktubhiḥ*, you see all the births taking place here. It is a description of how Varuṇa can see the toiling men on earth, by the light of the Sun spreading into the triple lower hemisphere by which he can see all in detail.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥ १-०५०-०८

saptá tvā haríto ráthe váhanti deva sūriya  
śociṣkeśaṃ vicakṣaṇa 1.050.08

Interpretation:

"And seven Horses, O Surya, carry you all over, with your golden flaming hair, in your chariot, O God, seeing wide!"<sup>12</sup>

Seven are the horses of Surya, symbolizing the seven powers of Consciousness carrying it all over.

अयुक्त सप्त शुन्ध्युवः सूरौ रथस्य नप्त्यः । ताभिर् याति स्वयुक्तिभिः ॥ १-०५०-०९

áyukta saptá śundhyúvaḥ sūro ráthasya naptíyaḥ  
tābhir yāti sváyuktibhiḥ 1.050.09

Interpretation:

"The Sun has yoked his bright Seven, the daughters (hands or fingers) of the Car! By which he moves, for they are well connected to him!"<sup>13</sup>

These seven horses are part of his power, they are the extansions of his own self, as it were, of rather of his Car, which elsewhere is refered to as

<sup>11</sup> Griffith: 'Traversing sky and wide mid-air, thou metest with thy beams our days, Sun, seeing all things that have birth.'

<sup>12</sup> Griffith: 'Seven Bay Steeds harnessed to thy car bear thee, O thou farseeing One, God, Surya, with the radiant hair.'

<sup>13</sup> Griffith: 'Surya hath yoked the pure bright Seven, the daughters of the car; with these, His own dear team, he goeth forth.'

viśvarūpa, of the form of the Universe. These seven horses are the part of Universal manifestation.

Vocabulary:

śundhyu, or mfn. *pure, bright, radiant, beautiful*

napāt, (f.tī) RV. AV. (ix , 1 , 3 nom. -tis) *daughter, granddaughter* (pl. often fig.

`the fingers, hands' &c. )

उद् वयं॑ तमसस् परि॑ ज्योतिषु॑ पश्यन्त॑ उत्तरम् ।

दे॒वं दे॒वत्रा॑ सूर्यम्॑ अ॒गन्म॑ ज्योति॑र॒ उत्त॑मम् ॥ १-०५०-१०

úd vayám támasas pári jyótiṣ páśyanta úttaram  
devám devatrā sūriyam áganma jyótir uttamám 1.050.10

Interpretation:

"Above the Darkness, seeing the higher Light, we've come to Surya, God among the Gods, the Light Supreme."<sup>14</sup>

Above the hemisphere of Darkness we see the Higher Light, incompassing it; but when we come to Surya, the Divine among the Gods, we arrive at the Highest light.

This is a definition of the two transcendences, over the darkness, the world of Svar, and over the Svar world the light of the Sun. The world of Svar is the world of the Ray of the Sun, and above it there is the Sun, the Supreme Light.

उद्यन् अद्य॑ मित्रमह॑ आरोहन् उत्तरं॑ दिवम् ।

हृ॒द्रोगम्॑ मम॑ सूर्य॑ हरि॒माणं॑ च नाशय॑ ॥ १-०५०-११

udyánn adyá mitramaha āróhann úttarām dívam  
hr.drogám máma sūriya harimāṇam ca nāśaya 1.050.11

Interpretation:

"Rising today, o Surya, with the greatness of Mitra, to the higher Heaven, destroy the disease of my heart and this yellow coloring."<sup>15</sup>

Vocabulary:

mitramahas, mfn. (perhaps) *having plenty of friends, rich in friends* RV.

hariman, m. *yellow colour, yellowness* (as a disease), *jaundice* RV. AV.

<sup>14</sup> Griffith: 'Looking upon the loftier light above the darkness we have come To Surya, God among the Gods, the light that is most excellent.'

<sup>15</sup> Griffith: 'Rising this day, O rich in friends, ascending to the loftier heaven, Surya remove my heart's disease, take from me this my yellow hue.'

शुकेषु॑ मे॒ हरिमा॑णं॒ रोपणा॑कासु॒ दध्मसि॑ ।

अथो॑ हारिद्र॒वेषु॑ मे॒ हरिमा॑णं॒ नि दध्मसि॑ ॥ १-०५०-१२

śúkeṣu me harimāṇaṃ ropaṇākāsu dadhmasi  
átho hāridravéṣu me harimāṇaṃ ní dadhmasi 1.050.12

Interpretation:

"We put this yellowness of mine into the bright ones and the birds which have yellowness, my yellowness we fully put onto them." <sup>16</sup>

Vocabulary:

śuka, m. (prob. fr. šuc, and orig. 'the bright one') a parrot RV. &c. &c.;  
N. of a son of Vyāsa (narrator of the Bhāgavata-Purāṇa to king Parikshit) MBh. Pur.

hāridrava, m. (fr. hari-dru) a kind of yellow bird RV. AV.

ropaṇākā, f. a kind of bird RV. AV. (Sāy. "a thrush" = śārikā).

उद् अगाद् अयम् आदित्यो विश्वेन सहसा सह ।

द्विषन्तम् मह्यं रन्धयन् मो अहं द्विषते रधम् ॥ १-०५०-१३

úd agād ayám ādityó víśvena sāhasā sahá  
dviṣántam máhyaṃ randháyan mó ahám dviṣaté radham 1.050.13

"The Aditya rose up with all his Power, delivering me from the hater, not hater from me! (Destroying enemy for me, not me for enemy!)"<sup>17</sup>  
If we look deeper into the meaning of the last verse, we will find that the choice of words has its meaning: *dviṣ*, or *dviṣat* the enemy, lit. 'dualiser', and therefore 'hater'. Root *randh*, *rādh*, to dominate and subject, which may be translated then as: "bring dualiser into my subjection and not me into his". The topic often mentioned in the Veda, especially in relation with Agni, cf.: *abhi syāma pṛtsutīr martiyānām*. "may we overcome the oppressions of the mortals". RV 5.4.1 etc.

Vocabulary:

randh cl. 4. P. to become subject to (dat.), be subdued or overthrown, succumb RV. AV.; to be completed or matured MW.; (cf. *rādh*) to bring into subjection, subdue RV.; to deliver into the hand of (dat.) ib.; Caus. randhayati (Ved. also -te; aor. rīradhat RV.; ararandhat Gr.), to make subject, deliver over to (dat.) RV. AV.  
dviṣat mfn. (p. Pres. of *dviṣ*) hating or detesting, hostile, unfriendly, foe, enemy (with acc. or gen. Pāṇ. 2-3 , 69 Vārtt. 5 Pat.) ŚBr. Mn. MBh. &c.

<sup>16</sup> Griffith: 'To parrots and to starlings let us give away my yellowness, Or this my yellowness let us transfer to Haritala trees.'

