

RV 7.38

ṛṣi: vasiṣṭha maitrāvaruṇi; devatā: 1-5 and 6 (pūrvārdha) savitā, 6
uttarārdha: savitā or bhaga, 7-8 vājin; chanda: triṣṭup

उद् उ ष्य देवः सविता ययाम हिरण्ययीम् अमतिं याम् अशिश्नेत् ।
नूनम् भगो हव्यो मानुषेभिर् वि यो रत्ना पुरूवसुर् दधाति ॥ ७-०३८-०१
उद् उ तिष्ठ सवितः श्रुध्य अस्य हिरण्यपाणे प्रभृताव् ऋतस्य ।
व्य उर्वीम् पृथ्वीम् अमतिं सृजान आ नृभ्यो मर्तभोजनं सुवानः ॥ ७-०३८-०२
अपि द्रुतः सविता देवो अस्तु यम् आ चिद् विश्वे वसवो गृणन्ति ।
स न स्तोमान् नमस्यश् चनो धाद् विश्वेभिः पातु पायुभिर् नि सूरीन् ॥ ७-०३८-०३
अभि यं देव्य् अदितिर् गृणाति सवं देवस्य सवितुर् जुषाणा ।
अभि सम्राजो वरुणो गृणन्त्य् अभि मित्रासो अर्यमा सजोषाः ॥ ७-०३८-०४
अभि ये मिथो वनुषः सपन्ते रातिं दिवो रातिषाचः पृथिव्याः ।
अहिर् बुध्न्य उत नः शृणोतु वरूच्य् एकधेनुभिर् नि पातु ॥ ७-०३८-०५
अनु तन् नो जास्पतिर् मँसीष्ट रत्नं देवस्य सवितुर् इयानः ।
भगम् उग्रो ऽवसे जोहवीति भगम् अनुग्रो अध याति रत्नम् ॥ ७-०३८-०६
शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।
जम्भयन्तो ऽहिं वृकं रक्षांसि सनेम्य् अस्मद् युयवन्न अमीवाः ॥ ७-०३८-०७
वाजे-वाजे ऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर् देवयानैः ॥ ७-०३८-०८

Analysis of RV 7.38

उद् उ ष्य देवः सविता ययाम हिरण्ययीम् अमतिं याम् अशिश्नेत् ।
नूनम् भगो हव्यो मानुषेभिर् वि यो रत्ना पुरूवसुर् दधाति ॥ ७-०३८-०१

úd u śyá deváh savitā yayāma hiraṇyáyīm amátiṃ yām áśísret
nūnám bhágo háviyo mānuṣebhir ví yó rátnā purūvásur dádhāti 7.038.01

Interpretation:

"Up the God Savitar has extended his golden splendor, which he made to shine (in heaven). Now, Bhaga is to be invoked by men, distributing riches all over, abounding in riches!"

Once the golden form of Savitar is fixed in the mental heaven of men, for there are two realms of Savitar of the Higher and Illumined Mind which He is fixing his light upon,¹ Bhaga is to be invoked to distribute riches all over, who has many riches of the transcendental Ananda. Once the golden consciousness of Savitar has reached its highest top, penetrating all with its light of Knowledge and Power, fixing all in His Light, it opens up to the Delight of Bhaga to act in this manifestation.

Vocabulary:

amati, f. *want, indigence* RV. VS. AV.; f. *form, shape, splendour, lustre* RV. VS.
śri/śrī, *to burn, flame, diffuse light* RV. i, 68, 1.
purūvasu, mfn. *abounding in goods or riches* RV. AitBr.

उद् उ तिष्ठ सवितः श्रुध्य अस्य हिरण्यपाणे प्रभृताव ऋतस्य ।

व्यु उर्वीम् पृथ्वीम् अमतिं सृजान आ नृभ्यो मर्तभोजनं सुवानः ॥ ७-०३८-०२

úd u tiṣṭha savitaḥ śrudhí asyá hiraṇyapāṇe prábhṛtāv ṛtásya
ví urvīm pṛthvīm amátiṃ srjāná ā nṛbhyo martabhójanam suvānaḥ 7.038.02

Interpretation:

"Rise, O Savitar, hear the [Word] of this, O golden-handed, at the offering (at the bringing forward) of Ritam! Casting out [from within yourself] a profound wide splendor, urging and sending forth the enjoyment which mortals have here as the heroic souls [engaged in the sacrificial work in this manifestation]."

