

RV 8.18.

r̥ṣi: irimbiṭhi kāṇva; devatā: ādityagaṇa, 8 aśvinī kumāra, 9 agni, sūrya anila;
chanda: uṣṇik

इदं ह नूनम् एषां सुम्रम् भिक्षेत मर्त्यः । आदित्यानाम् अपूर्व्यं सवीमनि ॥ ८-०१८-०१
 अनर्वाणो ह्य एषाम् पन्था आदित्यानाम् । अदब्धाः सन्ति पायवः सुगेवृधः ॥ ८-०१८-०२
 तत् सु नः सविता भगो वरुणो मित्रो अर्यमा । शर्म यच्छन्तु सप्रथो यद् ईमहे ॥ ८-०१८-०३
 देवेभिर् देव्य् अदिते ऽरिष्टभर्मन् आ गहि । स्मत् सूरिभिः पुरुप्रिये सुशर्मभिः ॥ ८-०१८-०४
 ते हि पुत्रासो अदितेर् विदुर् द्वेषांसि योतवे । अंहोश् चिद् उरुचक्रयो ऽनेहसः ॥ ८-०१८-०५
 अदितिर् नो दिवा पशुम् अदितिर् नक्तम् अद्वयाः । अदितिः पात्व् अँहसः सदावृधा ॥ ८-०१८-०६
 उत स्या नो दिवा मतिर् अदितिर् ऊत्या गमत् । सा शँताति मयस् करद् अप स्त्रिधः ॥ ८-०१८-०७
 उत त्या दैव्या भिषजा शं नः करतो अश्विना । युयुयाताम् इतो रपो अप स्त्रिधः ॥ ८-०१८-०८
 शम् अग्निर् अग्निभिः करच् छं नस् तपतु सूर्यः । शं वातो वात्व् अरपा अप स्त्रिधः ॥ ८-०१८-०९
 अपामीवाम् अप स्त्रिधम् अप सेधत दुर्मतिम् । आदित्यासो युयोतना नो अँहसः ॥ ८-०१८-१०
 युयोता शरुम् अस्मद् आ आदित्यास उतामतिम् । ऋधग् द्वेषः कृणुत विश्ववेदसः ॥ ८-०१८-११
 तत् सु नः शर्म यच्छतादित्या यन् मुमोचति । एनस्वन्तं चिद् एनसः सुदानवः ॥ ८-०१८-१२
 यो नः कश् चिद् रिरिक्षति रक्षस्त्वेन मर्त्यः । स्वैः ष एवै रिरिषीष्ट युर जनः ॥ ८-०१८-१३
 सम् इत् तम् अघम् अश्रवद् दुःशंसम् मर्त्य रिपुम् । यो अस्मत्रा दुर्हणावाउप द्वयुः ॥ ८-०१८-१४
 पाकत्रा स्थन देवा हत्सु जानीथ मर्त्यम् । उप द्वयुं चाद्वयुं च वसवः ॥ ८-०१८-१५
 आ शर्म पर्वतानाम् ओतापां वृणीमहे । द्यावाक्षामारे अस्मद् रपस् कृतम् ॥ ८-०१८-१६
 ते नो भद्रेण शर्मणा युष्माकं नावा वसवः । अति विश्वानि दुरिता पिपर्तन ॥ ८-०१८-१७
 तुचे तनाय तत् सु नो द्राघीय आयुर् जीवसे । आदित्यासः सुमहसः कृणोतन ॥ ८-०१८-१८
 यज्ञो हीळो वो अन्तर आदित्या अस्ति मृळत । युष्मे इद् वो अपि ष्मसि सजात्ये ॥ ८-०१८-१९
 बृहद् वरूथम् मरुतां देवं त्रातारम् अश्विना । मित्रम् ईमहे वरुणं स्वस्तये ॥ ८-०१८-२०
 अनेहो मित्रार्यमन् नृवद् वरुण शंस्यम् । त्रिवरूथम् मरुतो यन्त नश् छर्दिः ॥ ८-०१८-२१
 ये चिद् धि मृत्युबन्धव आदित्या मनवः स्मसि । प्र सू न आयुर् जीवसे तिरेतन ॥ ८-०१८-२२

