

RV 5-66 ṛṣi: rātahavya ātreya; devatā: mitrāvaruṇā; chanda: anuṣṭup

आ चिकितान सुक्रतू देवौ मर्त रिशादसा ।
वरुणाय ऋतपेशसे दधीत प्रयसे महे ॥ ५-०६६-०१
ता हि क्षत्रम् अविहृतं सम्यग् असुर्यम् आशाते ।
अध व्रतेव मानुषं स्वर ण धायि दर्शतम् ॥ ५-०६६-०२
ता वाम् एषे रथानाम् उर्वीम् गव्यूतिम् एषाम् ।
रातहव्यस्य सुष्टुतिं दधृक् स्तोमैर् मनामहे ॥ ५-०६६-०३
अधा हि काव्या युवं दक्षस्य पूर्भिर् अद्भुता ।
नि केतुना जनानां चिकेथे पूतदक्षसा ॥ ५-०६६-०४
तद् ऋतं पृथिवि बृहच्छ्रव एष ऋषीणाम् ।
ज्रयसानाव् अरं पृथ्व् अति क्षरन्ति यामभिः ॥ ५-०६६-०५
आ यद् वाम् ईयचक्षसा मित्र वयं च सूरयः ।
व्यचिष्टे बहुपाय्ये यतेमहि स्वराज्ये ॥ ५-०६६-०६

ã cikitāna sukrātū devaú marta riśādasā
varuṇāya rtāpēsase dadhītā práyase mahé 5.066.01

tā hí kṣatrám ávihrutam samyág asuryàm āśate°
ádha vratéva mānuṣam súvar ṇá dhāyi darśatám 5.066.02

tā vām éṣe ráthānām urvīm gávyūtim eṣām
rātahavyasya suṣṭutiṁ dadhṛk stómair manāmahe 5.066.03

ádhā hí kāviyā yuvám dáksasya pūrbhír adbhutā
ní ketúnā jánānām cikéthe pūtadakṣasā 5.066.04

tád ṛtām pṛthivi bṛhác chravaeṣá ṛṣiṇām
jrayasānāv āram pṛthú áti kṣaranti yāmabhiḥ 5.066.05

ã yád vām iyacakṣasā mítra vayám ca sūrāyaḥ
vyaciṣṭhe bahupāyīye yātemahi svarājiye 5.066.06

The Givers of Self-Rule

The Rishi invokes Varuna, the vast form of the Truth, and Mitra the beloved, godhead of its harmonies and large bliss, who conquer for us the perfect force of our true and infinite being, **to change our imperfect human nature into the image of their divine workings.** Then the solar Heaven of the Truth is manifested within us, its wide pasture of herding illuminations becomes the field of journeying of our chariots, the high thoughts of the seers, their purified discernment, their rapid inspirations become ours, **our very earth becomes the world of that vast Truth.** For then there is the perfect movement, the transcendence of this darkness of sin and suffering. We arrive at self-empire, a rich, full and vast possession of our infinite being.

Interpretation:

Varuna and Mitra are the powers of the dynamic truth, whose habitation and the birth place is Svar, the region between our human intelligence and the Supermind. They represent the luminous worlds of Svar, the world of the Rays of the Sun, but not the Sun itself, which is Supermind proper. The dynamism of these planes can change our human dynamic nature into the divine nature.

It is because of this attempt to pass beyond these higher dynamic regions and to go straight to the Absolute that the transformation of human nature started to be seen as impossible. And this was the meaning of the famous dialog between Indra and Agastya, who tried to overpass the regions of Svar and to go straight to the Absolute, where Indra explained to him that he was actually his friend and should not be neglected.¹

¹ *The Secret of the Veda*, p. 254:

“The governing idea of the hymn belongs to a stage of spiritual progress when the human soul wishes by the sheer force of Thought **to hasten forward beyond in order to reach prematurely the source of all things without full development of the being in all its progressive stages of conscious activity.** The effort is opposed by the Gods who preside over the universe of man and of the world and a violent struggle takes place in the human consciousness between the individual soul in its egoistic eagerness and the universal Powers which seek to fulfil the divine purpose of the Cosmos.

The seer Agastya at such a moment confronts in his inner experience Indra, Lord of Svar, the realm of pure intelligence, through which the ascending soul passes into the divine Truth.

