

RV 8.67

ṛṣi: matsya sām̐mada or maitrāvaruṇi mānya or aneka
matsya jālanaddha; devatā: ādityagaṇa; chandaḥ: gāyatrī

त्यान् नु क्षत्रियाँ अव आदित्यान् याचिषामहे ।
सुमृलीकाँ अभिष्टये ॥ ८-०६७-०१
मित्रो नो अत्य् अंहतिं वरुणः पर्षद् अर्यमा ।
आदित्यासो यथा विदुः ॥ ८-०६७-०२
तेषां हि चित्रम् उक्थ्यं वरूथम् अस्ति दाशुषे ।
आदित्यानाम् अरंकृते ॥ ८-०६७-०३
महि वो महताम् अवो वरुण मित्रार्यमन् ।
अवांस्य् आ वृणीमहे ॥ ८-०६७-०४
जीवान् नो अभि धेतनादित्यासः पुरा हथात् ।
कद् ध स्थ हवनश्रुतः ॥ ८-०६७-०५
यद् वः श्रान्ताय सुन्वते वरूथम् अस्ति यच् छर्दिः ।
तेना नो अधि वोचत ॥ ८-०६७-०६
अस्ति देवा अंहोर् उर्व् अस्ति रत्नम् अनागसः ।
आदित्या अद्भुतैनसः ॥ ८-०६७-०७
मा नः सेतुः सिषेद् अयं महे वृणक्तु नस् परि ।
इन्द्र इद् धि श्रुतो वशी ॥ ८-०६७-०८
मा नो मृचा रिपूणां वृजिनानाम् अविष्यवः ।
देवा अभि प्र मृक्षत ॥ ८-०६७-०९
उत त्वाम् अदिते मह्य् अहं देव्य् उप ब्रुवे ।
सुमृलीकाम् अभिष्टये ॥ ८-०६७-१०

प॒र्षि॑ दी॒ने ग॒भीर॑ आँ उ॒ग्रपु॑त्रे जि॒घांस॑तः ।
 मा॒किस् तोक॑स्य नो रिषत् ॥ ८-०६७-११
 अ॒नेहो॑ न उरु॒व्रज॑ उरू॒चि वि प्र॑स॒तवे॑ ।
 कृ॒धि तो॑काय जी॒वसे॑ ॥ ८-०६७-१२
 ये मूर्धा॑नः क्षि॒तीना॑म् अ॒दब्धा॑सः स्वय॑शसः ।
 व्र॒ता र॑क्षन्ते अ॒द्रुहः॑ ॥ ८-०६७-१३
 ते न आ॒स्रो वृ॑का॒णाम् आ॑दि॒त्यासो॑ मु॒मोच॑त ।
 स्तेन॑म् ब॒द्धम् इ॒वादि॑ते ॥ ८-०६७-१४
 अपो॑ षु ण इ॒यं श॒रू आ॑दि॒त्या अप॑ दु॒र्मतिः॑ ।
 अ॒स्मद् ए॒त्त् अ॒जघ्नु॑षी ॥ ८-०६७-१५
 श॒श्वद् धि॑ वः सु॒दान॑व आ॒दि॒त्या ऊ॒तिभि॑र् व॒यम् ।
 पु॒रा नू॒नम् बु॒भुज्म॑हे ॥ ८-०६७-१६
 श॒श्वन्तं॑ हि प्र॒चेत॑सः प्र॒तिय॑न्तं चिद् ए॒नसः॑ ।
 दे॒वाः कृ॑णुथ जी॒वसे॑ ॥ ८-०६७-१७
 तत् सु॒ नो न॒व्यं स॒न्यस॑ आ॒दि॒त्या यन् मु॑मो॒चति॑ ।
 ब॒न्धाद् ब॒द्धम् इ॒वादि॑ते ॥ ८-०६७-१८
 ना॒स्माक॑म् अ॒स्ति तत् तर॑ आ॒दि॒त्यासो॑ अ॒तिष्क॑दे ।
 यू॒यम् अ॒स्मभ्य॑म् मृ॒ळत॑ ॥ ८-०६७-१९
 मा नो॑ हे॒तिर् वि॒वस्व॑त आ॒दि॒त्याः कृ॒त्रिमा॑ श॒रुः ।
 पु॒रा नु॑ ज॒रसो॑ वधीत् ॥ ८-०६७-२०
 वि षु॑ द्वेषो॒ व्यु अँ॑ह॒तिम् आ॑दि॒त्यासो॑ वि सँ॒हित॑म् ।
 वि॒ष्वग् वि॑ वृ॒हता॑ रपः ॥ ८-०६७-२१

