

RV 2.38

r̥ṣi: gr̥tsamada (āṅgīrasa śaunahotra paścād) bhārgava śaunaka;
devatā: savitā; chanda: triṣṭup

उद् उ ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निर अस्थात् ।
नूनं देवेभ्यो वि हि धाति रत्नम् अथाभजद् वीतिहोत्रं स्वस्तौ ॥ २-०३८-०१
विश्वस्य हि श्रुष्ट्ये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।
आपश् चिद् अस्य व्रत आ निमृग्रा अयं चिद् वातो रमते परिज्मन् ॥ २-०३८-०२
आशुभिश् चिद् यान् वि मुचाति नूनम् अरीरमद् अतमानं चिद् एतोः ।
अह्यषूणां चिन् न्यू अयाँ अविष्याम् अनु व्रतं सवितुर् मोक्य आगात् ॥ २-०३८-०३
पुनः सम् अव्यद् विततं वयन्ती मध्या कर्तोर न्यू अधाच् छक्म धीरः ।
उत् सहायास्थाद् व्य ऋतूँ अदर्धर् अरमतिः सविता देव आगात् ॥ २-०३८-०४
नानौकांसि दुर्यो विश्वम् आयुर् वि तिष्ठते प्रभवः शोको अग्नेः ।
ज्येष्ठम् माता सूनवे भागम् आधाद् अन्व अस्य केतम् इषितं सवित्रा ॥ २-०३८-०५
समाववर्ति विष्टितो जिगीषुर् विश्वेषां कामश् चरताम् अमाभूत् ।
शश्वँ अपो विकृतं हित्व्य आगाद् अनु व्रतं सवितुर् दैव्यस्य ॥ २-०३८-०६
त्वया हितम् अप्यम् अप्सु भागं धन्वान्व् आ मृगयसो वि तस्थुः ।
वनानि विभ्यो नकिर् अस्य तानि व्रता देवस्य सवितुर् मिनन्ति ॥ २-०३८-०७
याद्राध्यं वरुणो योनिम् अप्यम् अनिशितं निमिषि जर्भुराणः ।
विश्वो मार्ताण्डो व्रजम् आ पशुर् गात् स्थशो जन्मानि सविता व्य आकः ॥ २-०३८-०८
न यस्येन्द्रो वरुणो न मित्रो व्रतम् अर्यमा न मिनन्ति रुद्रः ।
नारातयस् तम् इदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥ २-०३८-०९
भगं धियं वाजयन्तः पुरंधिं नराशंसो ग्नास्पतिर् नो अव्याः ।
आये वामस्य सँगथे रयीणाम् प्रिया देवस्य सवितुः स्याम ॥ २-०३८-१०

अ॒स्मभ्यं॑ तद् दि॒वो अ॒द्भ्यः॑ पृथि॒व्यास् त्वया॑ दत्तं॒ काम्यं॑ रा॒घ आ गात् ।
शं यत् स्तो॒तृभ्य॑ आप॒ये भवा॑त् यू उरु॒शसाय॑ स॒वित॑र् ज॒रित्रे॑ ॥ २-०३८-११

Analysis of RV 2.38

उद् उ॒ ष्य दे॒वः स॒विता॑ स॒वाय॑ श॒श्वत्त॑मं तद॒पा वह्नि॑र् अ॒स्थात् ।
नूनं॑ दे॒वेभ्यो॑ वि हि॒ धाति॑ रत्न॒म् अथा॑भजद् वी॒तिहो॑त्रं स्व॒स्तौ ॥ २-०३८-०१

úd u ṣyá deváh savitā savāya śaśvattamam tādapā váhnir asthāt
nūnam devébhyo ví hí dhāti rātnam áthābhajad vītihotraṃ suastaú 2.038.01

Interpretation:

"Stood up this God Savitar to move things upward, most constant work he does to carry [all to summits].
Thus holds he wide indeed the treasure for the gods, making the power of movement shared [by all] in their wellbeing."

