

Studies of Rig Veda

Hymns to Surya-Savitri

## Hymns to Savitr:

RV 1.35, 2.38, 4.53, 4.54, 5.81, 5.82, 6.71, 7.38, 7.45

## Hymns to Sūrya:

RV. 1.50, 1.115

## Hymns to Pūṣan:

RV 1.42, 2.40

RV 1.35

ṛṣi: hiranyastūpa āṅgīrasa; devatā: 1st pāda agni, 2nd pāda mitrāvaruṇa, 3rd pāda rātri, 4th pāda savitā, 2-11 savitā; chanda: triṣṭup, 1,9 jagatī

ह्या॒म्य् अ॒ग्निम् प्रथ॑मं स्व॒स्तये॑ ह्यामि मि॒त्रावरु॑णाव् इहावसे ।  
ह्यामि रा॒त्रीं जग॑तो निवेश॒नीं ह्यामि॑ दे॒वं सवि॑तारम् उ॒त्तये॑ ॥ १-०३५-०१  
आ कृ॒ष्णेन॑ रजसा॒ वर्त॑मानो निवेशयन् अ॒मृत॑मू म॒र्त्यं च॑ ।  
हि॒रण्य॑येन सविता रथेना दे॒वो या॑ति भुव॒नानि॑ पश्यन् ॥ १-०३५-०२  
याति॑ दे॒वः प्र॑वता या॒त्य् उ॒द्वता॑ याति शु॒भ्राभ्यां॑ यजतो हरि॒भ्याम् ।  
आ दे॒वो या॑ति सविता परावतो ऽप॒ विश्वा॑ दुरिता बाध॒मानः॑ ॥ १-०३५-०३  
अभी॑वृतं कृ॒शनैर् विश्व॑रूपं हि॒रण्य॑शम्यं यजतो बृह॒न्तम् ।  
आ॒स्थाद् रथं॑ सविता चि॒त्रभा॑नुः कृ॒ष्णा रजा॑सि तवि॒षीं द॑धानः ॥ १-०३५-०४  
वि जना॑ञ्छयावाः शि॒तिपा॑दो अ॒ख्यन् रथं॑ हि॒रण्य॑प्रऽगं वह॒न्तः ।  
शश्व॑द् विशः स॒वितु॑र् दै॒व्यस्यो॑पस्थे विश्वा भुव॒नानि॑ तस्थुः ॥ १-०३५-०५  
ति॒स्रो द्या॑वः स॒वितु॑र् द्वा उप॒स्थाꣳ ए॒का यम॑स्य भुवने विरा॒षाद् ।  
आणिं॑ न रथ्यम् अ॒मृता॑धि तस्थुर् इह ब्रवी॒तु य उ॑ तच् चिके॒तत् ॥ १-०३५-०६  
वि सु॒पर्णो॑ अ॒न्तरि॑क्षाण्य् अ॒ख्यद् ग॒भीर॑वेपा असुरः सुनीथः ।  
क्वे॒दानी॑ सूर्यः कश् चिके॒त क॑तमां द्यां रश्मिर् अस्या त॒तान ॥ १-०३५-०७  
अष्टौ॑ व्य् अ॒ख्यत् ककु॑भः पृथि॒व्यास् त्री॑ धन्व॒ योज॑ना सप्त सिन्धून् ।  
हि॒रण्या॑क्षः सविता दे॒व आ॒गाद् द॑धद् रत्ना दा॒शुषे॑ वार्याणि ॥ १-०३५-०८

हिरण्यपाणिः सविता विचर्षणिर् उभे द्यावापृथिवी अन्तर् ईयते ।  
 अपामीवां बाधते वेति सूर्यम् अभि कृष्णेन रजसा द्याम् ऋणोति ॥ १-०३५-०९  
 हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाꣳ यात्व् अर्वाङ् ।  
 अपसेधन् रक्षसो यातुधानान् अस्थाद् देवः प्रतिदोषं गृणानः ॥ १-०३५-१०  
 ये ते पन्थाः सवितः पूर्व्यासो ऽरेणवः सुकृता अन्तरिक्षे ।  
 तेभिर् नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥ १-०३५-११

### Analysis of RV 1.35.

ह्याम्य् अग्निम् प्रथमं स्वस्तये ह्यामि मित्रावरुणाव् इहावसे ।  
 ह्यामि रात्रीं जगतो निवेशनीं ह्यामि देवं सवितारम् उत्तये ॥ १-०३५-०१

hváyāmi agnīm prathamam suastāye hváyāmi mitrāvāruṇāv ihāvase  
 hváyāmi rātrīm jāgato nivéśanīm hváyāmi devam savitāram ūtāye  
 1.035.01

#### Interpretation:

"I call to Agni first for wellbeing! I call to Mitra and Varuna here for increase! I call to Night who introduces [all] to the manifested world! I call to the God Savitar for a power of growth!"