<sup>17</sup> Griffith: "With all his conquering vigour this Aditya hath gone up on high, Giving my foe into mine hand: let me not be my foeman's prey."

RV. 1.115, ṛṣi: kutsa āṅgirasah, devatā: sūrya, chandaḥ: triṣṭup

चित्रं देवानाम् उद् अगाद् अनीकं चक्षुर् मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस् तस्थुषश् च ॥ १-११५-०१  
 सूर्यो देवीम् उषसं रोचमानाम् मर्यो न योषाम् अभ्यु एति पश्चात् ।  
 यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १-११५-०२  
 भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।  
 नमस्यन्तो दिव आ पृष्ठम् अस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ १-११५-०३  
 तत् सूर्यस्य देवत्वं तन् महित्वम् मध्या कर्तोर् विततं सं जभार ।  
 यदेद् अयुक्त हरितः सधस्थाद् आद् रात्री वासस् तनुते सिमस्मै ॥ १-११५-०४  
 तन् मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौर उपस्थे ।  
 अनन्तम् अन्यद् रुशद् अस्य पाजः कृष्णम् अन्यद् धरितः सम् भरन्ति ॥ १-११५-०५  
 अद्या देवा उदिता सूर्यस्य निरु अँहसः पिपृता निरु अवद्यात् ।  
 तन् नो मित्रो वरुणो मामहन्ताम् अदितिः सिन्धुः पृथिवी उत द्यौः ॥ १-११५-०६

### Analysis of RV 1.115

चित्रं देवानाम् उद् अगाद् अनीकं चक्षुर् मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस् तस्थुषश् च ॥ १-११५-०१

citrāṃ devānām úd agād ānīkaṃ cākṣur mitrāsya varuṇasya agnēḥ  
 āprā dyāvāpṛthivī antārikṣaṃ sūrya ātmā jāgatas tasthúṣaś ca 1.115.01

### Interpretation:

"The power, anīkam, fully conscious citram, of all the Gods has risen! The Eye of Consciousness Supreme, of Being and of Will! Filling the Earth and Heaven and the Air, the Sun, the Self of all that moves and moves not."<sup>18</sup>

It is the Self of all that moves and moves not, ātman, which is a direct and ultimate definition for the Supramental Manifestation.

<sup>18</sup> Griffith's translation: "The brilliant presence of the Gods hath risen, the eye of Mitra, Varuna and Agni. The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven."

Nowhere Savitar is called the Self of all, he is the lord of all that moves and moves not, but not the self, see RV 4.53.6:

*br̥hátsumnaḥ prasavītā nivésano jágataḥ sthātúr ubháyasya yó vaśí*

It is only Sūrya, the Supramental in its substance, consciousness and power is called the Self of All. The word ātman means not only the soul but also the being, the body, actually all the bodies: physical, vital, mental, supramental and transcendental are one Atman.

सूर्यो॑ दे॒वीम् उ॒षसं॑ रोच॒मानाम् म॒र्यो न॑ योषाम् अ॒भ्य् एति॑ पश्चात् ।

यत्रा॑ नरो॒ देव॑यन्तो॒ युगानि॑ वितन्वते॒ प्रति॑ भद्राय॒ भद्रम् ॥ १-११५-०२

sūryo devīm uṣāsaṃ rócamaṇām máryo ná yóṣām abhí eti paścāt  
yátrā náro devayánto yugāni vitanvaté práti bhadráya bhadram 1.115.02

Interpretation:

"The Sun follows after the Dawn, *sūrya uṣasaṃ abhyeti paścāt*, resplendent Goddess, *devīm*, as a boy follows a lady, *máryo na yóṣām*, where the heroic souls [of men struggling], *yatrā naraḥ*, seeking after the divine manifestation in time, *devayantaḥ yugāni*, spread the Blissful for the Blissful, *vitanvate prati bhadráya bhadram!*"<sup>19</sup>

The second half of the verse, *yátrā náro devayánto yugāni*, can be translated differently:

"Where the heroic souls of Man divinize the ages (or even their yokes)." The word *yuga* has several meanings 'a cycle of time', 'a yoke', something which is yoking the soul to manifestation, 'a generation'. That yoke is to be divinized. The very yoke which is binding the soul to the world in its triple existence, this triple cord of bondage must be divinized.

So the Sun is following the Dawn there where the divine souls of heroic men are sacrificing or spreading the Blissful wide in Time and Space for the sake of the Blissful.<sup>20</sup> It is the Dawn who brings Him there, she is rocamānā, shining with his supramental light of the rocanā, and he follows her, like a young man goes after a beautiful maiden to realize all his desires in manifestation.

Vocabulary:

yuga, n. a yoke , team (exceptionally m.) RV. &c. &c.; (ifc. f. ā) , a pair , couple , brace MBh. &c. (also with mānuṣa or manuṣya) a race of men, generation (exceptionally m.) RV. &c. &c.; a period or astronomical cycle of 5 (rarely 6) years, a lustrum (esp. in the cycle of Jupiter) MBh. Var. Suśr.; an age of the world, long mundane period of years (of which there are four , viz. 1. Kṛta or Satya, 2. Treta, 3. Dvāpara , 4. Kali , of which the first three have already elapsed, while the Kali, which began at midnight between the 17th and 18th of

19 Griffith's translation: "Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess: Where pious men extend their generations, before the Auspicious One for happy fortune."

<sup>20</sup> In the hymn to Viśvakarman it is said: svadhāvaḥ/ svayám yajasva tanúvaṃ vṛdhānáḥ// RV 10.81.5

Feb. 3102 B.C. [O. S.] , is that in which we live; the duration of each is said to be respectively 1,728,000, 1,296,000, 864,000, and 432,000 years of men, the descending numbers representing a similar physical and moral deterioration of men in each age; the four Yugas comprise an aggregate of 4,320,000 years and constitute a "great Yuga" or Mahā-yuga; cf. IW. 178) AV. &c. &c.

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।

नमस्यन्तो दिव आ पृष्ठम् अस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ १-११५-०३

bhadrā áśvā harítaḥ sūriyasya citrā étagvā anumādiyāsaḥ  
namasyánto divā ā pṛṣṭhám asthuḥ pári dyāvāpṛthiví yanti sadyáḥ 1.115.03

Interpretation:

"Blissful are the powers-horses of the Sun, bright in consciousness, with brilliant powers, they should be all successfully welcomed [here]! For these, bearing our prayers, ascended to the top of Heaven, and in a moment they spread all over Heaven and Earth."<sup>21</sup>

So these are the all mighty powers of the Sun, for in a moment they can occupy all Heaven and Earth. They have to be welcomed here by the soul of man, all but in a successive way, one after the other.