Savitar is called vahni, the carrier, (from root vah, to carry). Agni, Indra and Maruts are also called vahni, for they carry the being to the summit of its consciousness. He also has the treasure for the gods, they all want to have, the treasure of the Supreme Being and Consciousness, and the power that moves all towards it is distributed by him among all in their wellbeing. In other words when the manifestation of the Divine fully takes place it will be in the form of Wellbeing of All.

Vocabulary:

vanhi, m. any animal that draws or bears along, a draught animal, horse, team RV. AV. VS. TBr.; any one who conveys or is borne along (applied to a charioteer or rider, or to various gods, esp. to *Agni, Indra, Savitr, the Maruts* &c.) RV. AV.; N. of Soma (as "the flowing or streaming one") RV. ix, 9, 6 &c; the conveyer or bearer of oblations to the gods (esp. said of Agni, "fire", or of the three sacrificial fires) RV. tadapas, mfn. accustomed to that work or to do that RV. ii, 13, 3 and 38, 1 ind. in the usual way, v, 47, 2.
vītihotra, mfn. inviting to enjoyment or to a feast ib.; invited to a feast (as gods) VS. vīti, 1 f. (dat. vītaye often used as inf.) enjoyment, feast, dainty meal, full draught &c. RV. advantage, profit ib. (L. also light, lustre = gati, prajana, dhāvana)

वि॒श्वस्य॑ हि श्रु॒ष्ट्ये॑ दे॒व ऊ॒र्ध्वः॑ प्र॒ बाह॑वा पृथु॒पाणिः॑ सि॒सर्ति॑ ।
आप॑श् चिद् अ॒स्य व्र॑त आ नि॒मृग्रा॑ अयं चिद् वा॒तो र॑मते परि॒ज्मन् ॥ २-०३८-०२

vísvasya hí śruṣṭāye devá ūrdhvāḥ prá bāhāvā prṭhúpāṇiḥ síserti

āpaś cid asya vratā ā nīmṛgrā ayāṃ cid vāto ramate párijman 2.038.02

Interpretation:

"Standing high for all to hear and follow [his command], he stretches his arms forward, having broad arms.

The Cosmic Waters are devoted (attached) to his way of action, *vrata ā nīmṛgrā*, and the Cosmic Life Force rests in his law in a whirling circle."

Vocabulary:

śruṣṭi, f. *obedience, complaisance, willing service*; ind. "*willingly, gladly, immediately, quickly, at once*" RV.; *confidence in* (with gen.) RV. mfn. *obedient, willing* ib.

nīmṛgra, mfn. *attached or devoted to* (loc. with ā) RV. ii, 38, 2.

parijman, mfn. (gam) *running or walking or driving round, surrounding, being everywhere, omnipresent* (said of the sun, of the clouds, of sev. gods &c.) RV. AV. (as loc. or ind. all around, everywhere RV.)

आशुभिश् चिद् यान् वि मुचाति नूनम् अरीरमद् अतमानं चिद् एतोः ।

अह्यर्षूणां चिन् न्य अयाँ अविष्याम् अनु व्रतं सवितुर् मोक्य आगात् ॥ २-०३८-०३

āśúbhiś cid yān ví mucāti nūnām árīramad átamānaṃ cid étoḥ

ahyárṣūṇāṃ cin ní ayāṃ^ṁ aviṣyāṃ ánu vratāṃ savitúr móki āgāt 2.038.03

Interpretation:

"Even though he is moving by the fast steeds now he sets them free! Even he made the moving thing rest in its movement!

Even he came down to the desire of those who move with the Python and Night followed the Savitar's will and the way of his action."

'Moving by/with the fast ones he can release them [in his supreme stillness] at once, in this moment of his eternal time, nūnam. Being in the motion it could stay immobile.

He has descended to the bottom of the Pythons' desire, and the Night followed Savitar's way of action.'

Because Savitar has reached the bottom of that which is desired by the forces of the Python, the Night is following his way of action.

