

RV 7.51

r̥ṣi: vasiṣṭha maitrāvaruṇi; devatā: ādityagaṇa; chandaḥ: triṣṭup

आ॒दि॒त्याना॑म् अव॒सा नू॒तने॑न स॒क्षी॑महि श॒र्मणा॑ श॒तमे॑न ।
 अ॒नागा॑स्त्वे अ॒दि॒तित्वे॑ तु॒रास॑ इ॒मं य॒ज्ञं द॑धतु श्रोष॒माणाः ॥ ७-०५१-०१
 आ॒दि॒त्यासो॑ अ॒दि॒तिर् मा॒दय॑न्तां मि॒त्रो अ॒र्य॑मा वरु॒णो र॑जिष्ठाः ।
 अ॒स्माकं॑ सन्तु भु॒वन॑स्य गो॒पाः पि॒बन्तु॑ सोमम् अव॒से नो॑ अद्य ॥ ७-०५१-०२
 आ॒दि॒त्या वि॒श्वे मरु॑तश् च वि॒श्वे दे॒वाश् च॑ वि॒श्व ऋ॑भ॒वश् च॑ वि॒श्वे ।
 इन्द्रो॑ अ॒ग्निर् अ॒श्विना॑ तुष्टु॒वाना॑ यू॒यम् पा॑त स्व॒स्तिभिः॑ सदा नः ॥ ७-०५१-०३

ādityānām āvasā nūtanena sakṣīmāhi śārmaṇā śamtamena
 anāgāstvé adititvé turāsa imāṃ yajñāṃ dadhatu śroṣamāṇāḥ 7.051.01

ādityāso āditir mādayantām mitrō aryamā vāruṇo rājīṣṭhāḥ
 asmākaṃ santu bhūvanasya gopāḥ pībantu sōmam āvase no adyā 7.051.02

ādityā vīśve maruṭas ca vīśve devās ca vīśva ṛbhavas ca vīśve
 īndro agnīr aśvinā tuṣṭuvānā yūyām pāta suastībhiḥ sādā naḥ 7.051.03

Analysis of the Hymn RV 7.51

आ॒दि॒त्याना॑म् अव॒सा नू॒तने॑न स॒क्षी॑महि श॒र्मणा॑ श॒तमे॑न ।
 अ॒नागा॑स्त्वे अ॒दि॒तित्वे॑ तु॒रास॑ इ॒मं य॒ज्ञं द॑धतु श्रोष॒माणाः ॥ ७-०५१-०१

ādityānām āvasā nūtanena sakṣīmāhi śārmaṇā śamtamena
 anāgāstvé adititvé turāsa imāṃ yajñāṃ dadhatu śroṣamāṇāḥ 7.051.01

1

Through the Adityas' most auspicious shelter, through their most recent succour may we conquer. May they, the Mighty, giving ear, establish this sacrifice, to make us free and sinless.

Interpretation:

“By the growth and nourishing of the Adityas, the Sons of Infinity, within us may we conquer by their peaceful presence and most auspicious stillness.

This Sacrificial offering of ours the mighty lords who want to perceive it should put it into the purity of the Divine Mother.”

Vasishtha invokes the stillness and presence of the Adityas, by affirming their support in our growth, asking them to accept the offering and to place it into the very consciousness, power and bliss of Aditi, *aditive*, which is always pure *anāgāstve*.

Vocabulary:

sakṣīmahī, Ved. from sah, *to overpower, conquer*.

śaṁtama, mfn. *most beneficent or wholesome or salutary* RV. AV. VS. BhP.

tura, mfn. *quick, willing, prompt* RV. AV; *strong, powerful, excelling, rich, abundant* RV. AV.

anāgāstva, n. *sinlessness* RV.

śroṣamāṇa, Subj. (?) of śroṣan/śroṣantu; *“those who would like to hear”*

आदि॒त्यासो॑ अदि॒तिर् माद॑यन्तां मि॒त्रो अ॑र्यमा वरु॒णो रजि॑ष्ठाः ।

अस्मा॑कं सन्तु॒ भुव॑नस्य गो॒पाः पिब॑न्तु सोम॒म् अव॑से नो अद्य ॥ ७-०५१-०२

ādityāso āditir mādayantām mitró aryamā varuṇo rajiṣṭhāḥ

asmākaṁ santu bhúvanasya gopāḥ píbantu sómam ávase no adyá 7.051.02

2

Let Aditi rejoice and the Adityas, Varuna, Mitra, Aryaman, most righteous. May they, the Guardians of the world, protect us, and, to show favour, drink this day our Soma.

Interpretation:

“May Adityas and Aditi inflame [within us]; Mitra, Aryaman, Varuna are most upright!

May they be ours, the Guardians of the World, and partake of our delight for our increase today!”

Root mad is used in Causative form, but in the Atmanepada, which makes it difficult to translate, the sense of it would be something like this “may they gladden us for themselves” or “may they inflame themselves within us”; and thus becoming part of ourselves, though they are the guardians of the world, and by drinking Soma they can partake of the enjoyment we offer to them here for our growth today.

First they have to inflame themselves within us, then they have to become part of us, and then they can partake of our enjoyment here and now.

Vocabulary:

mādaya, Caus. of mad, to gladden, delight, satisfy, exhilarate, intoxicate, inflame, inspire RV. &c. &c.

rajiṣṭha, mfn. (superl. of rju) *straightest* RV.; *most honest or upright* ib.

आदि॒त्या विश्वे॑ मरु॒तश् च॑ विश्वे॑ दे॒वाश् च॑ विश्व॑ ऋ॒भवश् च॑ विश्वे॑ ।

इन्द्रो॑ अ॒ग्निर् अ॒श्विना॑ तुष्टु॒वाना॑ यू॒यम् पात॑ स्व॒स्तिभिः॑ सदा॒ नः ॥ ७-०५१-०३

ādityā víśve marútaś ca víśve devāś ca víśva ṛbhávaś ca víśve
índro agnir áśvinā tuṣṭuvānā yūyám pāta suastíbhīḥ sádā naḥ 7.051.03

3

All Universal Deities, the Maruts, all the Adityas, yea, and all the Rbhus, Indra, and Agni, and the Asvins, lauded. Preserve us evermore, ye Gods, with blessings.

Interpretation:

“All the Adityas, all the Maruts, all the Gods, all the Ribhus, Indra, Agni, Ashvins, all are affirmed within us! You protect us always with your well-beings!”

This is the culmination of the hymn, for all universal beings join them within us and become part of our individual self, which thus grows into the universal consciousness.