What are these powers, and why are they symbolized by Horses, aśvāḥ? Power is a movement of being; so, when being moves it is being perceived or rather experienced as power. So these movements of the Supramental Being can in a second occupy the whole Universe, for they are true in full dynamic capacity of all possible and impossible movements of the Being. The manifestation is nothing but their own projection, it is within them, as it were, therefore in a moment they can occupy the whole space of Heaven and Earth, pári dyāvāpṛthiví yanti sadyáḥ.

Vocabulary:

etagna, mfn. of variegated colour, shining (said of horses) RV. i , 115, 3; vii, 70 , 2; viii , 70 , 7.

eta, 'rushing', 'darting' of a variegated colour, varying the colour, shining, brilliant RV. AV. TS. VS. &c.

anumādyā, to be praised in succession, to be granted with acclamation or praise RV. AV.

anu-mad, to rejoice over, to gladden , to praise RV. &c.

तत् सूर्यस्य देवत्वं तन् महित्वम् मध्या कर्तोर् विततं सं जभार ।

यदेद् अयुक्त हरितः सधस्थाद् आद् रात्री वासस् तनुते सिमस्मै ॥ १-११५-०४

21 Griffith's translation: "Auspicious are the Sun's Bay-coloured Horses, bright, changing hues, meet for our shouts of triumph. Bearing our prayers, die sky's ridge have they mounted, and in a moment speed round earth and heaven."

tát sūryasya devatvām tán mahitvām madhyā kártoṛ vítataṃ sám jabhāra yadéd áyukta harítaḥ sadhásthād ād rātrī vāsas tanute simásmai 1.115.04

Interpretation:

"And that is indeed his Divinity and that is his Greatness: the work half done, which was widely spread out, he has taken now fully. When He has yoked his horses to work from their [unyoked] common places, then the Night spreads out her garments onto him!"<sup>22</sup>

And this is indeed his Greatness and his Divinity, the work which was spread and half finished he indeed takes it all to accomplish. So when he yokes his forces to do the work here, the movements of his supramental being in its multitude, then the Night spreads her enveloping garments to cloth or to house them in, which is the vision of manifestation of the Divine here in the lower hemisphere.

This verse differs from the similar verse in the Hymn, 2.38 to Savitar, where the Night is re-weaving all that Savitar has spread, similarly the word vitataṃ is used, finishing his half done work anew. Here it is said that this half finished work the Sun bears fully, sám jabhara. Though Griffith cannot somehow believe it, and translates 'he hath withdrawn that spread o'er work unfinished', following the suggestions from the hymn to Savitar 2.38.

It may also explain another statement from the hymn to the Dawn, where she is asked to hurry with her evolutionary work, for when Surya comes and the work is still unfinished, he may burn all like thieves and robbers.

"Do not delay your sacrificial work", *mā ciraṃ tanuthā apaḥ* - says the Rishi to the Dawn, - "do not let the Sun burn you with his flame as if you are a thief and an enemy!" *net tvā stenaṃ yathā ripuṃ tapāti sūro arciṣā*.<sup>23</sup> The Sun is a symbol of the Supramental manifestation. If it comes before the Dawn has finished her evolutionary preparatory work, bringing down the light of the Sun and establishing it in the darkness, gradually transforming it into the substance of light, then the Supramental light, symbolized by the Sun, would simply burn it down, destroying this creation, which is unprepared to receive the full force of that light. It is interesting to note that the word thief, *stena*, is used in this context. Stena is one who lives for himself: having come into this

<sup>22</sup> Griffith's translation: "This is the Godhead, this might of Surya: he hath withdrawn what spread o'er work unfinished. When he hath loosed his Horses from their station, straight over all Night spreadeth out her garment."

<sup>23</sup> RV 5.79.9. Sri Aurobindo translates this passage differently but implying the same meaning: "Break forth into light, O daughter of heaven! And spin not out too long the work. For thee thy sun afflicts not with his burning ray as he afflicts the foe and the thief." In the footnote Sri Aurobindo says: "The labour towards the being of the Truth is long and tedious, because the powers of darkness and division, the lower powers of our being, seize on and appropriate, keep idle or misuse the gains of the knowledge. They are not bearers of the sacrifice, but its spoilers; they are hurt by the full ray of the sun. But this Dawn of knowledge can bear the full illumination and bring to a rapid conclusion the great work."

creation to do the sacrificial work, that is for the Divine growth in the Manifestation, he changed and started to live for himself alone and his own enjoyment, his own knowledge, and his own power.<sup>24</sup> Stena,<sup>25</sup> according to Vedic psychology, is the one who does not sacrifice, who takes the Divine light and support for granted, with no gratitude and no giving back. The Panis, the traffickers and traders, are also called thieves and robbers. They steal the Divine light and treasures, store them in the cave of the Subconscious, but do not use them for the Divine purpose, which is the welfare of all. So when the time of the Sun, the supramental manifestation, comes and the Sun, the Divine Eye, sees that the bearers of light are not ready to receive and use the Immortal Power, it will treat them as thieves and robbers.

vyuccha duhitar divo mā ciram tanuthā apaḥ net tvā stenam yathā ripuṃ  
tapāti sūro arciṣā sujāte aśvasūrte

*"Shine wide, O Daughter of Heaven, **do not delay your work.** Let not Sun with his flame burn you down, as if it was a thief, or enemy.<sup>26</sup> O maiden of a perfect Birth, O Mistress of Power of happy Truth!"*

etāvad ved uṣas tvam bhūyo vā dātum arhasi/  
yā stotr̥bhyo vibhāvāry ucchantī na pramīyase sujāte aśvasūrte

*"This much and more you should give, O Dawn, to those who affirm you in their prayers, O Luminous Lady shining wide, you are not diminished, O maiden of the perfect Birth, O Mistress of Power of happy Truth!"<sup>27</sup>*

Similarly to this passage in *Savitri* the Voice of the Supreme warns Ashvapati not to invoke the immeasurable descent of the Supreme into the earthly frame of man, who is too weak to receive it. Therefore he has to be patient, and entrust all work to the Divine Mother, for she is the all-seeing Power and knows how to slowly hew her way through this resistance.

"I am the Mystery beyond reach of mind,  
I am the goal of the travail of the suns;  
My fire and sweetness are the cause of life.  
But too immense my danger and my joy.  
**Awake not the immeasurable descent,**  
Speak not my secret name to hostile Time;

<sup>24</sup> "There is no greater sin than selfishness", says Sri Aurobindo in his Aphorisms.

<sup>25</sup> BhG 4...."The one who cooks for himself alone is a thief", says the Gita, meaning that the heavenly Soma, coming down here from heaven, is not shared with the whole, though it was given for the whole of creation.

<sup>26</sup> The aim of terrestrial evolution: if the Sun comes and the work of Evolution is not done, then He will burn everyone as if they were an adversary.

<sup>27</sup> RV 5.79.8-10. It is another interesting thought of the evolutionary function of the Dawn; she shines and gradually transforms the Darkness, but unlike the Sun's her light does not destroy the manifestation.