Marta-bhojana is the mortal's enjoyment, a very rare enjoyment, which all the gods and asuras want to partake of, but do not want to be fully engaged in the manifestation by taking a physical body, for it has some other obligations and responsibilities, difficult to bear even for them. But why they are interested in this *marta-bhojana*? What is *marta-bhojana*? It is the enjoyment which consists of the integral consciousness of Savitar, for he himself uplifted or manifested himself, his own being, in the vastness of the material consciousness, *ud urvīm pṛthvīm amatim srjāna*, bringing out of the transcendental the delight for the souls involved in manifestation, *ā nṛbhyo martabhajanam suvānaḥ*. This delight contains both in itself the higher and the lower, knowledge and ignorance, and

¹ See RV 1.35.7

therefore it is unique and can't be compared to any other enjoyment, for the oneness together with distinct difference is a rare enjoyment, the experience of unity is different from that of identity. This is a new enjoyment which the Supreme was seeking for: to experience Itself in Unity.

Vocabulary:

prabhṛti, f. *bringing forward, offering* (of sacrifice or praise) RV. AV. *a throw or stroke* RV.

अपि॑ ष्टुतः॑ स॒विता॑ दे॒वो अ॒स्तु॑ यम् आ चिद् विश्वे॑ वसवो॑ गृणन्ति॑ ।

स न॒ स्तोमा॑न् नमस्यश् चनो॑ धाद् विश्वे॑भिः पातु॑ पायुभिर् नि सूरीन् ॥ ७-०३८-०३

ápi ṣṭutáh savitā devó astu
yám ā cid víśve vásavo grṇānti
sá na stómān namasiyaś cáno dhād
víśvebhiḥ pātu pāyúbhīr ní sūrīn 7.038.03

Interpretation:

"May Savitar be the God when affirmed [in our consciousness], whom all the luminous dwellers within call upon! May He, worthy of surrendering to, *namasya*, rejoice with our affirmations, *sa naḥ stomān cano dhāt*, protecting our innermost luminous selves, *ni sūrīn*, with all his protecting (all-fulfilling) powers, *viśvebhiḥ pātu pāyubhiḥ!*"

"And when Savitar is firmly established [in us then he] should be [our] God, whom all those, who dwell here in the physical body, call upon!" - For he is *vasu-pati*, the lord of all the luminous dwellers in the substance. "May he rejoice with our affirmations and with all his protecting (fulfilling) powers protect (fulfill) [our] luminous beings."

It is the affirmation of Savitar in the consciousness of men which is the way to His guidance and protection on the path to Immortality. And he should rejoice in such affirmations, which means that it should be true in His eyes, then only He will fully manifest himself in all his powers, giving full protection and guidance to men, who thus become the portions of his own shining being, the beings of the Sun, *sūrīn*.

Vocabulary:

canas, n. "*delight, satisfaction*", only with *dhā* P. and A. *to delight in, be satisfied with* (acc. or loc.), *enjoy* RV. VS.

sūri, 2 m. "*inciter*", *the institutor of a sacrifice* (= *yajamāna* in later language) RV. AV. *a lord, chief* (also of gods) RV.

अभि॑ यं दे॒व्य् अदि॑तिर् गृणाति॑ स॒वं दे॒वस्य॑ स॒वितु॑र् जुषाणा॑ ।

अभि॑ सम्राजो॑ वरु॒णो गृ॑णन्त्य् अभि॑ मि॒त्रासो॑ अर्य॒मा सजो॑षाः ॥ ७-०३८-०४

abhí yám deví áditir grṇāti savám devásya savitúr juṣāṇā
abhí samrājo vāruṇo grṇanti abhí mitrāso aryamā sajoṣāḥ 7.038.04

Interpretation:

"Whom even the Divine Mother Aditi invokes and praises, rejoicing in the movement of creation of God Savitar!

Who even Sovereign Kings invoke and praise, Varuna, Mitra with other godheads and Aryaman, in one rejoicing spirit, *sajoṣāḥ!*"

The Divine Mother, Infinite Consciousness, Aditi, is enjoying this movement of Savitar manifesting the Divine, praising him and approving his movement! And all the Sovereigns, Varuna, Mitra, Aryaman welcome his movement here in one rejoicing spirit!

Vocabulary:

abhigṛ, 1. -grṇāti, to call to or address with approbation to join in (acc.) to welcome, praise to approve of, accept propitiously, allow.