Vocabulary:

at 1. P.A. atati (Naigh. ; p.atat or atamāna}), *to go constantly, walk, run* RV.

ahyarṣu, mfn. *gliding or shooting like a snake* (perhaps N. of a bird) RV. ii, 38, 3.

mokī, f. "*releaser*", *night* RV. ii, 38, 3 (Naigh. i, 7).

aviṣyā, f. *desire, ardour* RV. ii, 38, 3.

ni-yā P. -yāti, *to pass over* (with a carriage) RV.; *to come down to* (acc.); *to fall into, incur* (acc.);

vrata, n. will, command, law, ordinance, rule RV.; dominion, realm RV. sphere of action, function, mode or, manner of life, manner, usage, custom RV. &c.
nūnam, ind. now, at present, just, immediately, at once, for the future now then, therefore (esp. in later lang.) certainly, assuredly, indeed (also in questions e.g. kadā n-, when indeed? kva n-, where indeed?) RV. &c. &c.

पुनः॑ सम्॒ अव्यद्॑ वित॒तं व॑यन्ती॒ म॒ध्या क॑र्तोर॒ न्य् अ॒धाच् छ॑क्म॒ धीरः॑ ।

उत् स॒ंहाया॑स्थाद् व्य् ऋ॒तूँ अ॒दर्ध॑र् अ॒रम॑तिः स॒विता॑ दे॒व आ॒गात् ॥ २-०३८-०४

púnaḥ sám avyad vítatam váyantī madhyā kártor ní adhāc chákma dhīraḥ
 út saṁhāyāsthād vī ṛtūm̐ adardhar arámatiḥ savitā devā āgāt 2.038.04

Interpretation:

“What was spread out in the vast by Savitar, She (the Night) weaves again anew, reweaving all; the powerful and wise [Savitar] leaves his work in the middle, half-done.

Having arisen he stood up holding the seasons apart [of the Sacrificial Year], Savitar, the God came to us with his Mind full of luminous Rays.”

It is a very mysterious statement: “what was created, spread vi-tatam by Savitar, the Night, which is clear from the previous verse, is weaving again totally afresh, and Savitar skillful or thoughtful, dhīraḥ, leaves his action, śakma, undone in the middle of his work, finishing half of his work. He is leaving his work for her to finish, whereas she is re-weaving it again, all what he has done and completing the other half what he did not complete. The meaning of this verse is profound. The Night is the doer, the executive power of all His beginnings. It can be seen as a first imagery of the concept of Purusha and Prakriti in the later post Vedic literature, where Purusha is seen as Anumantā, the Sanctioner and Prakriti is the Executrix. This verse is showing the importance of the work of the Night in the Manifestation of the Divine. She is re-weaving afresh all what was spread by Savitar, she is arranging and rearranging all the light and power and bliss which He spreads out for her to manifest. It also shows a deeper relation of the Lord and Spouse than that of Purusha and Prakriti in Sankhyaic paradigm, where Purusha is only Sākṣin, a Witness. He is also an Anumantā, and Iśvara, as Sri Aurobindo explains it in his vision.

Vocabulary:

śakman, n. *power, strength, capacity RV.; energy, action ib.*

nidhā, 1. P. A, *to put or lay down, deposit, lay up, preserve* (A. for one's self) *to intrust, commit, present to* (dat. or loc.); *put into, fix in* (loc., or loc. with antar ifc.) RV. &c. &c.

saṁhā, 1. A -jihīte, (pr. p.-jihāna), *to rise up* RV. Br.; 2. P. -jahāti, *to leave together; to give up, abandon* MBh.

adardhar, 3 pers., sing, Intensive (dardharṣi) from dhṛ;

aramati, f. "*readiness to serve, obedience, devotion* (generally personified as) a goddess protecting the worshippers of the gods and pious works in general RV. ; (mfn.) patient; mfn. without relaxation or repose RV. ii , 38 , 4 and viii , 31 , 12.

