

RV 7.52

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

आदित्यासो अदितयः स्याम पूर देवत्रा वसवो मर्त्यत्रा ।
 सनेम मित्रावरुणा सनन्तो भवेम द्यावापृथिवी भवन्तः ॥ ७-०५२-०१
 मित्रस् तन् नो वरुणो मामहन्त शर्म तोकाय तनयाय गोपाः ।
 मा वो भुजेमान्यजातम् एनो मा तत् कर्म वसवो यच्च चयध्वे ॥ ७-०५२-०२
 तुरण्यवो ऽङ्गिरसो नक्षन्त रत्नं देवस्य सवितुर् इयानाः ।
 पिता च तन् नो महान् यजत्रो विश्वे देवाः समनसो जुषन्त ॥ ७-०५२-०३

ādityāso āditayaḥ siyāma pūr devatrā vasavo martiyatrā
 sánema mitrāvaruṇā sánanto bhávema dyāvāpṛthivī bhávantaḥ 7.052.01

mitrás tán no váruṇo māmahanta śárma tokāya tánayāya gopāḥ
 mā vo bhujema anyājātam éno mā tát karma vasavo yác cáyadhve 7.052.02

turaṇyávo ángiraso nakṣanta rátnaṃ devásya savitúr iyānāḥ
 pitā ca tán no mahān yājatro víśve devāḥ sámanaso juṣanta 7.052.03

Interpretation of RV 7.52

आदित्यासो अदितयः स्याम पूर देवत्रा वसवो मर्त्यत्रा ।
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1

MAY we be free from every bond, Adityas! a castle among Gods and men, ye Vasus. Winning, may we win Varuna and Mitra, and, being, may we be, O Earth and Heaven.

Interpretation:

Griffith cannot imagine here that men want or can be Adityas and Aditis, he translates word Adityas as Vocative, though it is Nominative. The meaning of this verse is profound:

“May we become Adityas in their infinite qualities, Aditis, and a Fortress among Gods and among Mortals, O Luminous Dwellers in the substance! Realising, may we truly realize you, O Varuna and Mitra! Becoming, may we truly become you, O Heaven and Earth!”

Vasishtha prays that we may become fully realized and harmonized within the Divine Mother with all her supreme beings, embodying and sharing all her qualities and faculties, and at the same time maintaining our own identity in this manifestation, which cannot be altered neither by the gods nor by the mortals. When possessing your presence and power here, may we truly possess you, says the Rishi, where the root *san* has many meanings: to gain, acquire, obtain, gift, possess, enjoy, which implies many possible translations, such as: ‘When we gain, may we truly gain you; or when we enjoy your presence, may we truly enjoy it, etc. The same structure is in the next phrase where the root *bhu*, can be translated as to be, to become, arise, come into being, exist, live, stay, abide, etc.

But there is more to this verse. Its poetic structure suggests the meaning we cannot find in the sentence. Trishtubh has a caesura after five syllables and cadence before the last three.

sánema mitrā | varuṇā sánanto
bhávema dyāvā | pṛthivī bhávantaḥ

So by the natural breath of the poetic rhythm creates a subtle suggestive meaning which is not in the syntactic structure of the sentence:

May we win, Mitra | Varuna, winning!
May we become, Heaven | Earth becoming!

It suggests this meaning: “May we win Mitra, winning Varuna. May we be Heaven, being Earth.” This can be an example how the poetic rhythm suggests the meaningful interpretation, widening our understanding of what the Rishi wanted to say. But it requires a proper reading of chandas.

मि॒त्रस् तन् नो॑ वरु॒णो॑ मा॒मह॑न्त॒ शर्म॑ तो॒काय॑ तन॒याय॑ गो॒पाः ।
मा वो॑ भु॒जेमा॑न्यजा॒तम् ए॒नो मा॑ तत् क॒र्म व॑सवो॒ यच् च॑यध्वे ॥ ७-०५२-०२

miṭrás tán no váruṇo māmahanta śárma tokāya tánayāya gopāḥ
mā vo bhujema anyájātam éno mā tát karma vasavo yác cáyadhve 7.052.02

2

May Varuna and Mitra grant this blessing, our Guardians, shelter to our seed and offspring. Let us not suffer for another's trespass. nor do the thing that ye, O Vasus, punish.

Interpretation:

“May Mitra and Varuna make this great in us; the Guardians of Light make this embodiment of peace and protection for the generations to come. May we never partake of evil, which comes from another. May we never do what will turn you away from us, O Luminous Dwellers in the substance!”

Mitra and Varuna, should make This, which was mentioned in the first verse, grow in us, that is, us becoming harmonized with Adityas within the Divine Mother and building up at the same time the Fortress of our being which cannot be conquered neither by the gods nor my the mortals. This possibility of self-realisation and being Mitra and Varuna should support and increase, giving their protection even for the future generations.

‘Grant to us that we may never partake of any sin, for it is not coming from you but from another source; may we never do that which may turn you away from us.’

Vocabulary:

maṃh, (cf. mah) 1. A. maṃhate, to give, grant, bestow RV. ŠBr.; to increase
ci, 1. cayate (p. cayamāna) to detest, hate (Nir. iv , 25) RV. i , 167 , 8 and 190 , 5 vii ,
52 , 2, to revenge, punish, take vengeance on (acc.) , ii , 27 , 4

तुरण्यवो ऽङ्गिरसो नक्षन्त रत्नं देवस्य सवितुर् इयानाः ।

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3

The ever-prompt Angirases, imploring riches from Savitar the God, obtained them. So may our Father who is great and holy, and all the Gods, accordant, grant this favour.

Interpretation:

“Aspiring for the highest realization, Angirasas, seeking the luminous riches of the God Savitar, obtained them!

May our great Father, who is of the Sacrifice, and all the gods being of one mind accept and take delight in this our [realization]!

Vocabulary:

turaṅyu mfn. swift , zealous.

nakṣ, 1. P.A to come near, approach, arrive at, get, attain RV. AV. VS.

Sri Aurobindo explains this hymn in the Secret of the Veda:

“But the fifty-second hymn is still more significant and suggestive. The first Rik runs, “O Sons of the infinite Mother (*ādityāso*), may we become infinite beings (*aditayaḥ syāma*), may the Vasus protect in the godhead and the mortality (*devatrā martyatrā*); possessing may we possess you, O Mitra and Varuna, becoming may we become you, O Heaven and Earth,” *sanema mitrāvaruṇā sananto, bhavema dyāvāpṛthivī bhavantaḥ*. This is evidently the sense that we are to possess and become the infinities or children of Aditi, the godheads, *aditayaḥ, ādityāso*. Mitra and Varuna, we must remember, are powers of Surya Savitri, the Lord of the Light and the Truth. And the third verse runs, “May the Angirases who hasten through to the goal move in their travelling to the bliss of the divine Savitri; and that (bliss) may our great Father, he of the sacrifice, and all the gods becoming of one mind accept in heart.” *Turaṅyavo nakṣanta ratnaṃ devasya savitur iyānāḥ*. It is quite clear therefore that the Angirases are travellers to the light and truth of the solar deity from which are born the luminous cows they wrest from the Panis and to the bliss which, as we always see, is founded on that light and truth. It is clear also that this journey is a growing into the godhead, into the infinite being (*aditayaḥ syāma*), said in this hymn (verse 2) to come by the growth of the peace and bliss through the action in us of Mitra, Varuna and the Vasus who protect us in the godhead and the mortality.”¹

¹ Volume: 15 [CWSA] (The Secret of the Veda), Page: 189