अभि॑ ये मि॒थो व॒नुषः॑ स॒पन्ते॑ रा॒तिं दि॒वो रा॑तिषा॒चः पृ॑थिव्याः ।

अ॒हिर॑ बु॒ध्न्य उ॒त नः॑ शृ॒णोतु॑ वरू॒त्र्य् ए॒कधे॑नुभिर् नि पा॒तु ॥ ७-०३८-०५

abhí yé mithó vanuṣaḥ sápante rātiṃ divó rātiṣācaḥ pṛthivyāḥ
áhir budhniya utá naḥ śṛṇotu várūtrī ékadhenubhir ní pātu 7.038.05

Interpretation:

"Those, who are full of energy, approach us together with love and light, *abhi ye mitho vanuṣaḥ sapante*, bestowing gifts from heaven and earth, *rātim divaḥ rātiṣācaḥ pṛthivyāḥ*, may they hear us, and the Snake at the Bottom! May the protecting Mother guard us with her sons."

The word ekadhenu, is a Bahuvrihi compound, which in plural means "they who have one cow for all". It is clearly indicating the Adityas, who have Aditi as their Mother, symbolized by a Cow.

Now when the light of Savitar is established in our being, we can be engaged with all the forces of this creation, for all of them are required to manifest the Divine. We can engage with the divine luminous forces from above, bestowing luminous gifts from heaven and earth and with the forces of the Inconscient, the coiled Python at the bottom of things, *ahir budhnya*, for now the Divine Mother Aditi, is protecting us totally with her Adityas, *varūtrī ekadhenubhir ni pātu*. This is the work of a total transformation: the Universal Sacrifice in the individual frame.

Vocabulary:

mithas, ind, together, together with (instr.), mutually, reciprocally, alternately, to or from or with each other RV. &c , &c.

vanus, mfn. zealous, eager (either) anxious for, attached or devoted to, a friend (or) eager to attack, a foe, enemy RV.

sap, 1 (cf. sac) cl. 1. P. (Dhātup. xi , 6) sapati, (and A. -te) pf. sepuḥ RV. ; fut. sapitā , sapiṣyati Gr.), to follow or seek after, be devoted to, honour, serve, love, caress (also sexually) RV. TS. VS.

rātiṣāc, (for -sāc) mfn. granting favours , dispensing gifts , liberal , generous RV. AV. ahi, m. (aḥ), a snake RV. &c. the serpent of the sky, the demon Vritra RV.

budhnya, mfn. being on the ground or at the base , coming from or belonging to the depths RV. , &c. &c. (very often in connection with ahi q.v.)

varūtr, mfn. one who wards off or protects , protector , defender , guardian deity(withgen.) RV.; varūtrī, f. a female protector, guardian goddess (applied to a partic. class of divine beings) RV. TS. VS.

अनु तन् नो जास्पतिर् मँसीष्ट रत्नं देवस्य सवितुर् इयानः ।

भगम् उग्रो ऽवसे जोहवीति भगम् अनुग्रो अध याति रत्नम् ॥ ७-०३८-०६

ānu tán no jāspátir maṁsīṣṭa rātnaṁ devásya savitúr iyānáḥ
bhágam ugró ávase jóhavīti bhágam ānugro ádha yāti rātnam 7.038.06

Interpretation:

"May the Lord of those who are born in the body agree to this (gift) for us, seeking the wealth of the God Savitar!

To Bhaga calls the strong for [his] growth! To Bhaga also weak goes in search of wealth."

Jāspati is the Lord of those who are born here in the body, he is the Lord of the Body and he must agree with and allow this gift of Savitar to be accepted in his Nature. For without his acceptance the transformation of Nature cannot be fulfilled. His agreement is crucial for the transformation to take place on the cosmic scale. It is like the Fallen Divine is to agree to rise and to change.

Vocabulary:

jāspati, m. (jās gen. sg.) the head of a family , i , 185 , 8

jā, mfn. "born, produced", mf. offspring, pl. descendants RV.

शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।

जम्भयन्तो ऽहिं वृकं रक्षांसि सनेम्य् अस्मद् युयवन्न अमीवाः ॥ ७-०३८-०७

śám no bhavantu vājíno háveṣu
devátātā mitádravaḥ suarkāḥ

jambháyanto áhiṃ vṛkaṃ rákṣāṃsi
sánemi asmád yuyavann ámivāḥ 7.038.07

Interpretation:

"May the divine powers bring us blissful peace, *śaṃ no bhavantu vājinaḥ*, when we invoke them, *haveṣu*, which are manifesting the Divine, *devatātā*, moving in a measured pace, *mitadravaḥ*, and shining with knowledge, *svarkāḥ!*

Crushing the Snake and the Wolf and the Rakshasas, *jambhayanto 'hiṃ vṛkaṃ rakṣāṃsi*, may they completely separate us from the Adversary, *asmad yuyavan amivāḥ.*"

Invoking the divine powers and the Python from the bottom of the Inconscient was to bring them to the battlefield, within the soul of Man, where the divine powers crush the Adversary and anti-divine resistance with all its different varieties, *ahim vṛkaṃ rakṣāṃsi*.