Analysis of RV 8.18

इदं ह नूनम् एषां सुम्रम् भिक्षेत मर्त्यः । आदित्यानाम् अपूर्व्यं सवीमनि ॥ ८-०१८-०१
 idám ha nūnám eṣāṃ sumnám bhikṣeta mártiḥ
 ādityānām āpūrvyaṃ sāvīmani 8.018.01

1. Now let the mortal offer prayer to win the unexampled grace
 Of these Adityas and their aid to cherish life.

Interpretation:

“It is on the Path guided by the Adityas today that the mortal seeks to share their perfect thought, which never was realized before!”

The word *apūrvyam sumnam*, is a key to the understanding of what is sought after: the perfect thought, or bliss, which was not realized before, meaning that it is new and therefore true (=supramental). All our mentality created by Ignorance lives in the past and operates by the past. It makes everything which comes to it a storage in the past. The light of the Supramental is ever new, it does not operate in the same way, it actualizes the truth and therefore infinitely authentic to its own appearance.

Sri Aurobindo in his Savitri describes the essential characteristic of our mind in these words:

Our mind is a house haunted by the slain past,
 Ideas soon mummified, ghosts of old truths,
 God's spontaneities tied with formal strings
 And packed into drawers of reason's trim bureau,
 A grave of great lost opportunities,
 Or an office for misuse of soul and life
 And all the waste man makes of heaven's gifts
 And all his squanderings of Nature's store,
 A stage for the comedy of Ignorance.¹

Vocabulary:

sāvīman, n. (only in loc ,) *setting in motion , instigation , direction , guidance* RV. VS. bhikṣ, (fr. Desid. of bhaj, lit. "to wish to , share or partake"); 1. A., to wish for, desire (acc. or gen.) RV. &c. &c.

¹ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 285

अन॒र्वा॒णो ह्य॑ ए॒षाम् प॒न्था॑ आ॒दि॒त्याना॑म् । अ॒द॒ब्धाः स॒न्ति पा॒यवः॑ सु॒गे॒वृ॒धः॑ ॥ ८-०१८-०२
 anarvāṇo hí eṣā́m pánthā āditiyā́nām
 ádabdhāḥ sánti pāyávaḥ sugevṛdhaḥ 8.018.02

2 For not an enemy molests the paths which these Adityas tread:
 Infallible guards, they strengthen us in happiness.

Interpretation:

“For the Path of these Adityas is indestructible, unconquered are they, the Protectors, who support our advance on their direct and easy way to fulfillment.”

The path of these Godheads is easy for the human soul to follow, it cannot fail and the Adityas cannot be conquered. It is a Sunlit Path of the Divine Mother, Aditi.

Vocabulary:

arv, 1. P. arvati, (perf. ānarva L.) to hurt , kill L.

arvan, mfn. *running , quick* (said of Agni and Indra) RV. (ā) m. *a courser , horse* RV. AV.; N. of Indra

sugevṛdh, mfn. *rejoicing in good progress* RV.

pāyu, m. a guard , protector RV.; (esp. instr. pl. "with protecting powers or actions, helpfully") AV.

तत् सु॑ नः स॒वि॒ता भ॒गो व॒रु॒णो मि॒त्रो अ॒र्य॒मा । श॒र्म य॑च्छन्तु स॒प्रथो॑ यद् ई॒महे॑ ॥ ८-०१८-०३
 tát sú naḥ sāvītā bhágo váruṇo mitró aryamā
 śárma yachantu saprátho yád ímahe 8.018.03

3 Now soon may Bhaga, Savitar, Varuna, Mitra, Aryaman
 Give us the shelter widely spread which we implore.

Interpretation:

“That supreme dwelling protected by peace and happiness, which we seek, they should give us, Savitar, Bhaga, Varuna, Mitra and Aryaman, shining afar!”