Indra speaks first of that unknowable Source of things towards which Agastya is too impatiently striving. **That is not to be found in Time. It does not exist in the actualities of the present, nor in the eventuality of the future. It neither is now nor becomes hereafter. Its being is beyond Space and Time and therefore in Itself cannot be known by that which is in Space and Time. It manifests Itself by Its forms and activities in the consciousness of that which is not Itself and through those activities it is meant that It should be realised.** But if one tries to approach It and study It in Itself, **It disappears from the thought that would seize It and is as if It were not.**

The whole region of the Rays of the Sun and of the Sun itself were thus overlooked by the later systems of yoga, pointing to the Absolute alone, excluding the dynamic aspect of the Truth which alone could transform our lower nature. It is only the Vedic Rishis who tried to do it but it was very difficult to achieve. The failure to bring it down resulted in the change of the spiritual seeking, which now became oriented towards the Absolute alone bypassing the dynamic regions; thus *rtam* was forgotten and only *satyam* remained. This is why Sri Aurobindo's discovery of the Supramental Consciousness with all the levels following it: Overmind, Intuitive Mind, Illumined Mind, Higher Mind is a new and at the same time an old revelation. Sri Aurobindo found in the Veda the attempt to realize the dynamic truth of our being here in the body in confirmation with his own experience. It is most probably because of this that the Secret of the Veda was lost, for the dynamic regions of the Supermind were overlooked and the Veda became simply a monument, a remnant of a glorious past.

Sri Aurobindo writes in the letter to his disciple:

"The fundamental difference is in the teaching that there is a dynamic divine Truth (the supermind) and that into the present world of Ignorance that Truth can descend, create a new Truth-Consciousness and divinise Life. The old yogas go straight from mind to the absolute Divine, regard all dynamic existence as Ignorance, Illusion or Lila; when you enter the static and immutable Divine Truth, they say, you pass out of cosmic existence."

"The Vedic Rishis never attained to the supermind for the earth or perhaps did not even make the attempt. They tried to rise individually to the supramental plane, but they did not bring it down and make it a permanent part of the earth-consciousness. Even there are verses of the Upanishad in which it is hinted that it is impossible to pass through the gates of the Sun (the symbol of the supermind) and yet retain an earthly body. It was because of this failure that the spiritual effort of India culminated in Mayavada. Our yoga is a double movement of ascent and descent; one rises to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is the supermind. Only when that can be brought down is a divine transformation possible in the earth-consciousness." ²

आ चिकित्तान सुक्रतू देवौ मर्त रिशादसा ।

वरुणाय ऋतपेशसे दधीत प्रयसे महे ॥ ५-०६६-०१

² Letters on Yoga, p.102

ã cikitāna sukrātū devaú marta riśādasā
váruṇāya rtápeśase dadhī́tá práyase mahé 5.066.01

1. O mortal who awakenest to knowledge, call to thee the two godheads who are perfect in will and destroyers of thy enemy. Direct your thoughts to Varuna of whom Truth is the form and to the great Delight.³

Interpretation:

Again, Sri Aurobindo translates dadhī́ta, Pot. 2 pers. plur., from dhā, *to put, fix, establish*, as “direct your thoughts”, meaning ‘fix your consciousness upon’, which is very significant in relation to the mind as a faculty of consciousness. Mind is placing, fixing, holding an image of things in front of our consciousness. It is this Mind starting from the lower human intelligence through all the higher levels up to the Supermind which has the capacity of holding and fixing the consciousness in a particular state. So the role of the Mind would be a channel of the higher spiritual powers of consciousness. Somewhere Sri Aurobindo says that we cannot fully understand how mind functions until we discover the Supermind. It is this approach to the mind that makes Veda unique in the history of spirituality, for it includes the higher regions and is extended up to the Supermind. If it is so, then the invocation by the Word, formed from the higher realms of the consciousness, can establish here in the lower mind the higher levels of consciousness. In other words we can extend our mind consciousness into the higher regions and we can ascend to the higher realms of our own mind at will, for it is one and the same mind within us. In this sense Mitra and Varuna are the faculties and capacities of our higher mental consciousness, which we thus can extend our perception to or activate them within our mind here. They introduce our soul to its higher realms as the Rishi says. These are our realms which we can visit and experience within our consciousness and being.

Dyumatsena lit. means “the Army of the Rays of the Sun”, it represents this region of consciousness (from human intelligence to the Overmental plane) which has to be fully activated here in our body recovering our evolving soul, psychic being, hidden in the cave of the heart, which thus uniting with its higher regions of consciousness will expand itself to the Cosmic dimensions in the individual frame, uniting Heaven and Earth in one perception of Truth.