Analysis of the hymn RV 8.67

त्यान् नु क्षत्रियाँ अव आदित्यान् याचिषामहे । सुमृळीकाँ अभिष्टये ॥ ८-०६७-०१

tiyān nu kṣatṛiyāṃś́ áva ādityān yāciṣāmahe
sumṛīkām̐ abhiṣṭaye 8.067.01

Interpretation:

“We call for increase, protection and assistance, those Mighty Adityas, who are supremely merciful to us.”

Vocabulary:

avas, n. (av) , *favour , furtherance , protection , assistance* RV. AV. VS.;
refreshing RV.; *enjoyment , pleasure* RV.; *wish , desire* (as of men for the
gods &c. RV. , or of the waters for the sea RV. viii , 16 , 2)
sumṛīka, mf(ā) n. *very compassionate or gracious* RV. VS. AV. n. *pity ,
compassion* AV.
abhiṣṭi, m. *an assistant , protector* [“one who is superior or victorious” NBD.]
, (generally said of Indra) RV. VS.; f. *assistance , protection , help* RV. AV. VS.

मित्रो नो अत्य् अंहतिं वरुणः पर्षद् अर्यमा । आदित्यासो यथा विदुः ॥ ८-०६७-
०२

mitró no áti aṃhatīm̐ váruṇaḥ parṣad aryamā
ādityāśo yáthā vidúḥ 8.067.02

Interpretation:

“Mitra and Varuna should bring us across the narrowness of our being, and Aryaman; for Adityas know how [to do it well].”

Vocabulary:

aṃhati, f. *anxiety , distress , trouble* RV.

तेषां हि चित्रम् उक्थ्यं वरूथम् अस्ति दाशुषे । आदित्यानाम् अरंकृते ॥ ८-०६७-
०३

téśāṃ hí citrām ukthíyaṃ várūtham ásti dāśúṣe

ādityānām aramḱṛte 8.067.03

8.067.03 To those A_dityas belongs wonderful wealth, worthy of all praise, (laid up) for the offerer of oblations and the sacrificer.

Interpretation:

“For they have a luminous consciousness, fulfilled with sacred hymns, vast in its embrace for the one who gives himself, for the one prepares here all for the embodiment of Adityas.”

Vocabulary:

aramḱṛt, mfn. *preparing* (a sacrifice) , *servicing* (as a worshipper) RV.
ukthya, mfn. *accompanied by verse or praise* , *consisting of praise* , *deserving praise* , *skilled in praising* RV. AV.

महि॑ वो मह॑ताम् अ॒वो वरु॑ण मि॒त्रार्य॑मन् । अवा॑स्यु आ वृ॒णीम॑हे ॥ ८-०६७-०४

māhi vo mahatām ávo varuṇa mítra áryaman
ávāṃsi ā vrṇīmahe 8.067.04

8.067.04 You are great, Varuna, Mitra and Aryaman, and great is your protection; your protections we implore.

Interpretation:

“Great is your increase in us, of those who are Great, Varuna, Mitra and Aryaman! It is these multiple growing of yours we implore for ourselves!”

जी॒वान् नो॑ अ॒भि धे॑त॒नादि॑त्यासः पुरा॑ ह॒थात् । क॒द् ध॑ स्थ ह॒वनश्रु॑तः ॥ ८-०६७-०५

jīvān no abhí dhetana ādityāsaḥ purā háthāt
kád dha stha havanaśrutaḥ 8.067.05

Interpretation:

“Surround us when we are still living in the body before the fatal stroke comes, O Adityas! For you are the ones who hear our call!”