नानौकांसि॑ दुर्यो॑ विश्वम्॒ आयुर्॑ वि तिष्ठते॑ प्रभवः॑ शोको॑ अग्नेः॑ ।

ज्येष्ठम्॑ माता॒ सूनवे॑ भागम्॒ आधाद् अन्व॑ अस्य॒ केतम्॑ इषितं॒ सवित्रा॑ ॥ २-०३८-०५

nānaūkāṁsi dūriyo víśvam āyur ví tiṣṭhate prabhaváḥ śóko agneḥ
jyēṣṭham mātā sūnāve bhāgám ādhād ānv asya kētam iṣitám savitrā 2.038.05

Interpretation:

"The Flame of Agni breaking through [the darkness] in his violent marching forward spreads all over the universal life [expressed as] various dwelling places [for the dwellers]. The Mother establishes for her Son the best portion of delight and accordingly the Consciousness is sent by the Lord Savitar." ¹

Vocabulary:

śoka, mfn. (śuc) *burning, hot* AV.; m. *flame, glow, heat* RV. AV. ShBr.; *sorrow, affliction, anguish, pain, trouble, grief for* (gen. or comp.) RV. &c. &c.

durya, mfn. *belonging to the door or house* RV. m. pl. *a residence* (cf. Lat. fores) ib.

okas, n. *house, dwelling, place of abiding, abode, home, refuge, asylum* RV. AV. MBh. BhP.

keta, m. (from cit) *desire, wish, will, intention* ["wealth", "atmosphere, sky" Sāy.] RV. VS. TS.; *a house, abode* BhP.; *mark, sign* BhP. i , 16 , 34; apparition, shape Naigh. iii , 9.

समाववर्ति॑ विष्टितो॑ जिगीषुर् विश्वेषां॑ कामश् चरताम् अमाभूत् ।

शश्वँ॑ अपो विकृतं॑ हित्व्यू आगाद् अनु॑ व्रतं सवितुर् दैव्यस्य॑ ॥ २-०३८-०६

samāvavarti víṣṭhito jigīṣúr víśveṣāṁ kāmáś cáratām amābhūt
śásvāṁ' ápo víkr̥taṁ hitvī āgād ānu vratám savitúr daíviyasya 2.038.06

¹ Griffith's translation: 'Through various dwellings, through entire existence, spreads, manifest, the household light of Agni. The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons.'

Interpretation:

"Again He comes back (=Agni), opening wide, desiring victory! Within all moving beings he has become [the] Desire!

Having left the imperfect work behind, constant in his aspiration, He moves ahead, following the Law of the Divine Savitar."²

This verse indicates the relations of the Agni and Savitar. Agni is working out the urging growing consciousness of the Lord from within the creation. But whatever work he has done he leaves it behind and follows the Law of Action of the Divine Savitar, introducing a new divine energy into creation.

Vocabulary:

vṛt, 1. A; [in Veda also vavartti and [once in RV. vartti] ; to turn , turn round , revolve , roll (also applied to the rolling down of tears) RV. &c. &c.

amā, ind. (Ved. instr. fr. ama q.v.) (chiefly Ved.) at home, in the house, in the house of (gen.), with RV. &c.; together Pāṇ. 3-1, 122; also amānta m. the end, of the amā (-vāsyā) night ib.

śaśvat, mfn. perpetual, continual, endless, incessant, frequent, numerous, many (esp. applied to the ever-recurring dawns) RV. all, every RV. AV. TBr.

त्वया॑ हित॑म् अप्य॑म् अप्सु॑ भागं॑ धन्वान्॑ आ मृ॑गयसो॑ वि तस्थुः॑ ।

वनानि॑ विभ्यो॑ नकि॑र अस्य॑ तानि॑ व्रता॑ देवस्य॑ सवितु॑र् मिनन्ति॑ ॥ २-०३८-०७

tváyā hitám ápiyam apsú bhāgám dhánvānu ā mrgayáso ví tasthuḥ
vánāni víbhyo nákir asya tāni vratā devásya savitúr minanti 2.038.07

Interpretation:

"In the Waters of Being you have established the watery portion of enjoyment, and all the seekers of delight move out spreading through the desert in search of it, and for the bird-souls you have put enjoyment-woods; none can diminish the establishments of the God Savitar."³