**Man is too weak to bear the Infinite's weight.  
Truth born too soon might break the imperfect earth.  
Leave the all-seeing Power to hew its way:  
In thy single vast achievement reign apart  
Helping the world with thy great lonely days.”<sup>28</sup>**

In *The Essays on the Gita* Sri Aurobindo explains the psychological concept of the thief in the Vedic perspective of the Sacrifice:  
“But the individual being begins with ignorance and persists long in ignorance. Acutely conscious of himself he sees the ego as the cause and whole meaning of life and not the Divine. He sees himself as the doer of works and does not see that all the workings of existence including his own internal and external activities are the workings of one universal Nature and nothing else. He sees himself as the enjoyer of works and imagines that for him all exists and him Nature ought to satisfy and obey his personal will; he does not see that she is not at all concerned with satisfying him or at all careful of his will, but obeys a higher universal will and seeks to satisfy a Godhead who transcends her and her works and creations; his finite being, his will and his satisfactions are hers and not his, and she offers them at every moment as a sacrifice to the Divine of whose purpose in her she makes all this the covert instrumentation. Because of this ignorance whose seal is egoism, the creature ignores the law of sacrifice and seeks to take all he can for himself and gives only what Nature by her internal and external compulsion forces him to give. He can really take nothing except what she allows him to receive as his portion, what the divine Powers within her yield to his desire. The egoistic soul in a world of sacrifice is as if a thief or robber who takes what these Powers bring to him and has no mind to give in return. He misses the true meaning of life and, since he does not use life and works for the enlargement and elevation of his being through sacrifice, he lives in vain.”<sup>29</sup>

Vocabulary:

sadhastha, mfn. ‘standing together’, present RV. AV.; n. ‘place where people stand together’, place of meeting, any place, spot, abode, home, region, world ib. VS. sambhr, P. Ā. -bharati, -te (Ved. pf. -jabhāra), to draw together, roll or fold up RV. i , 115 , 4 (Ā); to close (the jaws) ib. x , 79 , 1; to bring together, gather, collect, unite, compose, arrange, prepare, make ready, procure (materials or ingredients of any kind, esp. for a sacrifice; with sam-bhārān-, to collect all requisites, prepare what is necessary) RV. &c. &c.; to pay back MaitrS.; to maintain, cherish R.; to offer, present MW.

तन् मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौर उपस्थे ।

अनन्तम् अन्यद् रुशद् अस्य पाजः कृष्णम् अन्यद् धरितः सम् भरन्ति ॥ १-११५-०५

<sup>28</sup> Savitri, p.335

<sup>29</sup> Essays on the Gita, p.126

tán mitrásya váruṇasyābhicákṣe sūryo rūpāṃ kr̥ṇute dyór upásthe  
anantám anyád rúśad asya pājaḥ kr̥ṣṇám anyád dharítaḥ sám bharanti  
1.115.05

Interpretation:

"To see That of Mitra and of Varuna the Sun makes [out of] himself a form  
in the lap of Heaven.  
Infinite is his power shining on the one hand and dark on the other, which  
his powers-horses bear fully."<sup>30</sup>

Again the word sam bharanti is used, bearing absolutely, but now it is his  
horses, powers that bear fully his Infinite Force, anantam asya pājas, which  
is shining and dark, anyad ruśad, kr̥ṣṇam anyad.

अद्या देवा उदिता सूर्यस्य निरु अँहसः पिपृता निरु अवद्यात् ।  
तन् नो मित्रो वरुणो मामहन्ताम् अदितिः सिन्धुः पृथिवी उत द्यौः ॥ १-११५-०६

adyā devā úditā sūriyasya nír aṃhasaḥ pipṛtā nír avadyāt  
tán no mitró váruṇo māmahantām áditiḥ síndhuḥ pṛthiví utá dyaúḥ 1.115.06

Interpretation:

"Today, O Gods, in the time of rising of the Sun, save us from Narrowness  
of the Dark Abyss and from that which should not be spoken/expressed in  
us.  
May Mitra, Varuna, Aditi, Ocean, Earth and Heaven grant us That!"<sup>31</sup>

It is interesting that all the gods should protect and grant us That in the  
time of the rising of the Sun, but not the Sun itself should grant or protect  
us. It seems not to have such a function.

30 Griffith's translation: "In the sky's lap the Sun this form assumeth that Varuna and Mitra may behold it. His Bay Steeds well maintain his power eternal, at one time bright and darksome at another."

<sup>31</sup> Griffith's translation: "This day, O Gods, while Surya is ascending, deliver us from trouble and dishonour. This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven."

## RV 10.37

ṛṣi: abhitapā saurya; devatā: sūrya; chanda: jagatī, 10 triṣṭup

नमो॑ मि॒त्रस्य॑ वरु॒णस्य॑ चक्ष॒से महो॑ दे॒वाय॑ तद् ऋ॒तं स॑पर्यत ।  
 दूरे॑दृशे॒ देव॑जा॒ताय॑ के॒तवे॑ दि॒वस् पु॒त्राय॑ सू॒र्याय॑ शंसत ॥ १०-०३७-०१  
 सा मा॑ स॒त्योक्तिः॑ परि॒ पातु॑ विश्व॒तो द्या॑वा च॒ यत्र॑ ततनन्न॒ अहानि॑ च ।  
 विश्व॑म् अ॒न्यन् नि॒ विश॑ते यद् ए॒जति॑ विश्वाहापो विश्वाहोद् एति॑ सूर्यः ॥ १०-०३७-०२  
 न ते॑ अदे॒वः प्र॑दि॒वो नि॒ वास॑ते यद् ए॒तशे॑भिः प॒तरै॑ रथर्यसि ।  
 प्राची॑नम् अ॒न्यद् अनु॑ वर्तते रज उद् अ॒न्येन॑ ज्योतिषा यासि सूर्य ॥ १०-०३७-०३  
 येन॑ सूर्य॒ ज्योति॑षा बाध॒से तमो॑ जगच् च विश्वम् उदियर्षि॑ भानुना ।  
 तेना॑स्मद् विश्वा॒म् अ॒निराम्॑ अ॒नाहु॑तिम् अ॒पामी॑वाम् अप दुष्व॒न्यं सु॑व ॥ १०-०३७-०४  
 विश्व॑स्य हि प्रेषि॒तो रक्ष॑सि व्रतम् अहे॒ळय॑न्न उच्चरसि स्वधा अनु ।  
 यद् अद्य॑ त्वा सूर्यो॑पब्रवामहै तं नो दे॒वा अनु॑ मँसीरत क्रतुम् ॥ १०-०३७-०५  
 तं नो॑ द्यावापृथि॒वी तन् न॑ आप इन्द्रः शृण्वन्तु मरुतो हवं वचः ।  
 मा शू॒ने भूम॑ सूर्यस्य संदृशि भद्रं जी॒वन्तो॑ जरणाम् अशीमहि ॥ १०-०३७-०६  
 विश्वा॑हा त्वा सु॒मन॑सः सु॒चक्ष॑सः प्रजावन्तो अनमीवा अनागसः ।  
 उद्य॑न्तं त्वा मि॒त्रम॑हो दि॒वे-दि॒वे ज्यो॑ग् जी॒वाः प्रति॑ पश्येम सूर्य ॥ १०-०३७-०७  
 महि॑ ज्योतिर् बिभ्रतं त्वा वि॒चक्ष॑ण भास्वन्तं चक्षुषे-चक्षुषे मयः ।  
 आ॒रोह॑न्तम् बृ॒हतः॑ पा॒जस॑स् परि वयं जी॒वाः प्रति॑ पश्येम सूर्य ॥ १०-०३७-०८  
 यस्य॑ ते विश्वा भुवनानि केतुना प्र चेरते नि च विशन्ते अक्तुभिः ।  
 अ॒नागा॑स्त्वेन हरिकेश सूर्या॒ह्वाह्वा॑ नो वस्यसा-वस्यसोद् इहि ॥ १०-०३७-०९  
 शं नो॑ भव चक्षसा शं नो अह्वा शम् भानुना शं हिमा शं घृणेन ।  
 यथा॑ शम् अध्वञ् छम् असद् दुरोणे तत् सूर्य द्रविणं धेहि चित्रम् ॥ १०-०३७-१०  
 अ॒स्माकं॑ दे॒वा उ॒भया॑य जन्मने शर्म यच्छत द्विपदे चतुष्पदे ।  
 अ॒दत् पि॒बद् ऊ॒र्जय॑मानम् आशितं तद् अस्मे शं योर् अरपो दधातन ॥ १०-०३७-११  
 यद् वो॑ दे॒वाश् च॒कृम॑ जिह्वया गुरु मनसो वा प्रयुती देवहेळनम् ।