The word *śarman*, has several meanings: *shelter , protection , refuge , safety, joy , bliss , comfort , delight , happiness, etc.* Sri Aurobindo translates it sometimes as *peace, which is safety plus joy.*

Vocabulary:

sa-prathas mfn. *extensive , wide* RV. VS. *effective or sounding or shining far and wide* ib.

दे॒वेभिर् दे॒व्य् अ॒दिते ऽरि॑ष्ट॒भर्मन् आ ग॑हि । स्मत् सू॒रिभिः॑ पु॒रुप्रि॑ये सु॒शर्म॑भिः ॥ ८-०१८-०४
 devébhir devi ādite áriṣṭābharman ā gahi
 smát sūrībhiḥ purupriye suśārmabhiḥ 8.018.04

4 With Gods come thou whose fostering care none checks, O Goddess Aditi:
 Come, dear to many, with the Lords who guard us well.

Interpretation:

“With your luminous deities, O Luminous goddess, O Infinite Mother, come to us, with your healing care! Come with the shining Godheads, who are bestowing upon us their perfect peace and bliss, O you, who are dear to many!”
 The Godheads are identified with their Infinite Mother, they are actually her functions and actions upon us.

Vocabulary:

ariṣṭa-bharman mfn. *yielding security* RV. viii , 1 8 , 4 (voc.)
 bharman, n. *support, maintenance, nourishment, care* RV. (cf. ariṣṭa-, garbha, jātū-bh-)

ते हि पु॒त्रासो॑ अ॒दिते॑र् वि॒दुर् द्वे॒षांसि॑ यो॒तवे॑ । अ॒होश् चि॑द् उ॒रुच॑क्रयो ऽने॒हसः॑ ॥ ८-०१८-०५
 té hí putrāso āditer vidúr dvēṣāṃsi yótave
 aṃhós cid urucakrayo anehasaḥ 8.018.05

5 For well these Sons of Aditi know to keep enmities aloof,
 Unrivalled, giving ample room, they save from woe.

Interpretation:

“These are indeed the Sons of the Divine Mother, they can separate us from the enmities and from the narrowness of our lower being, giving us vast space, being themselves unattainable.”

Being the Sons of Infinity, of the Divine Mother, they know very well how to separate us from the narrowness of consciousness, Ignorance, *aṃhoś cid*, and from the painful distortions of our life, Suffering, *dveṣāṃsi*. For they are those, who create wideness of Consciousness, *uru-cakrayaḥ*.

Vocabulary:

yu, 3. P. inf. yotave, *to separate, keep or drive away, ward off (acc.), exclude or protect from (abl.)* RV. AV. VS. Br. *to keep aloof, to be or remain separated from (abl.)* RV. AV

aṃhu, n. (only in Abl. aṃhos) *anxiety, distress* RV.

anehas, mfn. (ih) , *without a rival, incomparable, unattainable, unmenaced, unobstructed* RV.

urucakri, mfn., *doing or effecting large work or great wealth, granting ample assistance* RV. ii , 26 , 4; v , 67 , 4; viii , 18 , 5 ; m. N. of a descendant of Atri.

अदि॑तिर् नो दि॒वा पशु॑म् अदि॑तिर् नक्त॑म् अद्व॒याः ।
 अदि॑तिः पा॒त्व् अँह॑सः सदा॑वृ॒धा ॥ ८-०१८-०६

áditir no dívā paśúm áditir náktam ádvayāḥ
 áditiḥ pātu aṃhasaḥ sadāvṛdhā 8.018.06

6 Aditi guard our herd by day, Aditi, free from guile, by night,
 Aditi, ever strengthening, save us from grief!

Interpretation:

“Infinity should guard us by day, Infinity without a second, should guard us in the night,

Infinity which is always increasing should guard us from the narrowness in which we are!”

We can give also another translation:

“The Mother should protect us day by day! The Mother in the night and no other being! The Mother, who makes us always grow, should protect us from falling into the narrowness of our being.”

Vocabulary:

sadā-vṛdha mf(ā)n. *always delighting* RV.; *always increasing or prospering* MW.