Vocabulary:

abhi-dhetana, Subj. from abhi-dhā, to surround;
hatha, m. a blow , stroke RV. killing , slaughter ib.
havanaśrut, mfn. listening to or hearing invocations RV.

यद् वः श्रान्ताय सुन्वते वरूथम् अस्ति यच्च छर्दिः । तेना नो अधि वोचत ॥ ८-

०६७-०६

yád vaḥ śrāntāya sunvaté varūtham ásti yác chardíḥ
ténā no ádhi vocata 8.067.06

8.067.06 Whatever wealth, whatever dwelling is yours (to give) to the
wearied offerer of libations-- with these speak to us a kindly answer.

Interpretation:

“Answer to our call; to the human worker here, who presses out the
delight of Soma for your, with your vastness and protected living
place!”

Vocabulary:

varūtha, n. protection , defence , shelter , secure abode RV. AV. VS. TBr.
chardis, n. a fence , secure place or residence (Naigh. iii , 4) RV.
adhivac, (aor. Imper. 2. sg. -vocā, 2 du. -vocatam, 2. pl. -vocata) to speak in
favour of , advocate RV. VS.

अस्ति देवा अंहोर उर्व अस्ति रत्नम् अनागसः । आदित्या अद्भुतैनसः ॥ ८-

०६७-०७

ásti devā aṃhór urú ásti rátnam ánāgasah
āditīyā ádbhutainasah 8.067.07

Interpretation

“Great can be the suffering of the sinner! Great is the happiness of the
sinless! O Adityas, you are free from any suffocation, beyond any sin!”

Another interpretation can be given:

“There is a suffocating vastness of [Infinite Darkness], there is also a
vast joy of light, free from darkness and sin! O Adityas you are
transcendent and free from all darkness!”

It is indicating the two Oceans of the Supreme Light and Darkness,
Superconscient and Inconscient.

Vocabulary:

aṃhu, mfn. *narrow* AitBr.; n. *anxiety, distress* RV.

āgas, n. *transgression, offence, injury, sin, fault* RV. AV. &c.

enas n., *mischievous, crime, sin, offence, fault* RV. AV. &c.; *evil, unhappiness, misfortune, calamity* RV. AV.

adbhutainas, mfn. *one in whom no fault is visible* RV.

मा नः सेतुः सिषेद् अयम् महे वृणक्तु नस् परि । इन्द्र इद् धि श्रुतो वशी ॥ ८-

०६७-०८

mā naḥ sétuḥ siṣed ayám mahé vṛṇaktu nas pári
índra íd dhí śrutó vaśí 8.067.08

8.067.08 Let not the snare bind us; may Indra, the renowned, the
subduer of all, deliver us for a glorious act.

Interpretation:

Let this Obstructor bind us not [in our ascent]; may He carry us over to
the Greatness! Indra is He known, the Lord who conquers."

Vocabulary:

setu, mfn. (fr. si) *binding, who or what binds or fetters* RV. m. *a bond, fetter*
ib.; *a ridge of earth, mound, bank, causeway, dike, dam, bridge, any*
raised piece of ground separating fields (serving as a boundary or as a
passage during inundations) RV. &c. &c.

parivṛj, 7 P., *to turn out of the way of* (acc.), *avoid, shun, spare, pass over*
RV. AV.

मा नो मृचा रिपूणां वृजिनानाम् अविष्यवः । देवा अभि प्र मृक्षत ॥ ८-०६७-०९

mā no mṛcā ripūṇāṃ vṛjinānām aviṣyavaḥ
dévā abhí prá mṛkṣata 8.067.09

Interpretation:

"Let not our Aspirations for Greatness, *aviṣyavaḥ*, be bound or injured
by the forces of crooked adversaries! O Gods, seize upon them!"