अ॒रा॒वा॒ यो॒ नो॑ अ॒भि॒ दु॒च्छु॒ना॒य॒ते॒ तस्मि॑न् तद् ए॒नो॑ व॒स॒वो॑ नि॒ धे॒त॒न ॥ १०-०३७-१२

### Analysis of RV 10.37

न॒मो॑ मि॒त्र॒स्य॑ व॒रु॒ण॒स्य॑ च॒क्ष॒से॑ म॒हो॑ दे॒वाय॑ तद् ऋ॒तं॑ स॒पर्य॑त ।  
दू॒रे॒दृ॒शे॑ दे॒वजा॑ताय॒ के॒त॒वे॑ दि॒वस् पु॒त्राय॑ सू॒र्याय॑ शंस॒त ॥ १०-०३७-०१

námo mitrásya várūṇasya cákṣase  
mahó devāya tād ṛtāṃ saparyata  
dūredr̥ṣe devājātāya ketāve  
divás putrāya sūriyāya śaṃsata 10.037.01

1

Do homage unto Varuna's and Mitra's Eye: offer this solemn worship to the Mighty God, Who seeth far away, the Ensign, born of Gods. Sing praises unto Surya, to the Son of Dyaus.

#### Interpretation:

"Surrender to the Vision of the Supreme Consciousness and Being, to the God of the Vastness, whom you are seeking with adoration as That Truth manifested here! To him who sees far, who is the Sight of Consciousness Supreme, born of the Divine, the Son of Luminous Heaven, to Surya you surrender your consciousness."

Sūrya is called in this verse the son of Heaven, *divas putra*. In this sense the Heaven, *dyauh*, is the highest level of transcendental Sat-Cit-Ānanda, of which the Sun, the Supramental Consciousness-Force is the offspring. It is through the Sun that the manifestation of Sat-Cit-Ānanda is taking place in the lower hemisphere.

#### Vocabulary:

saparya, Nom. P. -yati (prob. fr. a lost noun sapar) to serve attentively , honour , worship , adore RV. AV.; to offer or dedicate reverentially RV. x , 37 , 1; to accept kindly Kauś; *serve and adore, serve and seek SA.*

सा मा सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनन् अहानि च ।  
 विश्वम् अन्यन् नि विशते यद् एजति विश्वाहापो विश्वाहोद् एति सूर्यः ॥ १०-०३७-०२

sā mā satyóktiḥ pári pātu víśváto  
 dyāvā ca yátra tatánann áhāni ca  
 víśvam anyán ní víśate yád éjati  
 víśvāhāpo víśvāhód eti sūriyaḥ 10.037.02

2

May this my truthful speech guard me on every side wherever heaven and earth and days are spread abroad. All else that is in motion finds a place of rest: the waters ever flow and ever mounts the Sun.

Interpretation:

"May this true Word, *sā satyoktiḥ*, fill me (from all sides, or all my gaps), *mā pari pātu víśvataḥ*, and the heaven and earth, *dyāvā ca*, where the days spread out, *yatra tatanann ahāni ca*!

Whatever other [in me], *yad víśvam anyad*, moves, *ejati*, thus becomes totally stilled, *ni víśate*, and only Waters always are and the Sun is ever rising high!"

*Pari pātu víśvataḥ*, lit. translated as 'may it protect me from all sides'. In our interpretation we take another look on this root, considering a deeper etymological meaning of it; root *pā* has two meanings to protect and to drink. The meaning of 'protection' can be gained by two different movements: protection from outside and from within. It is by filling being from within that the protection of the root *pā* is implied, whereas root *rakṣ* is a protection from without, which literally means to 'scare away'. So *pari pātu víśvataḥ*, could be understood as 'fill me from all sides that there should not be any gap, where the forces of darkness could enter'.

*Víśvam anyad ni víśate yad ejati*, lit. 'all other is totally settled what (or when) moves', meaning 'all, whatever is still there of different nature in its active state, moving in its habitual grooves of action and perception becomes totally still, or finds its true place, *ni víśate*, lit. 'settling down'.

Vocabulary:

ni-viś, A. (rarely P. -ti; cf. Pāṇ. 1-3, 17; aor. -aviśran, RV.), to enter or penetrate into (acc. or loc.) to alight, descend to come to rest, settle down or in a home RV. &c. &c. to sink down, cease, disappear, vanish RV.: Caus. -veśayati, to bring to rest RV. TBr. víśvāhā, ind. = víśvaha, at all times RV. AV.

न ते अदेवः प्रदिवो नि वासते यद् एतशेभिः पतरै रथर्यसि ।

प्राचीनम् अन्यद् अनु वर्तते रज उद् अन्येन ज्योतिषा यासि सूर्य ॥ १०-०३७-०३

ná te ádevaḥ pradívo ní vāsate  
yád etaśébhiḥ pataraí ratharyási  
prācīnam anyád ánu vartate rája  
úd anyéna jyótiṣā yāsi sūriya 10.037.03

3

No godless man from time remotest draws thee down when thou art driving forth with winged dappled Steeds. One lustre waits upon thee moving to the east, and, Surya, thou arisest with a different light.