“O mortal, who has become conscious, cling to the two Gods, perfect in Power, destroyers of enemies! Towards Varuna, of who is decorated by the Dynamic

³ The satisfaction given by Mitra, founding the large bliss of the Truth-plane. Varuna of the infinities gives the wide form, Mitra of the harmonies the perfect joy of the energies of the Truth, its complete mightiness.

Truth, towards (Mitra, who is dressed in) great delight, direct your mind fixed by uninterrupted concentration.”

Vocabulary:

peśas, n. *shape, form, colour* RV. ; *an artificial figure, ornament, embroidery, an embroidered garment* ib. VS. AitBr.

dadhīta, 2 pers. Pot. From dhā, only here in RV 5-66-1;

ता हि क्षत्रम् अविहृतं सम्यग् असुर्यम् आशाते ।
अध व्रतेव मानुषं स्वरं ण धायि दर्शतम् ॥ ५-०६६-०२

tā hí kṣatrám ávihrutam samyág asuryam āśate
ádha vratéva mānuṣam súvar ṇá dhāyi darśatām 5.066.02

2. For it is they who attain to the undistorted force and the entire mightiness. Then shall thy humanity become as if the workings of these gods; it is as if the visible heaven of light ⁴ were founded in thee.

Interpretation:

“For these two are representatives of the Dynamic Truth, who have access to the perfect power of the Self which is undistorted Force. It is by that force that our humanity can become the fields of their workings; it is as if Svar itself becomes founded here in us fully visible.”

Definitely it is one of the most obvious and direct indication of transformation of our nature into its higher prototype. The Force is needed for such a realization and the Force is theirs, undistorted, the entire mightiness.

Vocabulary:

vihruta, (vi-) mfn. *crooked, dislocated, hurt, injured* RV. AV.

aś, Ved. Aor. āṣte āśāte, āśate, *to get, to attain, to realize, to enjoy;*

darśata, mfn. *visible, striking the eye, conspicuous, beautiful* RV. AV.

ता वाम् एषे रथानाम् उर्वीम् गव्यूतिम् एषाम् ।
रातहव्यस्य सुष्टुतिं दधृक् स्तोमैर् मनामहे ॥ ५-०६६-०३

tā vām eṣe ráthānām urvīm gavyūtim eṣām
rātáhavyasya suṣṭutiṁ dadhṛk stómair manāmahe 5.066.03

⁴ Or Svar of the vision, the world of light where is the full vision of the Truth.

3. Therefore you, O gods, I desire, – for the rushing of these chariots your wide pasture of the herds. Forcefully by our hymns our minds seize on his perfect affirmation when the god receives our bounteous offerings.

Interpretation:

“Such great are you, whom I desire and aspire towards, - for these many chariots of ours are seeking to get to the vast pasture of your herds of light. Strongly we fix our minds by affirmations upon the perfect Hymn-Affirmation of the one whose offering has already been accepted: Ratahavya.”

Ratahavya is the name of the Rishi of this hymn. Sri Aurobindo translates it differently with a deeper connotation: “our minds seize on his perfect affirmation, when the god receives our bounteous offerings.” He transmits the quality of the Rishi’s name onto the action of those whose minds are seeking after these higher planes of consciousness, which is quite interesting, for it creates one space within the mind.

Vocabulary:

dadhṛṣ, (nom. -dhṛk) ind. (Pān 2. 3-2 , 59) *strongly, boldly* RV. v , 66 , 3;
 eṣ, (probably connected with iṣ) 1. P. A. eṣati (Impv. eṣatu; inf. eṣe), *to go, move; to creep, glide* RV.; *to glide or hasten towards, attain, obtain* RV. v , 41 , 5
 eṣ, P. A. (ā-iṣati, -te), *to hasten near or towards, fly at to endeavour to reach or obtain to desire, request* RV.
 rātahavya, *one to whom the offering is presented, one who receives the oblation* ib.; m. (with Atreya) *N. of the author of RV.* v, 65
 gavyūti, f. (Pān2. 6-1 , 79 Vārtt.2 f.) *a pasture, piece of pasture land, district, place of residence* RV. AV. TS.