Vocabulary:

mṛc, f. *threatening or injury* RV. viii , 67 , 9 (Sāy. "a snare"); 1, 4, 10. P., *to hurt, injure, annoy* RV. AV.

aviṣyu, mfn. *desirous, vehement* RV. AV.

Abhi-pṛa-mṛṣ, (aor. Subj. 2. sg. -mṛṣas and 2. pl. -mṛṣata) *to seize, grasp.*

abhiṣṭi, m. *an assistant, protector* ["one who is superior or victorious" NBD.] , (generally said of Indra) RV. VS.; f. *assistance, protection, help* RV. AV. VS.

उ॒त॒ त्वा॒म् अ॒दि॒ते॒ म॒ह्य॒ अ॒हं॒ दे॒व्यु॒ उप॒ ब्रु॒वे॒ । सु॒मृ॒ळी॒का॒म् अ॒भि॒ष्ट॒ये॒ ॥ ८-०६७-१०

utá tvāṃ adite mahi ahám devi úpa bruve
sumṛṭīkām abhiṣṭaye 8.067.10

Interpretation:

"And You, O Divine Mother, I call for help, O Great Goddess, supremely merciful!"

Vocabulary:

abhiṣṭi, m. *an assistant, protector* ["one who is superior or victorious" NBD.] , (generally said of Indra) RV. VS.; f. *assistance, protection, help* RV. AV. VS.

प॒र्षि॑ दी॒ने॒ ग॒भी॒र आ॑ उ॒ग्र॒पु॒त्रे॒ जि॒घां॑सतः । मा॒कि॑स् त॒ोक॒स्य॑ नो रिषत् ॥ ८-०६७-११

pārṣi dīné gabhīrá āṃ úgraputre jīghāṃsataḥ
mākis tokásya no riṣat 8.067.11

Interpretation:

"O Aditi, Mother of Powerful Sons, carry us over this abyss of suffering, which wants to destroy us, to another shore! May none of our offspring suffer from it. "

Vocabulary:

dīna, mfn. (fr. 3. di?) scarce, scanty RV.; depressed, afflicted, timid, sad.

अ॒ने॒हो॑ न॒ उ॒रु॒व्र॒ज उ॒रू॒चि॑ वि॒ प्र॒स॒त॒वे॑ । कृ॒धि॑ त॒ोका॑य जी॒व॒से॑ ॥ ८-०६७-१२

anehó na uruvraja úrūci ví prásartave
krdhí tokāya jivāse 8.067.12

Interpretation:

“This Unattainable and transcendental state of consciousness and being, *anehas*, you, O Aditi, moving in the Vastnesses of the Beyond and reaching far, create for us here and for our future generations to live in it!”

Vocabulary:

uruvraja, mfn. (only loc.) *having a wide range , having ample space for movement* RV. viii , 67 , 12.

uruvyañc, (f. urūcī) mfn. *extending far, capacious far-reaching* (as a sound) RV. AV. VS.; f. *the earth* RV. vii , 35 , 3.

prasr, P., *to move forwards , advance* (` " for " or ` " against " acc.) , proceed (lit. and fig.) , *spring up, come forth, issue from* (abl.), *appear, rise , spread , extend* RV. &c. &c. *to stretch out* (hands) RV.; *to extend, be protracted, last* RV.

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

ये॑ मूर्धानः॑ क्षितीनाम्॑ अदब्धासः॑ स्वयशसः॑ । व्रता॑ रक्षन्ते॑ अद्रुहः॑ ॥ ८-०६७-१३

yé mūrdhānaḥ kṣitīnām ádabdhāsaḥ sváyaśasaḥ
vratā rākṣante adrúhaḥ 8.067.13

Interpretation:

“Such are you, the leaders of peoples, unconquered, having their own fame and power to conquer, never betraying, who protect the divine laws,”

ते॑ न॑ आस्रो॑ वृकाणाम्॑ आदित्यासो॑ मुमोचत॑ । स्तेनम्॑ बद्धम्॑ इवादिते॑ ॥ ८-०६७-
१४

té na āsnó vṛkāṇām ādityāso mumócata
stenám baddhám ivādite 8.067.14

Interpretation:

“O Sons of Aditi! Therefore deliver us from the jaws of the Wolves, as if a bound thief [you were here to save], O Aditi!”