Vocabulary:

mita-dru, mfn. *strong-legged, running well* ib.

su-arka, mfn. *singing or praising beautifully* RV.

jabh/jambh} 1.A., *to snap at* (gen.) RV. x , 86 , 4; Caus. *jambhayati, to crush, destroy* RV. AV. VS.; *opening the jaws wide, snapping at.*

sa-nemi, mfn. *having a felly* (as a wheel) RV. ind. *completely, at all times, always* ib.

वाजे-वाजे ऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।

अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर् देवयानैः ॥ ७-०३८-०८

vāje-vāje avata vājino no
dhāneṣu viprā amṛtā ṛtajñāḥ
asyá mádhvaḥ pibata mādayadhvam
trptā yāta pathibhiḥ devayānaiḥ 7.038.08

Interpretation:

"In every divine realization increase us, *vāje-vāje avata naḥ*, O Divine Powers, *vājinaḥ*, in the gaining of wealth, *dhaneṣu*, O Immortal Ecstatic Knowers of the dynamic Truth, *viprā amṛtā ṛtajñāḥ*, drink of this honey, *asya madhvaḥ pibata*, get intoxicated, *mādayadhvam*, and having become satisfied by it, *trptāḥ*, move on by the paths of the Gods, *yāta pathibhiḥ devayānaiḥ!*"

And in every such movement of the divine conquest, *vāje-vāje*, increase our being, *avata naḥ*. And in the realisation of the spiritual Wealth (manifestation of the Spirit in matter) you, the powers of the Divine conquest, increase our possessions.

RV 7.45

r̥ṣiḥ: vasiṣṭha maitrāvaruṇi; devatā: savitā: chanda: triṣṭup

आ दे॒वो या॒तु स॒विता॑ सुर॒त्नो ऽन्तरि॑क्ष॒प्रा वह॑मानो अ॒श्वैः ।
हस्ते॑ द॒धानो॑ न॒र्या पु॒रूणि॑ नि॒वेशय॑ञ् च प्र॒सुव॑ञ् च भू॒म ॥ ७-०४५-०१
उद् अस्य॑ बा॒हू शि॒थिरा॑ बृ॒हन्ता॑ हि॒रण्यया॑ दि॒वो अ॒न्ताँ अन॑ष्टाम् ।
नूनं॑ सो अस्य॑ महि॒मा प॒निष्ट॑ सू॒रश् चिद् अ॒स्मा अनु॑ दाद् अप॒स्याम् ॥ ७-०४५-०२
स घा॑ नो दे॒वः स॒विता॑ सहा॒वा सा॒विषद् वसु॑पतिर् वसू॒नि ।
विश्र॑यमाणो अ॒मति॑म् उ॒रूची॑म् म॒र्तभो॑जनम् अ॒ध रा॑सते नः ॥ ७-०४५-०३
इ॒मा गि॑रः स॒वितारं॑ सु॒जिह्व॑म् पू॒र्णग॑भस्तिम् ई॒ळते॑ सु॒पाणि॑म् ।
चि॒त्रं वयो॑ बृ॒हद् अ॒स्मे द॒धातु॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः ॥ ७-०४५-०४

Analysis of RV 7.45

आ दे॒वो या॒तु स॒विता॑ सुर॒त्नो ऽन्तरि॑क्ष॒प्रा वह॑मानो अ॒श्वैः ।
हस्ते॑ द॒धानो॑ न॒र्या पु॒रूणि॑ नि॒वेशय॑ञ् च प्र॒सुव॑ञ् च भू॒म ॥ ७-०४५-०१

ā devó yātu savitā surátno
antarikṣaprā váhamāno ásvaiḥ
hāste dádhāno náriyā purūṇi
niveśayañ ca prasuvāñ ca bhūma 7.045.01

Interpretation:

"May the God Savitar come with his perfect riches, ā devo yātu savitā suratnaḥ, filling the space between heaven and earth, antarikṣaprā, carried by the steeds, vahamāno ásvaiḥ!

And in his hand he holds many a thing of the souls of men, haste dadhāno naryā purūṇi, moving the plenty into and out of the Night, niveśayañ ca prasuvañ ca bhūma!"