*rātrīm jagato nivéśanīm* (I.35.1), Sri Aurobindo translates as the Night "which holds the world and all its unrevealed potentialities in her obscure bosom."

*nivéśanī* is derived from the root *ni-viś*, Causative, 'to introduce, to make enter and settle down'. So the phrase can be translated as 'I call for Night, an introducer into the manifested world'.

So, Rishi invokes Agni first for well-being, Mitra and Varuna for protection and support, Ratri to locate us in the world, and the Divine Savitar for our growth in this manifested world, ūtāye.

The second verse again mentions the dark space and Savitar, who now himself introduces all mortal and immortal beings into the Manifestation:

आ कृष्णेन रजसा वर्तमानो निवेशयन् अमृतम् मर्त्यं च ।  
 हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ १-०३५-०२

ā kṛṣṇéna rájasā vartamāno nivéśayann amṛtam mártiyam ca

hiraṇyáyena savitā ráthena ā devó yāti bhúvanāni páśyan 1.035.02

Interpretation:

“Expanding by or through the dark space, introducing and determining the immortal and the mortal in Manifestation, the God Savitar comes in his golden chariot, seeing all the becomings in this world.”

It is interesting that now Savitar is also called niveśayan, ‘introducing’, ‘placing’, ‘settling’ as the Night in the previous verse. He is placing in the Manifestation of the Divine both immortal gods and mortal creatures for their interaction, as it were. This function of Savitar manifesting the Divine by bringing all creatures together is central for understanding of his role. For it is by the dark space that He returns to Himself: ā kṛṣṇena rajasā vartamānaḥ, placing all in their right place during this Self discovering return. (Cf. the ‘Ananda circuit’ by the Mother).

याति॑ देवः॑ प्रवता॑ यात्यु॑ उद्वता॑ याति॑ शुभ्राभ्यां॑ यजतो॑ हरिभ्याम् ।

आ देवो॑ याति॑ सविता॑ परावतो॑ ऽप॑ विश्वा॑ दुरिता॑ बाधमानः॑ ॥ १-०३५-०३

yāti deváḥ pravátā yāti udvátā yāti śubhrābhyāṃ yajató háribhyām  
ā devó yāti savitā parāvátó ápa víśvā duritā bādhamānaḥ 1.035.03

Interpretation:

“The God moves by the downward path, and he moves by the upward. By the two horses he moves, who is of the Sacrifice!

From the beyond the God Savitar comes to us, destroying all the difficulties on our path.”

This particular feature of Savitar to move in two directions is presenting him as a Creator, who supports the Sacrifice, which is of the double movement and exchange of consciousness between the higher and the lower hemispheres (BhG 3.9-15). But himself he comes from the beyond being neither in the higher nor in the lower hemisphere, but in both and even beyond both of them. (cf. ĪśaUp 9-11)

The two horses also might symbolize the double character of his manifestation, representing his double mastery and presence in the light and in the night. So when he comes from the transcendental realms then all the crookedness of the Night gets straightened up.

अभीवृ॑तं कृ॒शनैर्॑ विश्व॑रूपं॑ हिरण्य॑शम्यं॑ यजतो॑ बृहन्तम् ।

आस्थाद् रथं॑ सविता॑ चित्र॑भानुः॑ कृष्णा॑ रजांसि॑ तविषी॑ दधानः॑ ॥ १-०३५-०४

abhívṛtaṃ kṛśanair víśvárūpaṃ hiraṇyaśamyam yajató brhántam  
āsthād rāthaṃ savitā citrābhānuḥ kṛṣṇā rájāṃsi táviṣiṃ dādhanāḥ  
1.035.04

Interpretation:

“Savitar has mounted his chariot, which is covered with pearls, and has a golden pole, being vast and of the universal Form! He is full of varied rays of light, who is of Sacrifice, yajataḥ, [moves] towards dark spaces, establishing/ bearing power and might!”