उ॒त॒ स्या॑ नो दि॒वा म॑तिर् अदि॑तिर् ऊ॒त्या ग॑मत् ।
 सा शँ॑ताति॒ मय॑स् कर॒द् अप॑ स्त्रि॒धः ॥ ८-०१८-०७

utá syā no dívā matír áditir ūtiyā gamat
 sā śaṃtāti máyas karad ápa sṛidhaḥ 8.018.07

7 And in the day our hymn is this: May Aditi come nigh to help,
 With loving-kindness bring us weal and chase our foes.

Interpretation:

“And this is our Thought during the day: May the Divine Mother come to us with her increase, and bliss and expanding peace, may she drive our errings and failings away.”

Vocabulary:

śaṃ-tāti, mfn. *beneficent, auspicious* RV.

sridh, f. *erring, failing, a misbeliever, foe, enemy* RV. AV. VS.

उत त्या दैव्या भिषजा शं नः करतो अश्विना । युयुयाताम् इतो रपो अप स्त्रिधः ॥ ८-०१८-०८
 utá tyā daivyā bhiṣájā śam̄ naḥ karato aśvīnā
 yuyuyātām itó rápo ápa sṛidhaḥ 8.018.08

8 And may the Asvins, the divine Pair of Physicians, send us health:
 May they remove iniquity and chase our foes.

Interpretation:

“And these Divine healers should also create for us peace, the Ashvins. They should take away from us this weakness, away these failures.”

Vocabulary:

yu, 3. P. Opt. yuyuyā-, to separate, keep or drive away, ward off (acc.), exclude or protect from (abl.) RV. AV. VS. Br. to keep aloof, to be or remain separated from (abl.) RV. AV
 rapas, n. (cf. repas, fr. rip) bodily defect, injury, infirmity, disease RV. VS.
 bhiṣaj, mfn. curing, healing, sanative RV. &c. &c. m. a healer, physician ib. a remedy, medicine RV. AV. Car. (from abhi-saj, to attach plaster)

शम् अग्निर् अग्निभिः करच्च छं नस् तपतु सूर्यः । शं वातो वात्त् अरपा अप स्त्रिधः ॥ ८-०१८-०९
 śam̄ agnīr̄ agnībhiḥ karac chām̄ nās tapatu sūriyaḥ
 śam̄ vāto vātu arapā ápa sṛidhaḥ 8.018.09

9 May Agni bless us with his fires, and Surya warm us pleasantly:
 May the pure Wind breathe sweet on us, and chase our foes.

Interpretation:

“May Agni create for us this blissful peace, with his flames! May Surya burns us with his bliss! May beneficial Wind blow on us with his blissful peace, away from failure!”

Here we have the three deities: Agni, Vata and Surya, representing the essence of Earth, Space in between Heaven and Earth and Heaven. If all these deities are united, creating auspicious action of blissful peace, Śam, then the Vedic Sacrifice reaches its final aim: union of Heaven and Earth in the individual consciousness of man.

Vocabulary:

arapas, mfn. unhurt, safe RV. AV. not hurting, beneficial RV. viii, 18, 9.

अपामीवाम् अप स्त्रिधम् अप सेधत दुर्मतिम् । आदित्यासो युयोतना नो अँहसः ॥ ८-०१८-१०
 ápāmivām ápa sṛídham ápa sedhata durmatím
 ādityāso yuyótanā no áṃhasaḥ 8.018.10

10 Drive ye disease and strife away, drive ye away malignity:
 Adityas, keep us ever far from sore distress.

Interpretation:

“Drive away from us our grief and falling, away ill-will! Separate from us the narrowness of our being, O Sons of Infinity!”

Vocabulary:

amīva, n., *pain, grief* R. BhP. (amīvā) f. *distress, terror, fright* RV. AV. VS.; *tormenting spirit, demon* RV. AV.; *affliction, disease* RV.