Vocabulary:

āsan, n. (defective Pa1n2. 6-1 , 63) *mouth , jaws* RV. AV. VS. S3Br. TBr.

अपो षु ण इयं शरुर् आदित्या अप दुर्मतिः । अस्मद् एत्त् अजघ्नुषी ॥ ८-०६७-
१५

ápo śu ṇa iyám śáruṛ ādityā ápa durmatih
asmád etu ájaghnuṣī 8.067.15

Interpretation:

“Away from us should go this stroke of the enemy, O Adityas, away this distorted thought, not reaching us as its target!”

Vocabulary:

śaru, m. or (more frequently) f. a missile, dart, arrow AV. m. any missile weapon (esp. the thunderbolt of Indra and weapon of the Maruts ; f. also that weapon personified) RV.
a-jaghnuṣī Part. Perf., f. from han.

शश्वद् धि वः सुदानव आदित्या ऊतिभिर् वयम् । पुरा नूनम् बुभुज्महे ॥ ८-०६७-
१६

śásvad dhí vaḥ sudānava ādityā ūtibhir vayám
purā nūnám bubhujmāhe 8.067.16

Interpretation:

“Now as before, we enjoy infinitely the expansions you have [made] for us, O generous Sons of Aditi.”

शश्वन्तं हि प्रचेतसः प्रतियन्तं चिद् एनसः । देवाः कृणुथ जीवसे ॥ ८-०६७-१७

śásvantam hí pracetasah pratiyantam cid énasah
dévāḥ kṛṇuthá jīváse 8.067.17

Interpretation:

“Everyone indeed has come out of misfortune of darkness, therefore, O Wise ones, support us all here for life, O Gods!”

All beings grew here through the darkness, who were born in the material body. Therefore all of them have to be supported by the Gods from above in their growth to a greater light and consciousness.

Vocabulary:

śaśvat, mfn. *perpetual, continual, endless, incessant, frequent, numerous, many* (esp. applied to the ever-recurring dawns) RV.; *all, every* RV. AV. TBr.; ind. *perpetually, continually, repeatedly, always, ever, from immemorial time*; RV. &c. &c.

तत् सु नो नव्यं सन्यस आदित्या यन् मुमोचति । बन्धाद् बद्धम् इवादिते ॥ ८-

०६७-१८

tát sú no nāvyaṃ sányasa ādityā yán múmocati
bandhād baddhám ivādite 8.067.18

Interpretation:

“That which is perfectly new for us [add] to the old [experience], O Adityas, that which has been freeing us from the bondage as if the one who was bound, O Aditi!”

There is always something new from the supreme consciousness coming down, it has to be absorbed and assimilated into the old achievements from before. It is this process which makes the growth of consciousness in manifestation so slow. For the being which grew from the Inconscient and still is rooted in the Inconscient has to learn gradually how to be free in the expression of the divine consciousness. It has to build the material means to perceive it and to embody it.

Vocabulary:

sanyase, Dat. (from saniyas) mfn. being from of old, ancient TS.

नास्माकम् अस्ति तत् तर आदित्यासो अतिष्कदे ।

यूयम् अस्मभ्यम् मृळत ॥ ८-०६७-१९

nāsmākam asti tát tára ādityāso atiṣkāde
yūyám asmábhya mṛṛata 8.067.19

Interpretation:

“We do not have that strength to jump over the abyss, O Adityas! Therefore be soft with us.”

None can do this transformation by himself, says Sri Aurobindo. We need the Divine Shakti, who alone can accomplish this difficult task. We are here to call and to surrender to her and her workings in us.