The last phrase can be also translated as “establishing or holding mightily the dark spaces”. For it is because of his presence that the dark spaces have at all their might, it is because he is there hidden within them that the falsehood can act with power. It is falsehood only on the surface of its being, in the depth it is the luminous Truth hidden by the darkness; therefore falsehood can act on the basis of truth only.

Vocabulary:

hiraṇyaśamya, mfn. having golden pegs RV.

kṛṣāna, n. a pearl, mother-of-pearl RV. i , 35 , 4 and x , 68 , 11 AV.

वि॑ ज॒नाञ्छ॒यावाः॑ शि॒तिपा॑दो॒ अख्य॑न् रथं॒ हिर॑ण्यप्रऽगं॒ वह॑न्तः ।

श॒श्वद् विशः॑ स॒वितु॑र् दै॒व्यस्यो॑प॒स्थे विश्वा॑ भु॒वनानि॑ तस्थुः ॥ १-०३५-०५

ví jánāñ chyāvāḥ śitipādo akhyan rátham hiraṇyapraügam váhantaḥ  
śáśvad víśaḥ savitúr daíviyasya upásthe víśvā bhúvanāni tasthuḥ  
1.035.05

Interpretation:

“The white-footed Bay Horses of the Lord Savitar are carrying him in the chariot with a golden fore-part, they see [and by seeing manifest] widely all the beings who are born here in the material body, for all who have entered this manifestation are for ever held in the lap of the Divine Savitar together with all the worlds or becomings.”

It is a statement that all the manifestation of the Divine [the container and the contained] is in care of Savitar. It is he who is manifesting all the beings here with his two powers, brown and white-footed horses, and all the worlds are in his lap.

Vocabulary:

śitipad, (strong form -pād) mf(padī)n. *white-footed* RV. AV. Kauṣ.; *blackfooted* MW.

śiti, mfn. (perhaps fr. śo) *white* L.; (cf. sita) *black, dark-blue*.

śyāva, mfn. (connected with śyāma) *darkbrown, brown, dark-coloured, dark* RV. AV. Br. &c. *drawn by brown or bay horses* (said of chariots, Ved.) MW.; m. *a brown horse* RV.

hiraṇyaprauga, mfn. *having a golden fore-part* (said of a chariot-pole) RV. i , 35 , 5.

ति॒स्रो द्या॑वः स॒वितु॑र् द्वा॒ उप॑स्थाꣳ ए॒का य॑मस्य भु॒वने॑ वि॒राषा॑द् ।

आणिं॑ न रथ्यम् अ॒मृताधि॑ तस्थुर् इह॒ ब्रवी॑तु य उ तच् चिके॒तत् ॥ १-०३५-०६

tisró dyāvah savitúr dvā upásthām' ékā yamásya bhúvane virāṣāt  
āṅīm ná ráthyam amṛtādhi tasthur ihá bravītu yá u tác cīketat 1.035.06

Interpretation:

"There are three heavens of Savitar: two are in his lap and one is in the realm of Yama, the home of heroes. As on the pole of the car (all the parts are fixed) similarly all the things which are immortal rest on him! Here the one who perceives it should speak."

Savitar has three heavens, two of which are close to him: the Higher and Illumined Mind, and one heaven: the proper Mind is in the realm of Yama, the place where the souls take the physical body. The very fact that Higher and Illumined Mind are in his proper domain, though they are a part of the lower hemisphere of the Night, is a significant the characteristic of Savitar, who expands by and through Night, manifesting the Divine in the World.

Vocabulary:

virāṣah, mfn. (Nom.-ṣāt); vira prob. for vīrā) *subduing or confining or harbouring men* (applied to Yama's heaven) RV. i , 35 , 6.

वि सुपर्णो अन्तरिक्षाण्य् अख्यद् गभीरवेपा असुरः सुनीथः ।

क्वेदानी सूर्यः कश् चिकेत कतमां द्यां रश्मिर् अस्या ततान ॥ १-०३५-०७

ví suparṇó antárikṣāṅi akhyad gabhīrāvepā ásurah sunītháḥ  
kúvedānīm sūriyaḥ kás ciketa katamāṃ dyāṃ raśmír asyā tatāna  
1.035.07

Interpretation:

"The one with perfect two wings (of the higher and lower hemisphere) oversees and enlightens all the inner spaces between heaven and earth, quivering deeply with the ecstasy of his supreme bliss; he is the Mighty Lord, the perfect Guide!

