

RV 8.101

r̥ṣi: jamadagni bhārgava; devatā: 1-5 upto tṛtīya charaṇa:
mitrāvaruṇa, 5 fourth caraṇa 6: ādityagaṇa,
chandaḥ: 1-2, 5-6 pragātha (viṣamā bṛhatī, samāsato
bṛhatī), 3 gāyatrī, 4 satobṛhatī,

ऋ॒ध॒ग् इ॒त्था स॒ म॒र्त्यः॑ श॒श॒मे दे॒वता॑तये ।

यो नू॒नं मि॒त्राव॑रुणा॒व् अ॒भिष्ट॑य आ॒च॒क्रे ह॒व्यदा॑तये ॥ ८-१०१-०१

वर्षि॑ष्ठ॒क्षत्रा उ॒रुच॑क्षसा नरा राजाना दीर्घ॑श्रुत्तमा ।

ता बा॒हुता॒ न दं॑सना रथ॑र्यतः साकं सूर्य॑स्य रश्मि॑भिः ॥ ८-१०१-०२

प्र यो वाम् मि॒त्राव॑रुणाजिरो दू॒तो अ॒द्रव॑त् ।

अयः॑शीर्षा मदे॑रघुः ॥ ८-१०१-०३

न यः सम्पृ॑च्छे न पुनर् ह॒वीत॑वे न संवा॑दाय रमते ।

तस्मान् नो अ॒द्य समृ॑तेर् उरु॒ष्यत॑म् बा॒हुभ्यां॑ न उरु॒ष्यत॑म् ॥ ८-१०१-०४

प्र मि॒त्राय॑ प्रा॒र्यम्णे॑ सच॒थ्यम् ऋ॒ताव॑सो ।

वरू॑थ्यं वरु॒णे छ॒न्द्यं वच॑ स्तो॒त्रं राज॑सु गायत ॥ ८-१०१-०५

ते हि॒न्विरे॑ अरु॒णं जे॒न्यं वस्व् एक॑म् पु॒त्रं तिसृ॑णाम् ।

ते धामा॑न्य् अ॒मृता॑ म॒र्त्याना॑म् अद॒ब्धा अ॒भि च॑क्षते ॥ ८-१०१-०६

Analysis of the hymn RV 8.101

ऋ॒ध॒ग् इ॒त्था॑ स॒ म॒र्त्यः॑ श॒श॒मे दे॒वता॑तये ।

यो नू॒नं मि॒त्राव॑रुणा॒व् अ॒भि॒ष्टय॑ आ॒च॒क्रे ह॒व्यदा॑तये ॥ ८-१०१-०१

ṛdhag itthā́ sā mártiyah śásamé devátātaye
yó nūnám mitrāvāruṇāv abhīṣṭaya ācakré havydātaye 8.101.01

Interpretation:

“Thus he particularly worked hard, for the expansion of the Divine, the mortal, who now can implore Mitra and Varuna for his assistance in the giving of the offering.”

Vocabulary:

ṛdhak, ind., *separately, aside, apart singly, one by one in a distinguished manner, particularly* RV.

śam, 4. P. *to toil at, fatigue or exert one's self* (esp. in performing ritual acts) RV. TBr.; *to prepare, arrange* VS.; *to become tired, finish, stop, come to an end, rest, be quiet or calm or satisfied or contented* TS. S3Br. &c.

व॒र्षि॑ष्ठ॒क्षत्रा॑ उ॒रु॒च॒क्षसा॑ न॒रा राजा॑ना दी॒र्घश्रु॑त्त॒मा ।

ता बा॒हु॒ता न॒ दं॒सना॑ रथ॒र्यतः॑ सा॒कं सू॒र्यस्य॑ र॒श्मिभिः॑ ॥ ८-१०१-०२

vārṣiṣṭhaksatrā urucákṣasā nārā rājānā dīrghaśrúttamā
tā bāhūtā ná daṁsānā ratharyataḥ sākam sūryasya raśmībhiḥ
8.101.02

Interpretation:

“The Mightiest with a vast Vision, the two Heroes, are ruling all as Kings, possessing the deepest perceptions [of the Infinite Being]. These two are traveling in their Chariot, as if by their arms creating wonderful deeds, together with the rays of the Sun.”