Interpretation:

"And when you move in your Car, *ratharyasi*, drawn by your flying steeds, *etaśebhiḥ pataraiḥ*, never the one who is godless, *na adevaḥ pradivaḥ*, makes you land down to his house (dwell in in his dwelling) *te ni vāsate!*

One space is following you from the east, and you ascend by other light, O Sun!"

None who had not given himself to the higher life, or surrendered to the light growing within, *adevaḥ*, can make Sun descend to his dwelling! For the space which is created by the Sun is only following his movement, the Sun himself is rising by his own light, which is different from the light it created, *anyena jyotiṣā*.

The line: *na te adevaḥ pradivo ni vāsate*, can be also translated as: "The one who does not have light, *adevaḥ*, cannot accommodate you who comes from the Light, *na te pradivo ni vāsate*."

Vocabulary:

*adeva*, mfn. *not divine not of divine origin, not referring to any deity* RV.; *godless, impious* RV.; m. *one who is not a god* ŚBr. xiv Mn.

*pradiv*, f. (nom. -dyaus) *the third or highest heaven* (in which the Pitris are said to dwell) AV.; *the fifth of seven heavens* ŚāṅkhBr.; mfn. (fr. 3. div, 'day' [cf. Lat. diu]) *existing from olden times, ancient* RV.; (-divas) ind. **from of old, long since, always, ever** (anuprad-, as of old, as formerly) ib. AV. (-divi) ind. *at all times, always, ever* RV.

*nivas*, 5. P. -vasati, (rarely -te), *to sojourn, pass or spend time, dwell or live or be in* (loc.) Mn. MBh. &c.; *to keep one's ground, withstand* (-vāsate for -vas- ?) RV. x, 37, 3; *to inhabit* (acc.) MBh. BhP.

*ratharya*, Nom. P. -yati, *to go or travel by carriage or chariot* RV.

*rajas*, n. 'coloured or dim space', *the sphere of vapour or mist, region of clouds, atmosphere, air, firmament* (in Veda one of the divisions of the world and distinguished from div or svar, 'the sphere of light', and rocanā divaḥ, 'the ethereal spaces', which are beyond the rajas, as ether is beyond the air; often rajas, = the whole expanse of heaven or sky', divided into a lower and upper stratum, the rajas uparam or pāṛthivam and the rajas uttamam or paramam or divyam; hence du. rajasī, 'the lower and higher atmospheres'; sometimes also three and RV. i, 164, 6 even six such spheres are enumerated, hence pl. rajāṃsi, 'the skies') RV. AV. TS. VS. Br.

येन॑ सूर्य॑ ज्योति॑षा बाध॑से तमो॑ जग॑च् च विश्व॑म् उदिय॑र्षि भानु॑ना ।

तेना॑स्मद् विश्वा॑म् अनि॑राम् अना॑हुतिम् अपा॑मीवाम् अप॑ दु॒ष्वप॑न्यं सुव॑ ॥ १०-०३७-०४

yéna sūrya jyótiṣā bādhasē támo  
jágac ca víśvam udiyárṣi bhānúnā  
ténāsmád víśvām ánirām ánāhutim  
ápāmivām ápa duṣvāpniyaṃ suva 10.037.04

4

O Surya, with the light whereby thou scatterest gloom, and with thy ray impellest every moving thing, Keep far from us all feeble, worthless sacrifice, and drive away disease and every evil dream.

Interpretation:

"Remove from us, *apa suva*, O Surya, all the weakness, *anirām*, the selfishness (not sacrificing) and sorrow [following it], *anāhutim*, *amivām*, and ill-dreaming, *duṣvapnyam*, for it is with this light that you remove the Darkness, *yena jyotiṣā bādhasē tamaḥ*, and by this light, *bhānunā*, you compel (raise), *udiyarṣi*, all world [to life], *jagac ca víśvam!*"

It is with this other light of yours, *jyotiṣā bhānunā*, with which you destroy the darkness, *yena bādhasē tamaḥ*, and make all things here move, *jagac ca víśvam udiyarṣi*, with this light free us from the active darkness, *tena apa duṣvapnyam suva*.

The active darkness has several characteristics:

*an-irā*, that which has untrue impulsion to action and perception; untrue intention;

*an-āhuti*, the state of being and consciousness where there is no invocation to the higher forces and there is no offering to them;

*amivā*, painful state of being, terror, fright;

*duṣvapnya*, a nightmare, ill-dream, an intervention of the darkness into the waking consciousness, creating a delusion in perception.

Vocabulary:

anira, mfn. *destitute of vigour* RV. iv , 5 , 14; (an-irā) f. *want of vigour, languor* RV. VS.

anāhuti, f. *non-sacrificing* RV. x , 37 , 4 and 63 , 12; *a sacrifice unworthy of its name* ŚBr.

amīva, n. ( am) *pain , grief* R. BhP.; (amivā) f. *distress , terror , fright* RV. AV. VS.; *tormenting spirit , demon* RV. AV.; *affliction , disease* RV.

विश्वस्य हि प्रेषितो रक्षसि व्रतम् अहेळ्यन्न उच्चरसि स्वधा अनु ।  
 यद् अद्य त्वा सूर्योपब्रवामहै तं नो देवा अनु मँसीरत क्रतुम् ॥ १०-०३७-०५

viśvasya hí preṣīto rākṣasi vratám  
 áhelayann uccárasī svadhā ánu  
 yád adyá tvā sūrya upabrāvāmahai  
 tāṃ no devā ánu maṃsīrata krátum 10.037.05

5

Sent forth thou guardest well the Universe's law, and in thy wonted way arisest free from wrath. When Surya, we address our prayers to thee to-day, may the Gods favour this our purpose and desire.

Interpretation:

"You being sent here, preṣitaḥ, protect indeed the Law of the World, viśvasya hi vratam rakṣasi! And by you own establishment rise without any hasting pressure here! And when we thus try to express you here, that our action all other gods should cherish here."

The Sun is sent here forth by the Transcendental to manifest the Supreme in the terms of the Universe. He is the messenger of the Transcendental here, as it were, whereas Agni is the messenger of the gods, who are already involved in the Sacrifice, the work of manifestation.

Vocabulary:

heḍ, or heḷ (cf. hel and hīḍ) 1. A. heḍate, heḷate, helate, *to be or make angry or hostile* (krudhyati-karman) Naigh. ii , 14 ;  
 maṃsīrata, Benedictive from man, maṃsīṣṭa.