Where is now Surya? Who can perceive? Where, to what heaven his Ray has expanded?"

These are rhetoric sentences, which are meant to show the wonder of the Rishi about the manifestation of the Supreme. "Where would the Ray go or extend? to what [new or another] heaven, manifesting the Divine? Who knows it here, who can clearly see it here?" In other words: "Who can declare here the end of possibilities of the Divine Manifestation?" "Who can say how far he has extended his Ray?"

Vocabulary:

gabhīravepas, mfn. *moved deeply or inwardly , deeply excited* RV. i , 35 , 7.

अष्टौ व्य् अख्यत् ककुभः पृथिव्यास् त्री धन्व योजना सप्त सिन्धून् ।  
 हिरण्यक्षः सविता देव आगाद् दधद् रत्ना दाशुषे वार्याणि ॥ १-०३५-०८

aṣṭāú ví akhyat kakúbhaḥ pṛthivyās trí dhānuva yójanā saptá síndhūn  
 hiraṇyākṣáḥ savitā devá āgād dádhad rátnā dāśúṣe vāriyāṇi 1.035.08

Interpretation:

“The eight peaks of the Earth he has illumined with his look, and the three regions of the desert, and the Seven Rivers! Shining with his golden eyes the God Savitar should come and establish the treasures, most desirable, for the giver of Sacrifice.”

Vocabulary:

kakubh, f. (cf. kakud) a peak, summit RV.

dhanvan, n. a bow RV.; dry soil, shore (samudasya; cf. dhanu) a desert, a waste RV. &c. &c.

yojana, n. (sometimes m.; ifc. f. ā) a stage or Yojana (i.e. a distance traversed in one harnessing or without unyoking; esp. a partic. measure of distance, sometimes regarded as equal to 4 or 5 English miles, but more correctly = 4 Krośas or about 9 miles ; according to other calculations = 2 1/2 English miles, and according to some = 8 Krośas) RV. &c. &c.

हिरण्यपाणिः सविता विचर्षणिर् उभे द्यावापृथिवी अन्तर् ईयते ।  
 अपामीवां बाधते वेति सूर्यम् अभि कृष्णेन रजसा द्याम् ऋणोति ॥ १-०३५-०९

hiraṇyapāṇiḥ savitā vícarṣaṇir ubhé dyāvāpṛthiví antár iyate  
 āpāmivām bādhatē véti sūriyam abhí kṛṣṇéna rájasā dyām ṛṇoti 1.035.09

Interpretation:

“Savitar, with golden arms, active, enters the space in-between heaven and earth. He removes all obstacles and compels the Sun to appear! And by/through the dark space He moves towards Heaven!”

The key function of Savitar is stated here: abhi kṛṣṇena rajasā dyām ṛṇoti, ‘he approaches or moves towards heaven by the dark space’, or he moves/spreads heaven by the dark space’. It is this characteristic which makes Savitar the god of the Sacrifice, yajataḥ, for it is through and by the darkness that he arrives at Heavenly light. Therefore it was mentioned in the previous verse that there are three heavens of Savitar, of which one is in the mortal heaven and the two are properly his: Higher and Illumined Mind, in Sri Aurobindo’s terminology, and these two are still the extensions of consciousness of Night. It is these two heavens of Savitar, which actually make the connection with the supreme light from above of the Intuitive and Ovemental levels. Thus He links the higher and the lower hemisphere over these two regions of the Night,

spreading them, as it were, abhi kṛṣṇena rajasā dyām ṛṇoti, 'he approaches or moves towards heaven by the dark space'.

Vocabulary:

vī, 2. P. (Dha1tup. xxiv , 39, veti) *to go, approach* , (either as a friend i.e. "seek or take eagerly , grasp , seize , accept , enjoy", or as an enemy i.e. "fall upon , attack , assail , visit , punish , avenge") RV. AV. TS. Br.; *to set in motion , arouse , excite , impel* RV.; *to further , promote , lead or bring or help any one to* (two acc.) ib. vicarṣaṇi, (vi-), mfn. *very active or busy* RV. TAr. ṛṇoti, 8. P. A. *to go, move*.