अ॒घा॒ हि॒ का॒व्या॑ यु॒वं द॑क्षस्य॒ पू॒र्भिर् अ॒द्भु॒ता ।

नि॒ के॒तु॒ना॑ ज॒नानां॑ चि॒के॒थे॑ पू॒तद॑क्षसा ॥ ५-०६६-०४

ádhā hí kāvīyā yuvám dáksasya pūrbhír adbhutā
 ní ketunā jānānāṃ cikéthe pūதாக্ষসা 5.066.04

4. Then indeed, O transcendent godheads, you conquer the seer-wisdoms by the full floodings of the illumined discernment; you perceive knowledge for these human creatures by a perception in which the judgment is purified.

Interpretation:

It is only then after our rigorous and powerful affirmation that “you finally conquer our wisdom by the floodings of your intuition, and thus you perceive in the human creatures all by your complete and perfect perception, you who have pure Discernment!”

The higher consciousness of the transcendent godheads, *adbhutā*, finally overflows the poetic and prophetic wisdom of the human seers, it answers to the call, as it were, and takes full charge over the perception of human beings.

Vocabulary:

pur f. (from p̄r̄) only instr. pl. p̄rbhis, *in abundance, abundantly* RV. v , 66 , 4.

adbhuta, mfn., *supernatural, wonderful, marvelous*; m. *the marvellous* (in style) , *surprise* RV.

kāvya, mfn., *endowed with the qualities of a sage or poet, descended or coming from a sage, prophetic, inspired, poetical* RV.

तद् ऋतं पृथिवि बृहच्छ्रव एष ऋषीणाम् ।

ज्रयसानाव् अरं पृथ्व् अति क्षरन्ति यामभिः ॥ ५-०६६-०५

tád ṛtām pṛthivi bṛhác chrava-eṣá ṛṣīṇām
jrayasānāv āram pṛthú áti kṣaranti yāmabhiḥ 5.066.05

5. O wide Earth, that Vast, that Truth for the movement of inspired knowledge of the sages! Widely the Twain speed with full capacity, our chariots pass streaming beyond ⁵ in their travellings.

Interpretation:

It is interesting that the Rishi invokes here the Earth, Prithivī, which lit. means expanded, or wide. “That Rhythm, *ṛtam*, O Earth, wide supporter of our existence here, is vast, in search of Knowledge of the Rishis! Widely you two speed up all over, and they flow beyond heaven and earth with their chariots.”

Vocabulary:

jrayasāna, mfn. *spreading, expanding, occupying space*, v , 66

pṛthu, mf(vī or u) n. *broad, wide, expansive, extensive, spacious, large great, important copious, numerous, manifold* RV. &c. &c. (-u ind.)

yāma, m. *motion, course, going, progress* RV. AV. Br.; *a road, way, path* ib.; *a carriage, chariot* RV.

śravaeṣa m. *desire of praising* RV.

⁵ Beyond the darkness and the enemies, the suffering and evil of the lower existence.

आ यद् वाम् ईयचक्षसा मित्र वयं च सूर्यः ।
 व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ॥ ५-०६६-०६

ã yád vām īyacakṣasā mītra vayāṃ ca sūrāyaḥ
 vyāciṣṭhe bahupāyīye yātemahi svarājiye 5.066.06

6. When, O Mitra, you have your far-voyaging vision and we are the illumined seers, may we arrive in the effort of our journey to a self-empire⁶ spread out widely open and governing its multitudes.

Interpretation:

When you have established your far reaching vision and we become illumined seers by it, may we come to the self-realisation of a self-empire perfect within and without, protected by many, manifesting in multitudes.

The Formless and the Formed were joined in her:

Immensity was exceeded by a look,
 A Face revealed the crowded Infinite.⁷

Vocabulary:

īyacakṣas, mfn. (īya fr. i) *of pervading or far-reaching sight* RV. v , 66 , 6.
 vyāciṣṭha, mfn. (superl.) *most spacious or expansive* RV.
 dahupāyya, mfn. *protecting many; n. a large hall* RV.

⁶ Swarajya. Swarajya and Samrajya, perfect empire within and without, rule of our inner being and mastery of our environment and circumstances, was the ideal of the Vedic sages, attainable only by ascending beyond our mortal mentality to the luminous Truth of our being, the supramental infinities on the spiritual plane of our existence.