Vocabulary:

atiṣkand, (skand) , *to cover* (said of a bull) RV. v , 52 , 3 , *to leap or jump over* , Ved. Inf. (dat.) *ati-ṣkade* RV. viii , 67 , 59; atiṣkadvan, mf(ari)n. *jumping over , transgressing*.

tara, 2 mfn. (tṛ;) *carrying across or beyond, saving* (? , said of Shiva) MBh.; *excelling* , w.; m. *crossing , passage* RV. ii , 13 , 12

taras, n. *rapid progress , velocity , strength , energy , efficacy* RV. MBh. xii , 5172 R. v , 77 , 18 Ragh. xi , 77

मा नो हेतिर् विवस्वत आदित्याः कृत्रिमा शरुः ।

पुरा नु जरसो वधीत् ॥ ८-०६७-२०

mā no hetir vivásvata ādityāḥ kr̥trímā śaruḥ
purā nú jaráso vadhīt 8.067.20

Interpretation:

“Let not the flashing movement of the Vivasvat, O Sons of Aditi, or any accidental happening takes place in our life before we accomplish our life.”

The accomplishment of life was crucial for the spiritual achievement in terms of dynamic spiritual influence on lower Nature. To stay with the free consciousness in the body till the end of all possibilities, when all of them are exhausted, as it were, could have an impact on Nature’s rapid progress. Cf. with *jīviṣet śatam samāḥ, ĪśaUp 2*.

Vocabulary:

heti, f. (fr. hi ; in later language also m. a missile weapon , any weapon, also personified) RV. &c. &c.; *stroke , wound* Sāy.; *rapid motion , shot , impact* (of a bow-string) RV.

kr̥trima, mf(ā)n. *made artificially , factitious , artificial , not naturally or spontaneously produced* RV. AV. &c.

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

वि षु द्वेषो व्यु अहतिम् आदित्यासो वि संहितम् ।

विष्वग् वि वृहता रपः ॥ ८-०६७-२१

ví ṣú dvéṣo ví aṃhatím ādityāso ví saṃhitam
viṣvag ví vṛhatā rápaḥ 8.067.21

Interpretation:

“Pluck out the root of dividers, pluck out the root of narrowness, pluck out the composition [of a false oneness], and tear apart the treacherous voice.”

There is a profound passage in Savitri, where Aswapati after meeting the Divine

Mother, comes back to his world and is looking for the source of all evil, plucking the root of it and offering the vacant space to the gods:

Still something in his earthly being kept
Its kinship with the Inconscient whence it came.
A shadowy unity with a vanished past
Treasured in an old-world frame was lurking there,
Secret, unnoted by the illumined mind,
And in subconscious whispers and in dream
Still murmured at the mind's and spirit's choice.
Its treacherous elements spread like slippery grains
Hoping the incoming Truth might stumble and fall,
And old ideal voices wandering moaned
And pleaded for a heavenly leniency
To the gracious imperfections of our earth
And the sweet weaknesses of our mortal state.
This now he willed to discover and exile,
The element in him betraying God.
All Nature's recondite spaces were stripped bare,
All her dim crypts and corners searched with fire
Where refugee instincts and unshaped revolts
Could shelter find in darkness' sanctuary
Against the white purity of heaven's cleansing flame.
All seemed to have perished that was undivine:
Yet some minutest dissident might escape
And still a centre lurk of the blind force.
For the Inconscient too is infinite;
The more its abysses we insist to sound,
The more it stretches, stretches endlessly.
Then lest a human cry should spoil the Truth
He tore desire up from its bleeding roots
And offered to the gods the vacant place.
Thus could he bear the touch immaculate.

A last and mightiest transformation came.¹

Vocabulary:

viṣvañc, mf(-ṣūcī) n. *going in or turned to both (or all) directions, all-pervading, ubiquitous, general* RV. &c. &c.; *going asunder or apart, separated or different from (instr. or abl.)* RV. TS. Up.; *in all directions, all around, everywhere* RV. &c. &c.

vṛh, 1.P, to tear, pluck, root up (without a prep. only with mūlam TS.)

¹ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 317