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाꣳ यात्व् अर्वाङ् ।

अपसेधन् रक्षसो यातुधानान् अस्थाद् देवः प्रतिदोषं गृणानः ॥ १-०३५-१०

hiraṇyahasto ásurah sunīthāḥ sumṛḷīkāḥ suvāꣳ yātu arvāṅ  
apasédhan rakṣáso yātudhānān ásthād deváḥ pratidoṣam grṇānāḥ  
1.035.10

Interpretation:

"May the Mighty God and the Perfect Guide, with his golden hands, come straight to us, bringing his own power for our growth and protection, supremely gentle!

Driving away all the Rakshasas and Yatudhanas, the God stood there, who is invoked in the Darkness!"

Again here we have a confirmation of Savitar's relations with the Night; he is the God who is invoked in the Night, pratidoṣam grṇānāḥ, driving away all the Rakshasas and other demons, coming to us directly with his support, protection, increase, mercy, perfect guidance, and mighty power in his golden hands, he can always extend and save the soul in the darkness.

Vocabulary:

svavas, mfn. (nom. -vān) having or affording good protection RV. pratidoṣam, ind. *in the evening , in the dark* RV.

ये ते पन्थाः सवितः पूर्व्यासो ऽरेणवः सुकृता अन्तरिक्षे ।

तेभिर् नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥ १-०३५-११

yé te pánthāḥ savitaḥ pūrviyāso areṇávaḥ súkrṭā antárikṣe  
tébhir no adyá pathíbhīḥ sugébhī rákṣā ca no ádhi ca brūhi deva  
1.035.11



Interpretation:

"O Savitar, those paths of yours, which are first and pure, are well made in the Antariksha. It is by those paths today, which are easy to travel, you protect us, O God, and on those paths you protect us [from dark forces]."

And again the presence of Savitar in the darkness is mentioned. It is his ancient paths, *pūrvyasāḥ panthāḥ*, which are well made, *sukṛtāḥ*, on which he can protect the travelers to the other shore and intercede for them with the dark forces.

Vocabulary:

*adhivac*, to speak in favour of, advocate RV. VS.

*adhibrū*, Ved. to speak in favour of (dat.) or favourably to (dat.) , intercede for.

*Appendix***Savitar and the Night.**

The secret of the Godhead returning or coming back to Himself over the regions of the Night, of the Inconscient, is the secret process of all manifestation. It is as if the Divine is revealing in detail his own Being to his own Consciousness by rediscovering Himself anew in all possible varieties, qualities and relations. To do so He had to create first the fallen Consciousness, Bliss, Truth and Existence of his Infinite Being and then to engage Himself with them, bringing them back, as it were, to their full divine awareness and power. In this process of engaging oneself the phenomena of Time, Space and Causality come into being, organizing the fallen Consciousness, Bliss, Truth and Being on the scale of gradual recovery to be able to reveal all the infinite qualities of the Divine to the Divine in all possible ways: to know and experience Itself not only in Its supreme Identity, as the Mother says, but also in Its infinite Unity.

The Night conceals within her bosom the Lord growing towards Himself. And the Dawn gradually reveals what the Night keeps hidden there. The Dawn is the twin sister of the Night and the messenger of Savitar. He follows her paths as the Lord and her husband traveling from the beyond through the Night.

It is this fundamental characteristic of Savitar to be engaged with Creation and to manifest things in and through the Night that makes him a central figure among the Adityas.

The three heavens of Savitar mentioned in this hymn (1.35) are the key to the understanding of this manifestation, for there is a place in the Night where the Night is no more, as it were, the two heavens of Savitar: Higher and Illumined Mind. These are the realms which none of the lower creatures from the Infinite Night can reach, although they can distort the outcome of it in the lower regions when it passes

through the mental, vital and physical domains, where they have their access to, but they cannot stay in the regions of the Higher and Illumined Mind, and still these regions are within the lower hemisphere, at the top of it.

It does not mean that Savitar is restricted only to these three heavens. In the hymn of Vamadeva RV 4.53.5 to Savitar, we find such a verse:

trír antárikṣaṃ savitā mahitvanā trī rájāṃsi paribhūs trīṇi rocaṇā/  
tistró dívaḥ pṛthivís tistrá invati tribhír vrataír abhí no rakṣati tmánā//

“Savitar is thrice surrounding with his mightiness Antariksham and its three spaces, and the three luminous realms, rocaṇā, setting three heavens in motion and three earths, protecting us as if surrounding by himself with his three laws.”