Vocabulary:

bhūman, n. the earth, world RV. AV.; a territory, country, district ĀśvGr.; a being (pl) the aggregate of all existing things RV.; m. abundance, plenty, wealth, opulence, multitude, majority RV. &c. &c.

antarikṣaprā, mfn. (1. p̄r̄), travelling through the atmosphere RV.

उद् अस्य बाहू शिथिरा बृहन्ता हिरण्यया दिवो अन्ताँ अनष्टाम् ।

नूनं सो अस्य महिमा पनिष्ट सूरश् चिद् अस्मा अनु दाद् अपस्याम् ॥ ७-०४५-०२

úd asya bāhū śithirā br̥hántā
hiraṇyáyā divó ántām̐ anaṣṭām
nūnám só asya mahimā paniṣṭa
sūraś cid asmā ánu dād apasyām 7.045.02

Interpretation:

"Upraised his arms, *ud asya bāhū*, soft and vast and golden, *śithirā br̥hantā hiraṇyayā*, reaching to the end of heaven, *divo antān anaṣṭām!* Now one should admire that greatness of his, *nūnaṃ so asya mahimā paniṣṭa*, for even the Sun yields to him in his action, *sūraś cid asmā anu dād apasyām.*"

Vocabulary:

pan, 1 A. panate (pf. -papana, papne, aor. 3. sg. paniṣṭa) , *to be worthy of admiration or to admire* (acc.) RV.
anudā, *to permit, restore* RV.; *to give way, yield* RV. AV.; *to remit* AV.

स घा नो देवः सविता सहावा साविषद् वसुपतिर् वसूनि ।

विश्रयमाणो अमतिम् उरूचीम् मर्तभोजनम् अध रासते नः ॥ ७-०४५-०३

sá ghā no deváḥ savitā sahāvā
ā sāviṣad vásupatir vásūni
viśrayamāṇo amatim urūcīm
martabhójanam ádha rāsate naḥ 7.045.03

Interpretation:

"Such is our God Savitar, the Lord of Force, *sahavā*, the Lord of Shining wealth, *vasupatiḥ*, he should urge onto us his shining wealth, *āsāviṣad vasūni*. Spreading far his great splendor, *viśrayamāṇo amatim urūcīm*, He is bestowing upon us, *adha rāsate naḥ*, the enjoyment which is meant for the mortals [the souls who entered this manifestation], *marta-bhojanam.*"

This term *marta-bhojanam*, the enjoyment of/for mortals is indicating specifically that the enjoyment is not for the spirits who did not take the material body, but for those who took a plunge into the Inconscient. This

mortal enjoyment, *marta-bhojanam*, is of a special kind, which attracts all the immortals, for only here in the physical body the consciousness of the Lord can be fully manifested. And this attracts all the forces of the Infinite, which makes man in his inner and outer life a field of a constant battle between the gods and the asuras, the powers of light and darkness.

इ॒मा गिरः॑ स॒वितारं॑ सु॒जिह्व॑म् पूर्ण॒गभ॑स्तिम् ई॒ळते॑ सु॒पाणि॑म् ।
चि॒त्रं वयो॑ बृ॒हद् अ॒स्मे द॒धातु॑ यू॒यं पा॑त स्व॒स्तिभिः॑ स॒दा नः॑ ॥ ७-०४५-०४

imā girah savitāram sujihvām
pūrṇāgabhastim īlate supāṇīm
citrām vayo brhad asme dadhātu
yūyam pāta suastibhiḥ sādā naḥ 7.045.04

Interpretation:

"These voices, imā girah, are singing (adoring) perfectly to Savitar, *savitāram sujihvam īlate*, whose hands are full of [gifts] and beautiful, *pūrṇāgabhastim supāṇim!* Establish in us your vast power full of light, *citram vayo brhad asme dadhātu!* And you, [O Gods], protect us with your blessings, *yūyam pāta svastibhiḥ sādā naḥ.*"

The first line can be also translated as:

'These voices seek with adoration the Creator Savitar, whose Word is Perfect, who is full of Light, with Perfect Arms [reaching out].'

It is by his perfect arms that he should establish in us this luminous and vast power, *citram vayo brhad asme dadhātu.*

Vocabulary:

pūrṇāgabhasti, mfn. *one whose arms or hands are full* (of wealth) RV.

gabhasti, m. "fork (?)", *arm, hand* RV. (Naigh. i , 5); *a ray of light, sunbeam* MBh. R. Pañcat. &c.; m. (or f.) du. *the two arms or hands* RV.; mfn. *shining* ("fork-like", double-edged or sharp-edged, pointed?) RV. i , 54, 4.