Two establishments of delight are mentioned here: 1) it is the waters for all beings seeking after the delight of existence in the desert (unconscious body), and the 2) is the woods as the embodiment of Soma in matter for the loftier beings: souls and probably other gods. One is for the desert body to seek its transformation by the divine rain of heaven, and the other is for the souls involved in a search of their enjoyment in the embodiment of the Divine. In other words: one is for the growth of consciousness in the instrumentation of

² Griffith's translation: "He comes again, unfolded, fain for conquest: at home was he, the love of all things moving. Each man hath come leaving his evil doings, after the Godlike Savitar's commandment.

³ Griffith's translation: The wild beasts spread through desert places seeking their watery share which thou hast set in waters. The woods are given to the birds. These statutes of the God Savitar none disobeyeth.

life, mind and body, which were untouched by the Divine, and the other is for the growth of the soul in the body.

Vocabulary:

dhanvan, n. a bow RV. &c.; a desert, a waste RV. &c. &c.

याद्राध्यं वरुणो योनिम् अप्यम् अनिशितं निमिषि जर्भुराणः ।

विश्वो मार्ताण्डो व्रजम् आ पशुर् गात् स्थशो जन्मानि सविता व्य् आकः ॥ २-०३८-०८

yādrādhīyaṃ vāruṇo yōnim āpyam āniśitaṃ nimīṣi jarbhurāṇaḥ
vīśvo mārtaṅḍo vrajām ā paśúr gāt sthaśó jānmāni savitā ví ākaḥ 2.038.08

Interpretation:

"Stirring constantly in the time of closing eyes, moves Varuna to his origin of primary waters!

All those who sprung from this dead substance (born in the body) and can see, come back to their home [as a place of rest]. According to the place they must occupy, Savitar shaped their kind." ⁴

It is a description of the creatures, as the souls, living in the darkness, who cannot totally or constantly stay awakened, for they dwell in the material body made out of darkness. They need to take rest in their Vraja, Stall, place of rest, where they can find temporarily refuge from the forces of Inconscient. So, Savitar makes for everyone a place for this purpose, shaping their births and their kind according to the place they must occupy in this manifestation of the Divine in the Darkness. The fact that we must sleep and reconnect with the source of our innermost being every night is a proof of this supreme arrangement.

Vocabulary:

yāt, 2 ind. (obs. abl. ya) *inasmuch as, so far as, as long as, since* RV. AV. ; mfn. *going, moving* &c. (in RV "travelling", as opp. to ava-sita, "resting").

rādhya, mfn. *to be accomplished or performed* RV.

yādrādhyaṃ, ind. (prob.) *as far or as well or as quickly as possible* RV. ii , 38 , 8.

nimiṣ, f. *winking or twinkling of the eye* (cf. a-nimiṣ) *shutting the eyes, falling asleep* RV. AV.

aniśitam, ind. *incessantly* RV. ii , 38 , 8 and ix , 96 , 2.

jarbhurāṇa, (prob. a secondary form of bhṛ not in Dhātup.), P.A, bhurati, *to move rapidly or convulsively , stir , palpitate , quiver , struggle* (in swimming) RV.: Intens. jarbhurīti (p. jarbhurat, -rāṇa}), *to flicker* (as fire) ib.

⁴ Griffith's translation: With utmost speed, in restless haste at sunset Varuna seeks his watery habitation. Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.

mārtāṇḍa, m. "sprung from a (seemingly) lifeless egg", a *bird* RV. Br. "bird in the sky", *the sun*.
 vraja, m. (fr. vrj) a *fold, stall, cow-pen, cattle-shed, enclosure or station of herdsmen* RV. &c. &c.
 sthaśas, ind. *according to (its) place* RV.