Vamadeva depicts Savitar as the all including, transcendental and at the same time an involved Godhead, which is the power of Ritam, a direct characteristic of the Supramental Dynamic Truth of things in their right positioning and relations. For He includes also the three luminous realms of trīṇi rocaṇā and all that is below it, making the three heavens and the three earths grow, revealing all the wonders of the Divine Manifestation on the scale of time and space.

The Divine Dynamism presupposes two different relations: (1) the enclosing, upholding, containing the whole, and (2) the involvement in it, participating, being contained. It is only with the Supramental realization that these two principles of the Divine Dynamism can be fully harmonized and perceived.

The Night is a container which holds the Divine and yet it is contained by the Divine. And this is Savitar who embraces the Night from both ends as Shyavashva Atreya describes it in his hymn:

utá yāsi savitas trīṇi rocaṇā utá sūryasya raśmibhiḥ sám ucyasi  
utá rātrīm ubhayátaḥ páriyasa utá mitró bhavasi deva dhármabhiḥ  
5.081.04

4. And thou reachest,<sup>1</sup> O Savitri, to the three luminous heavens; and thou art utterly expressed by the rays of the Sun; and thou encompassedst the Night upon either side; and thou becomest by the law of thy actions the lord of Love, O God.<sup>2</sup>

### Interpretation:

<sup>1</sup> My note: that is why it is said that Savitar goes or reaches the three luminous realms, yāsi savitas trīṇi rocaṇā, matching or fitting with the rays of Surya, the Supramental Sun, sūryasya raśmibhiḥ sám ucyasi, which implies the movement from another side: from within and through the darkness. And that is how he encompasses the Night from both sides. This is the Secret of the Veda.

<sup>2</sup> 4. But also thou goest, O Savitri, to the three shining worlds of heaven and thou art made manifest by the rays of the Sun, and thou encirclest on both sides the Night, and thou becomest Mitra, O god, with his settled laws of Truth.

"O Savitar, you move towards the three luminous realms of Svar (Intuitive Mind, Overmind and Supermind), totally fit with the Rays of the Sun (the outpouring of the Supramental Light), enclosing Night from both sides: from above and from below, and by your laws, which are supporting the Manifestation throughout, you thus become Mitra, the Supreme Consciousness of the Divine Mother, Aditi, creating all that is in your all measuring perception."

The profound perception here is that the Light of Savitar is rising to Svar and enclosing the Night from both sides, manifesting a perception of simultaneous oneness with transcendental.

There is a passage in the Secret of the Veda, where Sri Aurobindo explains the phenomena of the Vedic Night:

"But the cave is only the home of the Panis, their field of action is earth and heaven and the mid-world. They are the sons of the Inconscience, but themselves are not precisely inconscient in their action; they have forms of apparent knowledge, *māyāḥ*, but these are forms of ignorance the truth of which is concealed in the darkness of the inconscient and their surface or front is falsehood, not truth. For the world as we see it has come out of the darkness concealed in darkness, the deep and abysmal flood that covered all things, the inconscient ocean, *apraketaṃ salilam* (X.129.3); in that non-existence the seers have found by desire in the heart and thought in the mind that which builds up the true existence. This non-existence of the truth of things, *asat*, is the first aspect of them that emerges from the inconscient ocean; and its great darkness is the Vedic Night, *rātrīṃ jagato niveśanīm* (I.35.1), which holds the world and all its unrevealed potentialities in her obscure bosom. **Night extends her realm over this triple world of ours and out of her in heaven, in the mental being, Dawn is born who delivers the Sun out of the darkness where it was lying concealed and eclipsed and creates the vision of the supreme Day in the non-existence, in the Night, asati ketum.** It is therefore in these three realms that the battle between the Lords of Light and the Lords of the Ignorance proceeds through its continual vicissitudes."