āmiv, P. āmivati, *to press, push, open by pressure* TBr. S3Br.

sidh, 1. P., *to drive off, scare away, repel, restrain, hinder* RV.;

युयोता शरुम् अस्मद् आँ आदित्यास उतामतिम् ।
 ऋधग् द्वेषः कृणुत विश्ववेदसः ॥ ८-०१८-११

yuyótā śarum asmád āṃ ādityāsa utāmatim
 ṛdhag dvēṣaḥ kṛṇuta viśvavedasaḥ 8.018.11

11 Remove from us the arrow, keep famine, Adityas! far away:
 Keep enmities afar from us, Lords of all wealth!

Interpretation:

“Save us from striking arrow and from the indigence! Remove the enemies from us, O Masters of universal riches.”

Vocabulary:

śaru, m. f. *a missile, dart, arrow* AV.; or m. any missile weapon (esp. the thunderbolt of Indra and weapon of the Maruts ; f. also that weapon personified) RV.

amati, f. *want, indigence* RV. VS. AV.; (-is) mfn. *poor, indigent* RV. x, 39, 6.; f. *form, shape, splendour, lustre* RV. VS.

ṛdhak, ind. (related to ardha BRD.) *separately, aside, apart singly, one by one in a distinguished manner, particularly* RV.

तत् सु नः शर्म यच्छतादित्या यन् मुमोचति ।

ए॒न॒स्व॒न्तं॑ चि॒द् ए॒न॒सः॑ सु॒दान॒वः॑ ॥ ८-०१८-१२
 tát sú naḥ śárma yachata ādityā yán múmocati
 énasvantaṃ cid énaśaḥ sudānaḥ 8.018.12

12 Now, O Adityas, grant to us the shelter that lets man go free,
 Yea, even the sinner from his sin, ye Bounteous Gods.

Interpretation:

“Grant us your perfect blissful protection, O Sons of Infinity, which liberates,
 even a sinful from his sin, O Generous Ones!”

यो नः॑ कश् चि॒द् रि॒रि॒क्षति॑ र॒क्ष॒स्त्वे॒न म॒र्त्यः॑ । स्वैः॑ ष ए॒वै रि॒रि॒षी॒ष्ट यु॒र् जनः॑ ॥ ८-०१८-१३
 yó naḥ kás cid ririkṣati rakṣastvéna mártiyaḥ
 suvaiḥ śá évai ririṣiṣṭa yúr jānaḥ 8.018.13

13 Whatever mortal with the power of demons fain would injure us,
 May he, impetuous, suffer harm by his own deeds.

Interpretation:

“But whoever mortal wants to hurt us with the power of Rakshasa, he should by
 his own movement fall back and suffer from his own action.”

Vocabulary:

riṣ, 4. P. to be hurt or injured, receive harm, suffer wrong, perish, be lost, fail RV. &c.
 &c.; to injure, hurt, harm, destroy, ruin RV. AV. Desid. **ririkṣati**, to wish to injure or
 harm; A. **ririṣiṣṭa**, to fail, meet with misfortune or disaster;
 rakṣastva, n. the nature of a Rakshasa, *fiendishness, malice* RV.
 yu, mfn. (yā) going, moving RV. i, 74, 7; x, 176, 3; (viii, 18, 13 ?).
 eva, mfn. (from i), *going, moving, speedy, quick* TBr.; m. *course, way* (generally
 instr. pl.) RV.

सम् इ॒त् तम् अ॒घम् अ॒श्व॒वद् दुःशंस॑म् म॒र्त्यं रि॒पुम् । यो अ॒स्म॒त्रा दु॒र्ह॒णावाँ॑ उप॒ द्वयुः॑ ॥ ८-०१८-१४
 sām ít tám aghám aśnavad duḥśamsam mártiyaṃ ripum
 yó asmatrā durhāṇāvāṃś upa dvayúḥ 8.018.14

14 May sin overtake our human foe, the man who speaketh evil thing,
 Him who would cause our misery, whose heart is false.

Interpretation:

“May his own sin overtake the mortal who lies about us and who is foe. Who is
 a traitor among us, causing our suffering.”