न॒ यस्येन्द्रो॑ वरु॒णो न॑ मि॒त्रो व्र॒तम् अ॒र्यमा॑ न॒ मिनन्ति॑ रु॒द्रः ।
 ना॒रा॒त॒यस् त॒म् इ॒दं स्व॒स्ति हु॒वे दे॒वं स॒वितारं॑ न॒मोभिः॑ ॥ २-०३८-०९

ná yásya índro váruṇo ná mitró vratám aryamā ná minánti rudrāḥ
 ná árātyas tām idám suastí huvé devám savitāraṃ námobhiḥ 2.038.09

Interpretation:

"Whose establishment of action cannot be measured out (diminished), by none of these great godheads: Indra, Varuna, Mitra, Aryaman, Rudra, nor by the forces of Darkness, who do not know how to give/sacrifice. Him I call here as The Well-Being, the God Savitar I invoke by my manifold/integral surrendering."

भ॒गं धि॒यं वा॒ज॒यन्तः॑ पु॒रं॒धिं न॒राशँ॑सो ग्ना॒स्पति॑र् नो अ॒व्याः ।
 आ॒ये वा॒मस्य॑ सं॒ग॒थे र॒यीणा॑म् प्रि॒या दे॒वस्य॑ स॒वितुः॑ स्या॒म ॥ २-०३८-१०

bhágaṃ dhíyaṃ vājáyantaḥ púraṃdhiṃ nárāśámso gnāspátir no avyāḥ
 āyé vāmásya saṃgathé rayiṇām priyā devásya savitúḥ siyāma 2.038.10

Interpretation:

"They all (gods) increase his delight and his thought and his fullness here in the body. May the Lord of the Divine Energy, praised by the souls, protect and nourish us in our growth. In the blissful center of the riches, may we become dear to the God Savitar."

Vocabulary:

gnāspati, m. *the husband of a divine wife* RV. ii , 38 , 10.
 Vājaya, (cf. vaj) Nom. P. A. -yati, -te, (inf. vājayadhya), *to race, speed, hasten, run, contend, vie* RV. *to urge on, incite, impel* ib. AV. Pan5cavBr. P.; *to worship* Naigh. iii , 14; *to fan, kindle* (considered as Caus. of vā) Pa1n2. 7-3 , 88.
 puraṃdhi, mfn. (etym. much contested; prob. fr. acc. of 1. or 3. pur and dhā, "bearing fulness" or "bearing a body") *prolific, not barren* (lit. and fig.), *bountiful, munificent, liberal* RV. VS. TS.; *liberality, munificence, kindness* (shown by gods to man e.g. RV. i , 5 , 3 ; 158 2 &c. ; or by man to gods in offering oblations e.g. i , 123 , 6 ; 134 , 3 &c. ; also personified as goddess of abundance and liberality e.g. vii , 36 , 8 &c.)

āye/aye ind. *a vocative particle , an interjection* (of surprise , recollection , fatigue , fear , passion , especially used in dramas , cf. ayi).
saṃgatha, m. *meeting-place , centre* RV. TBr.; *conflict , war* Naigh.

अ॒स्मभ्यं॑ तद् दि॒वो अ॒द्भ्यः॑ पृ॒थि॒व्यास् त्वया॑ दत्तं॑ का॒म्यं रा॒ध आ गा॑त् ।
शं॑ यत् स्तो॒तृभ्य॑ आ॒पये॑ भवा॒त् उ॒रु॒श॑साय॑ सवि॒तर् ज॒रि॒त्रे ॥ २-०३८-११

asmábhyaṃ tād divó adbhyáḥ pṛthivyās tváyā dattám kāmīyaṃ rādha ā gāt
śám yāt stotṛbhya āpāye bhāvāti uruśásāya savitar jaritré 2.038.11

Interpretation:

"Thus should that come to us, given by you, the desired wealth from the earth and heaven and the waters! May peace be for those you affirm you in their life and for the friend who helps to reach (the wealth), and for the singer pointing to the vastness."

Vocabulary:

āpi, m. *an ally, a friend, an acquaintance* RV. VS. (according to Sāy. on RV. ii , 29 , 4 , from the Caus.) *causing to obtain* [wealth &c.]; (mfn.) ifc. *reaching to, entering*.