⁷ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 314

Appendix 1

Let us see how Sri Aurobindo describes the Mind and its ability to reach beyond in The Kingdoms and Godheads of the Greater Mind⁸:

There ceased the limits of the labouring Power.
But being and creation cease not there.
For Thought transcends the circles of mortal mind,
It is greater than its earthly instrument:
The godhead crammed into mind's narrow space
Escapes on every side into some vast
That is a passage to infinity.
 It moves eternal in the spirit's field,
 A runner towards the far spiritual light,
 A child and servant of the spirit's force.
 But mind too falls back from a nameless peak.
 His being stretched beyond the sight of Thought.
 For the spirit is eternal and unmade
 And not by thinking was its greatness born,
 And not by thinking can its knowledge come.
 It knows itself and in itself it lives,
 It moves where no thought is nor any form.
 Its feet are steadied upon finite things,
 Its wings can dare to cross the Infinite.
 Arriving into his ken a wonder space
 Of great and marvellous meetings called his steps,
Where Thought leaned on a Vision beyond thought
And shaped a world from the Unthinkable.

On peaks imagination cannot tread,
 In the horizons of a tireless sight,
 Under a blue veil of eternity
 The splendours of ideal Mind were seen
 Outstretched across the boundaries of things known.
 Origin of the little that we are,
 Instinct with the endless more that we must be,
 A prop of all that human strength enacts,
 Creator of hopes by earth unrealised,
 It spreads beyond the expanding universe;
 Its wings beyond the boundaries of Dream,

⁸ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 260

It overtops the ceiling of life's soar.
 Awake in a luminous sphere unbound by Thought,
 Exposed to omniscient immensities,
 It casts on our world its great crowned influences,
 Its speed that outstrips the ambling of the hours,
 Its force that strides invincibly through Time,
 Its might that bridge the gulf twixt man and God,
 Its lights that combat Ignorance and Death.
 In its vast ambit of ideal Space
 Where beauty and mightiness walk hand in hand,
The Spirit's truths take form as living Gods
 And each can build a world in its own right.

Appendix 2

The Myth of the Dawn and the forgotten Path.

The Path of the Vedic Dawn was seen as based on the union of the human and the divine mind. It comes from beyond, from the regions of the Sun, impelled by the God Savitar. The Dawn comes down creating the world of Svar on her way, as it were, filling it with the Rays of the Sun. It is the world between the Supramental and our ordinary human intelligence – says Sri Aurobindo. This world of the Rays of the Sun is depicted as a triple heaven of the God Savitar. In Sri Aurobindo's terminology these regions are called the Higher Mind, the Illumined Mind and the Intuitive Mind which thus lead us to the Overmind the first outflow or an outburst of the Supermind. Sri Aurobindo himself thought that the Overmind was that Supramental Consciousness for quite some time, until he realized after descending into the abysses of Inconscient that there was another realm behind it, which was a true Supermind, for it had a power to change the Inconscient. The Overmental consciousness is thus the closest to the Supermental, defusing its light into the lower creation. It is the realm of the Dynamic Truth, called in the Veda Ritam, (*truth covered by the truth*)⁹, which alone has access to and therefore can transform our lower dynamic nature into its

⁹In the hymn to Mitra and Varuna RV 5.062.01 the Rishi invokes them in this way:

ṛtēna rtám ápihitam dhruvám vāṃ sūryasya yátra vimucánti ásvān
 dáśa śatā sahá tasthus tād ékam devānām śréṣṭham vápuṣām apaśyam /
 By the Truth is veiled that ever-standing Truth of yours where they unyoke the
 horses of the Sun; there the ten hundreds stand still together; That One,—I have
 beheld the greatest of the embodied gods.

divine prototype. All these realms of the Mind are closely associated with the human mind, in fact they are an extension of it, we may say, into the higher realms of consciousness. Or we can rather say that our mind is an extension of the Supermind. Sri Aurobindo confirms it by saying that we cannot really know our mind and how it actually operates until we reach to the Supermind. It is in the Supremind that the secret of our mentality lies, it is there that it will be discovered as a dynamic link to the beyond which was well known to the Vedic Rishis and as such was always referred to and consciously invoked for by them to change our consciousness here in the body.