तं नो द्यावापृथिवी तन् न आप इन्द्रः शृण्वन्तु मरुतो हवं वचः ।  
 मा शूने भूम सूर्यस्य संदृशि भद्रं जीवन्तो जरणाम् अशीमहि ॥ १०-०३७-०६

tám no dyāvāpṛthivī tán na āpa  
 índraḥ śṛṇvantu marúto hávaṃ vácaḥ  
 mā śūne bhūma sūriyasya saṃdṛśi  
 bhadraṃ jīvanto jaraṇām aśīmahī 10.037.06

6

This invocation, these our words may Heaven and Earth, and Indra and the Waters and the Maruts hear. Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.

Interpretation:

"That our Call, that Word of ours, may Heaven and Earth, and Waters, Indra and Maruts hear! May we be not at loss in the totality of Surya's Vision! May we enjoy the wearing out, *jaraṇām aśīmahī*, of our lives blissfully, *bhadram jīvantaḥ!*"

This is the vision of the manifestation by the Sun, which implies the wearing out of the physical body. It can be done in the blissful way or with struggle and pain. To manifest the Divine in Matter one must go through this process of living out ones possibilities here in the material body. One has to bring light into it as much as one can and live it through the time the body can endure it and stay. To live always in the light of Surya and not in the loss of the Surya's Vision implies the Bliss, *bhadram*. One can stay in this body without the loss of the Sun's Vision and thus enjoy wearing out of all its strengths and capacities in time. *Kurvanneveha karmāṇi jijīviṣecchatam samāḥ*, doing here verily works one must wish to live a hundred years, - says the *Iśopaniṣad* 2, it is thus and not otherwise that karma does not stick to men, *evam tvayi nānyatheto'sti, na karma lipyate nare*.

This is the vision of the Sacrifice done by the Lord for the creatures to manifest himself in them, in his multitudinous creation, *bahu syām*. To come to this possibility to stay in the body without leaving it, the body is to undergo a transformation, which is not possible at once. It needs to be worn out by the spirit many times and acquire a capacity to accommodate it. The more conscious the sacrifice is the faster is the accommodation.

To live blissful life is to enjoy the process of accommodation, which is known as the 'wearing out the body by the spirit', *jaraṇām aśīmahī*.

Vocabulary:

śūna n. *emptiness* (orig. 'swollen state', 'hollowness'; cf. śūnya) *lack, want, absence* RV.  
 jaraṇa, mfn. *old, decayed* RV. iv, 33, 3; f. *dry wood* (?) RV. i, 141, 7

वि॒श्व॒हा॒ त्वा॒ सु॒म॒न॒सः॑ सु॒च॒क्ष॒सः॑ प्र॒जा॒व॒न्तो॑ अ॒न॒मी॒वा॒ अ॒ना॒ग॒सः॑ ।  
 उ॒द्य॒न्तं॑ त्वा॒ मि॒त्र॒म॒हो॑ दि॒वे॒ दि॒वे॒ ज्यो॒ग् जी॒वाः॑ प्र॒ति॒ प॒श्ये॒म॒ सूर्य॑ ॥ १०-०३७-०७

viśvāhā tvā sumānasah sucākṣasaḥ  
 prajāvanto anamivā ānāgasah  
 udyantaṁ tvā mitramaho divé-dive  
 jiyóg jīvāḥ práti paśyema sūriya 10.037.07

7

Cheerful in spirit, evermore, and keen of sight, with store of children, free from sickness and from sin, Long-living, may we look, O Surya, upon thee uprising day by day, thou great as Mitra is!

Interpretation:

"Always, viśvāhā, may we see you, *tvā prati paśyema*, who are perfected in Mind and Vision, *sumanasah sucakṣasaḥ*, with offspring of our souls, *prajāvantaḥ*, free from fear or imperfection, *anamivā anāgasah*, may we see you, *tvā prati paśyema*, rising day by day, *udyantaṁ dive-dive*, and manifesting Consciousness Supreme, *mitramahaḥ*, living long life, *jyog jīvāḥ*, O Surya, here."

The Rishi asks the ultimate boon possible for men, to always see the Sun, the Supramental Light, and living a long life, *jyog jīvāḥ*, perfect in the Mind and Vision, free from any suffering and imperfection, bearing the fruit of the spiritual journey of the soul, *prajāvantaḥ*, to see the Sun rising day by day, manifesting the greatness of the Transcendental Consciousness of Mitra, *mitramahaḥ*, here.

Vocabulary:

viśvāhā, ind. = viśvaha, at all times RV. AV.

jyok, ind. (g. svar-ādi) long, for a long time or while RV. VS. AV. ŚBr. ChUp.

महि॑ ज्योति॑र् बिभ्र॑तं त्वा वि॒चक्षण॑ भास्वन्तं॑ चक्षु॑षे-चक्षु॑षे मयः॑ ।

आ॒रोह॑न्तम् बृ॒हतः॑ पा॒जस॑स् परि॒ वयं॑ जी॒वाः प्र॑ति पश्ये॑म सूर्य॑ ॥ १०-०३७-०८

māhi jyótir bíbhratam tvā vicakṣaṇa  
bhāśvantam cákṣuṣe-cakṣuṣe máyaḥ  
āróhantam br̥hatáḥ pājasas pári  
vayam̐ jīvāḥ práti paśyema sūriya 10.037.08

8

Surya, may we live long and look upon thee still, thee, O Far-seeing One, bringing the glorious light, The radiant God, the spring of joy to every eye, as thou art mounting up o'er the high shining flood.

Interpretation:

"May we, living creatures, *vayam̐ jīvāḥ*, clearly see you, *prati paśyema tvā*, O Surya, rising over the vastness of variously glittering power, *ārohantam br̥hataḥ pājasah*, shining and illumining (or revealing) the delight, *bhāśvantam mayah*, to every eye, *cakṣuṣe-cakṣuṣe!* bringing the great light [from the Beyond], *mahi jyotir bibhratam*, O you, who sees all in detail, *vicakṣaṇa*."

*ārohantam br̥hataḥ pājasah*, is a vision of the Sun rising from the burning substance of the Vastness of the Transcendental Consciousness-Power. The Sun is only a representative of the Infinite Being in manifestation, its reorganization and rearrangement in terms of time and space and causality.

Vocabulary:

n pājas, n. *firmness, vigour, strength* RV.; *brightness, glitter, sheen* (pl. shining colours) ib.; du. *heaven and earth* (as the two firm or shining surfaces; cf. "firmament")  
mayas, n. (prob. fr. mā) *refreshment, enjoyment, pleasure, delight* RV. VS. TBr.

यस्य॑ ते विश्वा॑ भुवनानि॑ केतुना॑ प्र च॑रेते नि च॑ विशन्ते॑ अक्तुभिः॑ ।  
 अनागा॑स्त्वेन॑ हरिकेश॑ सूर्या॑ह्वाह्वा॑ नो वस्यसा॑-वस्यसोद् इहि॑ ॥ १०-०३७-०९

yásya te víśvā bhúvanāni ketúnā  
 prá cérate ní ca víśānte aktúbhiḥ  
 anāgāstvéna harikeśa sūriya  
 áhnāhnā no vasyasā-vasyasód ihi 10.037.09

9

Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest, O Surya with the golden hair, ascend for us day after day, still bringing purer innocence.