Vocabulary:

ratharya, Nom. P. [-yati], *to go or travel by carriage or chariot* RV.

bāhūtā, ind. *in the arms* RV. (cf. deva-tā, puruṣa-tā).

daṁsana, n. *a surprising or wonderful deed, marvellous power or skill* RV. i, 166, 13

vārṣiṣṭhaksatra, mfn. *having the greatest power or might* RV.

varṣiṣṭha, mfn. (accord. to Pa1n2. 6-4 , 157 superl. of vṛddha) *highest , uppermost , longest , greatest , very great* RV. Br.

प्र यो वाम् मित्रावरुणाजिरो दूतो अद्रवत् ।

अयःशीर्षा मदेरघुः ॥ ८-१०१-०३

prá yó vām mitrāvaruṇā ajiró dūtó ádravat
áyaḥśīrṣā máderaghuḥ 8.101.03

Interpretation:

“Forward who has run the messenger of yours, O Mitra and Varuna, with the iron head, speedily flying,”

Vocabulary:

ajira, mfn. (aj) , *agile , quick , rapid*, (am) ind. *quickly* RV. AV. VS.
maderaghu, mfn. (fr. loc. made + raghu) *eager with enthusiasm* RV.
raghu, mf(vī)n. (raṃh ; cf. laghu) *hastening , going speedily , fleet , rapid* RV.
ayaḥśīrṣan, mfn. *having an iron head* RV. viii , 101 , 3.

न यः सम्पृच्छे न पुनर् हवीतवे न संवादाय रमते ।

तस्मान् नो अद्य समृतेर् उरुष्यतम् बाहुभ्यां न उरुष्यतम् ॥ ८-१०१-०४

ná yáḥ sampṛcche ná púnar hávītave ná saṃvādāya rámate
tásmān no adyá sámṛter uruṣyatam bāhúbhyāṃ na uruṣyatam
8.101.04

Interpretation:

“The one who does not like asking, repeating the call, or talking, protect us from conflicting with him today, with your arms you protect us!”

Vocabulary:

samṛti, f. *coming together , meeting , contact* RV.; *conflict , war , fight* ib.
hve, havītave Ved Inf.;
saṃprach, (Ved. inf.-pṛccham and pṛcche) , *to ask , question about* (with two acc.) , *inquire into the future* MBh. Hariv. BhP. VarBr2.

प्र मित्राय प्रार्यम्णे सचथ्यम् ऋतावसो ।

वरूथ्यं वरुणे छन्द्यं वच स्तोत्रं राजसु गायत ॥ ८-१०१-०५

prá mitrāya prá aryamné sacathíyam ṛtāvaso
varūthíyaṃ váruṇe chāndiyaṃ váca stotrám rājasu gāyata 8.101.05

Interpretation:

“O Luminous dweller within the substance, who is possessed by the Truth, for Mitra [you create] help and assistance and for Aryaman! Sing the Word of Affirmation in and among the Kings, Adityas; in Varuna [you sing] the rhythmic Word, creating vastness!”

ṛtāvasu, it is most probably Agni who has accommodated all the powers of Adityas, helping them to manifest transcendental powers of consciousness in the manifested state of consciousness. All this is done by the Word, by the action of luminous affirmation in consciousness, which thus creates the vastness in the domains of Varuna.

Vocabulary:

sacathya, mfn. *helpful*, *kind* RV.; n. *assistance*, *help* ib.
chandya, mfn.(= -ndu) RV. viii, 101, 5; *pleasing* RV. i, 55, 4.
ṛtāvasu, (voc.) mfn. *one whose wealth is piety*, *pious*, *faithful* RV. viii, 101, 5.

ते हिन्विरे अरुणं जेन्यं वस्व् एकम् पुत्रं तिसृणाम् ।

ते धामान्य् अमृता मर्त्यानाम् अदब्धा अभि चक्षते ॥ ८-१०१-०६

té hinvire aruṇám jéniyaṃ vásu ékam putrám tisrṇām
té dhāmāni amṛtā mártiyanām ádabdhā abhí cakṣate 8.101.06

Interpretation:

“They hasten forward the Red one, noble by birth, the luminous dweller within the substance, the one son of the three [Mothers].

They, the invincible and the Immortal, see all the establishments of mortals.”

Here the secret *ṛtāvasu*, is called as one son of the three female energies. *aruṇa*, *jeniya*, *vasu*, are all the epithets of Agni.