The arrival of the Dawn brings with it the Divine Light from the beyond into our lower darkened mentality thus effectuating its transformation. Dawn is depicted in the Veda as a Face of the Divine Mother, Aditi, *aditeranīkam*. All great universal godheads are her sons, called Adityas, the inhabitants of the Overmental realms. It is through them and with their help that She does her Sacrificial work here: pouring her supreme light into us. These godheads are her faculties and powers, her children: Mitra and Varuna, Aryaman, Bhaga, Indra, Vishnu, etc. All of them are solar deities diffusing her light into lower creation. With a failure of the ancient Yoga of the Veda to transform our nature (and the reasons were few)¹⁰ the path of the transformation was gradually forgotten, and the dynamic link was finally lost. This became a ground for a paradigm shift in the spiritual life of mankind. The focus was thus shifted to the achievement of the Absolute, introducing the concepts of Mukti and Mayavada, in terms of escape from the bodily life. Thus the real meaning of the transformation symbolized by the Vedic Sacrifice, which was practiced as a surrender of our human nature to the rays of the Dawn, the dynamic truth of the godheads of Svar, who were leading man beyond his limited mentality to the Supramental consciousness and to conquest of Immortality was forgotten and fell into oblivion; it became an ancient Myth, leaving behind only an extensive system rituals as the remnants of its glorious past.

No wonder how these great godheads became forgotten, for they were not acquired anymore, unwanted they withdrew their influence from the action over our mentality. Another path was established to bypass them and all their Dynamic realms of Truth, *ītam*, and to go straight to the Absolute, leaving the sacrificial ground here to the rituals, forgetting the promise we have made to transform this darkened Nature, running away from the toil and the tardy steps of evolution, destroying all what was done before by the ages of the Sacrifice, in

¹⁰ One of the reasons was that the development of the Psychic being was yet to take place. It is only when it became developed enough that it could be discovered and uplifted by the godheads to these higher realms of consciousness, where they all abide, for they are the powers of the soul on the Universal level of Consciousness.

order to become empty and to drop the body with its imperfect life and puppet mind, returning back home to the glorious beginning empty handed.

And we must say that there was no other possibility to justify the existence of the Spirit, since the dynamic realms were no more a target and priority; there was no other task, no even question about transformation of life here, for it was already known as an impossible path. The word 'immortality' has lost its significance and its original meaning of transforming life here in the body and started to mean the state beyond body, life and mind. The only thing, which remained for the spiritual seekers, was to drop their half conscious nature as soon as possible and to return home where there was no suffering anymore.

It is interesting to note here that Sri Aurobindo himself could not find a language suitable for the description of his own spiritual experiences, because they had this particular Vedic character of dynamic realms of the Truth, though he knew well the Gita and the Upanishads. But neither the Upanishads nor the Gita really could give him a language suitable for the description of his own states of consciousness, for they did not deal with or describe those experiences directly. It is only in the Veda that he found a confirmation to his own spiritual experience as the Ancient Path of the Rishis, which he himself discovered: the Path of a dynamic Truth, Ritam.

Now he had to bring this lost and forgotten path back to humanity and to reactivate the link with the triple Svar (Higher, Illumined and Intuitive Mind), bringing it to the Overmind and the Supermind as the realms of the dynamic Truth, which alone can transform our earthly nature.

A new and ancient Path was rediscovered again: a possibility of a true transformation and the divine life.

Appendix 3

On Ritam

RV 4.23 ṛṣi: vāmadeva gautama; devatā: indra, 8-10 indra or ṛta; chanda: triṣṭup

ऋ॒तस्य॑ हि॒ शुरु॑धः सन्ति॑ पू॒र्वीर् ऋ॒तस्य॑ धी॒तिर् वृ॑जि॒नानि॑ हन्ति ।
 ऋ॒तस्य॑ श्लो॒को ब॑धि॒रा त॑तर्द॒ कर्णा॑ बु॒धानः शु॒च॒मान॑ आ॒योः ॥ ४ ०२३ ०८

ṛtasya hí śurúdhah sánti pūrvīr ṛtasya dhītír vrjināni hanti
 ṛtasya ślóko badhirā tatarda kārṇā budhānāḥ śucāmāna āyóḥ 4.023.08

Interpretation:

The Dynamic truth Ritam has the nourishing streams of consciousness.

Many sided Thought of Ritam destroys the crookednesses of our being (or the pens where the cows are locked).

The Word from the realms of Ritam breaks the ears of a deaf, making him wake up, making his life energy shine again.