Interpretation:

"By whose Vision, *yasya ketunā*, all these worlds of yours, *te víśvā bhuvanāni*, come into being, *pra cerate*, and by whose accommodations into Night they all are settled here, *ni ca víśānte aktubhiḥ*, O Gold-haired, *harikeśa*, O Sun, with that purity, *anāgāstvena*, you day by day, *ahnāhnā*, rise up, *ud ihi*, richer and richer every time, *vasyasā-vasyasā*."

It is a vision of the evolution of consciousness. Every time the rising of the Sun gets richer and purer. And all the worlds which are created by the Sun and accommodated by the Night become more capable to bare His Purity and Richness.

Vocabulary:

īr, 2. A. īrte (3. pl. īrate AV. RV.) *to go, move, rise, arise from RV.; to go away, retire AV. xix, 38, 2; to agitate, elevate, raise (one's voice) RV.*

anāgāstva, n. sinlessness RV.

vasyas, mfn. (= vasīyas), *better, more excellent or glorious, wealthier or richer than (abl.) RV. VS. TBr. TUp.; n. increasing wealth or prosperity, welfare RV. AV.*

harikeśa, mfn. *fair-headed RV. VS. MBh.; m. N. of one of the 7 principal rays of the sun VP.; of Savitr, RV.; of Śiva MBh*

शं नो भव चक्षसा शं नो अह्ना शम् भानुना शं हिमा शं घृणेन ।

यथा शम् अध्वञ्छम् असद् दुरोणे तत् सूर्य द्रविणं धेहि चित्रम् ॥ १०-०३७-१०

śam no bhava cákṣasā śam no áhnā  
śam bhānúnā śam himā śam ghr̥ṇéna  
yáthā śam ádhvañ chám ásad duroṇé  
tát sūriya dráviṇaṃ dhehi citráṃ 10.037.10

10

Bless us with shine, bless us with perfect daylight, bless us with cold, with fervent heat and lustre. Bestow on us, O Surya, varied riches, to bless us in our home and when we travel.

Interpretation:

"Be for us complete by the Vision, Full by the Day and Light, Complete by cold and heat, as in the journey, *yathā śam adhvan*, thus in the house, *śam asad duroṇe*, you, O Surya, hold (or establish) the Wealth of Consciousness [for us], *draviṇam dhehi citram*."

*Śam naḥ bhava*, 'be for us śam', which can be translated as 'Peace and Joy and Fullness of realisation'; *śam* is the full satisfaction of the Spirit in the state of being. So that which brings this full satisfaction is the realization of the Spirit in consciousness and being of men.

Vocabulary:

*adhvan*, m. *a road, way, orbit; a journey, course, distance; the zodiac (?) , sky, air L.; a place; a recension of the Vedas and the school upholding it.*  
*ghr̥ṇa*, m. *heat, ardour, sunshine* RV. i, 133, 6; x, 37, 10; (ā), Ved. instr. ind. *through heat or sunshine* RV.

अस्माकं देवा उभयाय जन्मने शर्म यच्छत द्विपदे चतुष्पदे ।

अदत् पिबद् ऊर्जयमानम् आशितं तद् अस्मे शं योर् अरपो दधातन ॥ १०-०३७-११

asmākam devā ubhāyāya jānmane  
śārma yachata dvipāde cātuṣpade  
adát píbad ūrjāyamānam āśitam  
tád asmé śam yór arapó dadhātana 10.037.11

11

Gods, to our living creatures of both kinds vouchsafe protection, both to bipeds and to quadrupeds, That they may drink and eat invigorating food. So grant us health and strength and perfect innocence.

Interpretation:

"To our double birth here, *asmākam ubhayāya janmane*, O gods, you give protection, *śarma yachata*, to our double and quadruple ways of being, *dvipade catuspade*! One should eat and drink the food which makes us strong, in us you hold benignant wealth and fullness, *asme śam yor arapo dadhātana*."

To the double birth of ours the gods should give protection here. These two births are of the soul and of the body, which is including mind, life and physical body. So one birth of the soul is known to us in the terms of rebirth, and the birth of the body is taking place by the heredity. The double way of being is depicting the soul's reality in terms of its two poises of Individual and Universal Soul (or Psychic Being, Antarātman, and Unborn Self, Jīvātman).

The quadruple way of being is depicting the reality of the Self in four majors poises physical-vital-mental-supramental reality of being. The former is the reality of Consciousness, the latter is the reality of Being.

Vocabulary:

ūrj, (connected with vrj) , Caus. P. ūrjayati (p. ūrjayat) , *to strengthen , invigorate , refresh* RV. ŚBr.; A. ūrjayate (p. ūrjayamāna) , *to be strong or powerful , be happy* RV. x , 37 , 11, VS.  
āśita, mfn. (p.p. of the Caus. of aś) *fed , boarded , satiated* RV. R. &c.; *given to eat* (as food); (am) n. *food* RV.  
arapas, mfn. *unhurt , safe* RV. AV.; *not hurting , beneficial* RV. viii , 18 , 9.

यद् वो देवाश् चकृम जिह्वया गुरु मनसो वा प्रयुती देवहेळनम् ।  
 अरावा यो नो अभि दुच्छुनायते तस्मिन् तद् एनो वसवो नि धेतन ॥ १०-०३७-१२

yád vo devās cakṛmá jihváyā gurú  
 mánaso vā práyutī devahélanam  
 árāvā yó no abhí duchunāyáte  
 tásmin tád éno vasavo ní dhetana 10.037.12

12

If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart, That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress.

Interpretation:

"If by any absence of thought, *yad manasaḥ prayutī*, or by the tongue, *jihvayā*, we have created for you, O gods, a heavy pressure, offensive in its nature, *vo devās cakṛma guru devaheḍanam*, whoever is not sacrificing, *arāvā yaḥ*, and disposed to harm us, *no abhi duchunāyate*, in him that very action, *tasmin tad enaḥ*, you hold firm, *ni dhetana*, O Luminous Vasus!"

There are two ways mentioned here which are creating the offence for the gods: by the Word and by the Mind. And even if one has made such a mistake, because of the absence of the Thought or it just slipped through his tongue, but he is still sacrificing, he should be spared. But if he is not and is intending to harm us, who are sacrificing, he should be exposed to his own evil action. It should go back to him and act upon him.

Vocabulary:

prayuti, f. *absence* (with *manasaḥ* = thoughtlessness) RV.

arāvan, mfn. *'not liberal; envious, hostile* RV.

ducchunāya, Nom. (A., -yate), *to wish to harm, be evil disposed* RV.

devaheḍana, n. *offence against the gods* AV. VS.