

RV 8.101

r̥ṣi: jamadagni bhārgava; devatā: 1-5 upto ṛtīya 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 अभि॑ष्टय॒ आच॑क्रे ह॒व्यदा॑तये ॥ ८-१०१-०१

वर्षि॑ष्ठ॒क्षत्रा उ॒रुच॑क्षसा॒ नरा॑ राजा॒ना दी॒र्घश्रु॑त्तमा ।

ता बा॒हुता॒ न दं॑सना॒ रथ॑र्यतः॒ साकं॑ सू॒र्यस्य॑ र॒श्मिभिः॑ ॥ ८-१०१-०२

प्र यो वाम्॑ मि॒त्राव॑रुणा॒जिरो॑ दू॒तो अ॒द्रवत् ।

अयः॑शी॒र्षा म॑दे॒रघुः॑ ॥ ८-१०१-०३

न यः सम्पृ॑च्छे न पु॒नर् ह॒वीत॑वे न सं॒वादा॑य र॒मते॑ ।

तस्मान् नो॑ अ॒द्य समृ॑तेर् उ॒रुष्य॑तम् बा॒हुभ्यां॑ न उ॒रुष्य॑तम् ॥ ८-१०१-०४

प्र मि॒त्राय॑ प्रा॒र्यम्णे॑ स॒चथ्य॑म् ऋ॒ताव॑सो ।

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

ते हि॒न्विरे॑ अ॒रुणं॑ जे॒न्यं व॒स्व् एक॑म् पु॒त्रं ति॑सृ॒णाम् ।

ते धा॒मान्य् अ॒मृता॑ म॒र्त्याना॑म् अ॒दब्धा॑ 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 sá mártiyah śásamé devátātaye
yó nūnám mitrāvāruṇāv abhiṣṭaya 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 बा॒हुता॑ न दं॒सना॑ रथ॒र्यतः॑ सा॒कं सू॒र्यस्य॑ रश्मि॒भिः ॥ 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.

प्र॒ यो॑ वा॒म॒ मि॒त्रा॒वरु॑णा॒जि॒रो॒ दू॒तो॒ अ॒द्र॒वत् ।

अ॒यः॑ शी॒र्षा॑ म॒दे॒रघुः॑ ॥ 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.

न॒ यः॑ सम्पृ॒च्छे॒ न पु॒नर् ह॒वी॒त॒वे॒ न सं॒वा॒दा॒य र॒मते॑ ।

तस्मा॑न् नो॒ अद्य॑ समृ॒तेर् उ॒रुष्य॑तम् बा॒हु॒भ्यां॑ न उ॒रुष्य॑तम् ॥ 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.

प्र॒ मि॒त्राय॑ प्रा॒र्य॒म्णे॑ स॒च॒थ्य॑म् ऋ॒ता॒व॒सो॑ ।

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 mártiyānām 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.