ऋ॒तस्य॑ दृ॒ळ्हा॑ धरु॒णानि॑ सन्ति॒ पुरू॑णि॒ चन्द्रा॑ वपु॒षे वपू॑षि ।
 ऋ॒तेन॑ दी॒र्घम् इ॒षणन्त॑ पृ॒क्ष ऋ॒तेन॑ गाव॒ ऋ॒तम् आ॑ वि॒वेशुः॑ ॥ ४ २३ ९

ṛtasya dṛḥhā dharuṇāni santi purūṇi candrā vapuṣe vāpūṣi
 ṛténa dīrgham iṣaṇanta pṛkṣa ṛténa gāva ṛtām ā viveśuḥ 4.023.09

Interpretation:

The foundations of Rita are firm, having many gleaming lights and beautiful forms for the beautiful!

It is by the power of Rita that the forces of life (horses) move afar. It is by the power of Rita that the rays of knowledge (cows) come back to Rita again.

Vocabulary:

dharuṇa, 1 mf(i)n. bearing, holding, supporter RV. VS. AV. n. basis, foundation, firm ground (also pl.) prop, stay, receptacle RV. AV.

ऋ॒तं ये॑मान॒ ऋ॒तम् इ॒दं व॑नो॒त्य् ऋ॒तस्य॑ शु॒ष्मस् तुर॑या उ॒ गव्युः॑ ।
 ऋ॒ताय॑ पृ॒थ्वी ब॒हुले॑ ग॒भीरे॑ ऋ॒ताय॑ धे॒नू पर॑मे॒ दुहा॑ते ॥ ४ ०२३ १०

ṛtaṁ yemānā ṛtām id vanoti ṛtasya śuṣmas turayā u gavyuḥ
 ṛtāya pṛthvī bahulé gabhīre ṛtāya dhenū paramé duhāte 4.023.10

Interpretation:

The one, who has expanded to Rita, indeed is enjoying Rita. For the Power of Rita is seeking the Rays of Light with energy!

It is for the purpose of Rita that Heaven and Earth are growing great and deep. It is for Rita that they become the supreme nourishers yielding the milk for us.

Here is an explanation for growing in depth of the physical and mental consciousness of man. It is for Ritam that they grow deep and great. It is with Ritam they have this connection and possibility of growth.

Vocabulary:

śurudh, f. pl. (prob. connected with śṛdh) *invigorating draughts, healing herbs, any refreshment or comfort* RV.

dhīti, f. *thought, idea, reflection, intention, devotion, prayer* (pl. also personified; cf. 2. dhī) RV. TBr. &c.; pl. *wisdom, understanding* (Naigh. ii, 5 and Sāy. "the fingers") RV. badhira mfn. (sometimes written vadhira) *deaf* RV. &c. &c.

tṛd, cl. 7. (impf. atṛṇat pf. tatarda, p. A. tatṛdāna ; aor. atardīt; fut. tardīṣyati) *to cleave, pierce* RV.; *to split open, let out, set free* RV.

budhāna, mfn. *awaking, rousing* RV. iv , 51 , 8 , vii , 68 , 9

vapus, mfn. *having form or a beautiful form, embodied, handsome, wonderful* RV. n. form , figure , (esp.) *a beautiful form or figure, wonderful appearance, beauty* (vapuşe ind. for beauty) RV. &c. &c.

pr̥kṣa, mfn. (either connected with pr̥ṣni, pr̥ṣat, or fr. 1. pr̥c) *spotted, dappled* (others `"
fleet , swift "" ; others , having or bringing food "") m. *a spotted (or a swift &c.) horse*
(others `"
beast of burden "" ; others `"
food , nourishment , abundance "") RV.

pr̥kṣ f. (nom. wanting ; prob. fr. 1. pr̥c) *refreshment, satiation, nourishment, food* RV.

dīrgha, mfn. *long* (in space and time), *lofty, high, tall deep* RV. AV. Br.

iṣaṇaya, Nom. A1. (3. pl. iṣaṇayanta RV. x , 67 , 8) *to move, excite*.

iṣan, n. (loc. {iṣaṇi} RV. ii , 2 , 9) *streaming out, pouring out, giving* (wealth).

śuṣma, m. *hissing, roaring, rushing* (of water, fire, the wind &c.) RV. AV. *exhalation strength, vigour, vital or sexual energy, impulse, courage, valour* ib. AV. TBr.

Turayā mfn. *going quickly* RV. iv , 23 , 10.

gavyu, mfn. *desirous of or delighting in cows* RV. *desirous of milk*, ix , 97 , 15 *desirous of battle* RV.