Vocabulary:

agha, mfn. *bad, dangerous* RV.; n. *evil, mishap* RV. AV.
 durhaṇāvāt, f. (han) mfn. *inauspicious, pernicious* RV. viii, 2, 20
 dvayu, mfn. *false, dishonest* RV. AV.
 asmatrā, ind., *to us, with us, among us* RV.; (asmatrām) mfn. *turned towards us* RV.
 vi, 44, 19.

पाकत्रा स्थान देवा हृत्सु जानीथ मर्त्यम् । उप द्वयुं चाद्वयुं च वसवः ॥ ८-०१८-१५
 pākatrā sthāna devā hr̥tsú jānītha m̐rtiyam
 úpa dvayúṃ ca ádvayum ca vasavaḥ 8.018.15

15 Gods, ye are with the simple ones, ye know each mortal in your hearts;
 Ye, Vasus, well discriminate the false and true.

Interpretation:

“O Gods, you know the mortal in your hearts in his essential way of being: both what is dualising within him and that which does not dualise, O luminous dwellers in the substance!”

It is interesting that in the core of their being, in their hearts, as the hymn says, the gods know man quite well. They know all his strong and weak points, when they dwell within the substance of his being. That is how they can guide him in a right way.

Vocabulary:

pāka, mfn. (either fr. pā+ka, "drinking, sucking, or fr. 2. pac, "ripening, growing")
very young; simple, ignorant, inartificial, honest AV. TS.; -trā ind. *in simplicity, in a simple or honest way* RV.
 sthāna (?)

आ शर्म पर्वतानाम् ओतापां वृणीमहे । द्यावाक्षामारे अस्मद् रूपस् कृतम् ॥ ८-०१८-१६
 ā śárma párvatānām ótāpāṃ vr̥ṇīmahe
 dyāvākṣāmā āré asmád rāpas kṛtam 8.018.16

16 Fain would we have the sheltering aid of mountains and of water-floods:
 Keep far from us iniquity, O Heaven and Earth.

Interpretation:

“We are choosing a peaceful shelter as that of the Mountains and of the Waters!
 O Heaven and Earth, remove from us the danger of our fall.”

Vocabulary:

āre, ind. (loc. ; see ārāt) *far, far from, outside, without* RV. AV.

ते नो भद्रेण शर्मणा युष्माकं नावा वसवः । अति विश्वानि दुरिता पिपर्तन ॥ ८-०१८-१७
 té no bhadréṇa śārmaṇā yuṣmākaṃ nāvā vasavaḥ
 āti víśvāni duritā pipartana 8.018.17

17 So with auspicious sheltering aid do ye, O Vasus, carry us
 Beyond all trouble and distress, borne in your ship.

Interpretation:

“Being that for us, with the auspiciously protecting ship of yours, O Luminous dwellers in the substance carry us beyond all the obstacles.”

Vocabulary:

bhadreṇa śarmanā nāvā, Instr. By the ship auspicious in protection.

तुचे तनाय तत् सु नो द्राघीय आयुर् जीवसे । आदित्यासः सुमहसः कृणोतन ॥ ८-०१८-१८
 tucé tánāya tát sú no drāghīya āyur jīvase
 ādityāsaḥ sumahaṣaḥ kṛṇótana 8.018.18

18 Adityas, ye Most Mighty Ones, grant to our children and their seed
 Extended term of life that they may live long days.

Interpretation:

“Grant to the generations to come that perfectly expanded power of life, that they may live longer, O Sons of the Infinite Mother, Perfect in Vastness!”
 The sacrificial work on earth was seen and understood not as a personal development only, but as a work for the whole humanity.

“Traveller upon the bare eternal heights,
 Tread still the difficult and dateless path
 Joining the cycles with its austere curve
 Measured for man by the initiate Gods.
 My light shall be in thee, my strength thy force.
 Let not the impatient Titan drive thy heart,
 Ask not the imperfect fruit, the partial prize.
Only one boon, to greaten thy spirit, demand;

Only one joy, to raise thy kind, desire.

Above blind fate and the antagonist powers
Moveless there stands a high unchanging Will;
To its omnipotence leave thy work's result.
All things shall change in God's transfiguring hour.”²

Vocabulary:

tuc,(only dat. -ce) , *offspring , children* RV. vi , 48 , 9; viii , 18 , 18; cf. tuj, toka.

यज्ञो हीळो वो अन्तर आदित्या अस्ति मृळत । युष्मे इद् वो अपि ष्मसि सजात्ये ॥ ८-०१८-१९
yajñó hīló vo ántara ādityā ásti mṛāta
yuṣmé íd vo ápi ṣmasi sajātye 8.018.19

19 Sacrifice, O Adityas, is your inward monitor: be kind,
For in the bond of kindred we are bound to you.

Interpretation:

“Sacrifice is a stimulator for you, who are inside, be soft to us. In you indeed we are [all bound], similar kind with you, and here are for the same birth [of the Supreme do our Sacrifice]. “

Gods and men are here to do the sacrifice. Men are to invite gods to come down or forward bringing their light and knowledge to the narrow surface of the being, and thus widening it and enlightening it. Therefore the Rishi says that the sacrifice is exciting the gods, making them move or come from within.

Vocabulary:

hīḍa, or m. *an instigator , stimulator* RV. viii , 8 , 19.

hīḍ, P. A., *to pull , tear , make angry , vex , offend*; A., *to be angry or wroth.*

sajāti, mfn. *belonging to the same tribe or caste or class or kind , similar , like* Mn.

बृहद् वरूथं मरुतां देवं त्रातारम् अश्विना । मित्रम् ईमहे वरुणं स्वस्तये ॥ ८-०१८-२०
bṛhád várūtham marútāṃ devāṃ trātāram aśvínā
mitrām īmahe váruṇaṃ suastāye 8.018.20

20 The Maruts' high protecting aid, the Asvins, and the God who saves,
Mitra and Varuna for weal we supplicate.

Interpretation:

² Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 340

“The vast protection of the Maruts, and the Divine, who saves us, and the Ashvins, we seek them all and Mitra and Varuna for wellbeing. “

Vocabulary:

varūtha, n. *protection , defence , shelter , secure abode* RV. AV. VS. TBr.

अनेहो मित्रार्यमन् नृवद् वरुण शंस्यम् । त्रिवरूथम् मरुतो यन्त नश् छर्दिः ॥ ८-०१८-२१
 anehó mitra aryāman nṛvād varuṇa śaṁsiyam
 trivārūtham maruto yanta naś chardīḥ 8.018.21

21 Grant us a home with triple guard, Aryaman, Mitra, Varuna!
 Unthreatened, Maruts! meet for praise, and filled with men.

Interpretation:

“Grant us secure place with your triple protection that is the most desired by all, full of hero-souls, which is impossible to reach!”

It is an indication to the level of the Supermind where the souls stay together, which is trice protected from the worlds of the lower hemisphere.

Vocabulary:

anehas, mfn. (īh) , *without a rival , incomparable , unattainable , unmenaced , unobstructed* RV.

śaṁsiya, mfn. *to be recited* RV. *to be praised , praiseworthy* ib. *to be wished for , desirable* W.

yanta = yam-ta, Impr.

chardi, n. (= chadis) *a fence, secure place or residence* RV.

ये चिद् धि मृत्युबन्धव आदित्या मनवः स्मसि । प्र सू न आयुर् जीवसे तिरेतन ॥ ८-०१८-२२
 yé cid dhī mṛtyubāndhava ādityā mānavaḥ smasi
 prá sū na āyu jīvāse tiretana 8.018.22

22 And as we human beings, O Adityas, are akin to death,
 Graciously lengthen ye our lives that we may live.

Interpretation:

“These indeed, who are tight to death, O Sons of Infinity, these men are we! So, stretch our life-force forward, that we may live here perfectly!”

The Rishi asks for the life force to live long life here and to sacrifice here the Gods, conquering darkness with their light. That is why men were born here, and the gods in heaven.

Vocabulary:

Tireta(na), from tī, 6.P.