## RV 2.38

ṛṣi: gr̥tsamada (āṅgīrasa śaunahotra paścād) bhārgava śaunaka;  
devatā: savitā; chanda: triṣṭup

उद् उ ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निर् अस्थात् ।  
नूनं देवेभ्यो वि हि धाति रत्नम् अथाभजद् वीतिहोत्रं स्वस्तौ ॥ २-०३८-०१  
विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।  
आपश् चिद् अस्य व्रत आ निमृग्रा अयं चिद् वातो रमते परिज्मन् ॥ २-०३८-०२  
आशुभिश् चिद् यान् वि मुचाति नूनम् अरीरमद् अतमानं चिद् एतोः ।  
अह्यर्षूणां चिन् न्य अयाँ अविष्याम् अनु व्रतं सवितुर् मोक्व आगात् ॥ २-०३८-०३  
पुनः सम् अव्यद् विततं वयन्ती मध्या कर्तोर् न्य अधाच् छक्म धीरः ।  
उत् संहायास्थाद् व्य ऋतूँ अदर्धर् अरमतिः सविता देव आगात् ॥ २-०३८-०४  
नानौकांसि दुर्यो विश्वम् आयुर् वि तिष्ठते प्रभवः शोको अग्नेः ।  
ज्येष्ठम् माता सूनवे भागम् आधाद् अन्व अस्य केतम् इषितं सवित्रा ॥ २-०३८-०५  
समाववर्ति विष्ठितो जिगीषुर् विश्वेषां कामश् चरताम् अमाभूत् ।  
शश्वापो विकृतं हित्व्य आगाद् अनु व्रतं सवितुर् दैव्यस्य ॥ २-०३८-०६  
त्वया हितम् अप्यम् अप्सु भागं धन्वान्व् आ मृगयसो वि तस्थुः ।  
वनानि विभ्यो नकिर् अस्य तानि व्रता देवस्य सवितुर् मिनन्ति ॥ २-०३८-०७  
याद्राध्यं वरुणो योनिम् अप्यम् अनिशितं निमिषि जर्भुराणः ।  
विश्वो मार्ताण्डो ब्रजम् आ पशुर् गात् स्थशो जन्मानि सविता व्य् आकः ॥ २-०३८-०८  
न यस्येन्द्रो वरुणो न मित्रो व्रतम् अर्यमा न मिनन्ति रुद्रः ।  
नारातयस् तम् इदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥ २-०३८-०९  
भगं धियं वाजयन्तः पुरंधिं नराशंसो ग्नास्पतिर् नो अव्याः ।  
आये वामस्य सँगथे रयीणाम् प्रिया देवस्य सवितुः स्याम ॥ २-०३८-१०  
अस्मभ्यं तद् दिवो अद्भ्यः पृथिव्यास् त्वया दत्तं काम्यं राध आ गात् ।  
शं यत् स्तोतृभ्य आपये भवात्य् उरुशँसाय सवितर् जरित्रे ॥ २-०३८-११

### Analysis of RV 2.38

उद् उ ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निर अस्थात् ।  
 नूनं देवेभ्यो वि हि धाति रत्नम् अथाभजद् वीतिहोत्रं स्वस्तौ ॥ २-०३८-०१

úd u ṣyá deváḥ savitā savāya śaśvattamāṃ tādapā váhnir asthāt  
 nūnāṃ devébhyo ví hí dhāti rátnam áthābhajad vītihotraṃ suastaú 2.038.01

#### Interpretation:

"Stood up this God Savitar to move things upward, most constant work he does to carry [all to summits].

Thus holds he wide indeed the treasure for the gods, made the power of movement shared [by all]."

Savitar is called vahni, the carrier, (from root vah, to carry). Agni, Indra and Maruts are also called vahni, for they carry the being to the summit of its consciousness. He also has treasure for the gods, they all want to have, the treasure of the Supreme Being and Consciousness, and the power that moves all towards it is distributed by him among all in their wellbeing. In other words when the manifestation of the Divine fully takes place it will be in the form of Wellbeing of All.

#### Vocabulary:

vanhi, m. *any animal that draws or bears along, a draught animal, horse, team* RV. AV. VS. TBr.; *any one who conveys or is borne along* (applied to a charioteer or rider, or to various gods, esp. to *Agni, Indra, Savitr, the Maruts* &c.) RV. AV.; N. of Soma (as "the flowing or streaming one") RV. ix , 9 , 6 &c. *the conveyer or bearer of oblations to the gods* (esp. said of Agni, "fire", or of the three sacrificial fires) RV.

tadapas, mfn. *accustomed to that work or to do that* RV. ii, 13, 3 and 38, 1 ind. *in the usual way*, v , 47 , 2.

vītihotra, mfn. *inviting to enjoyment or to a feast* ib.; *invited to a feast* (as gods) VS.

vīti, 1 f. (dat. vītaye often used as inf.) *enjoyment, feast, dainty meal, full draught* &c. RV. *advantage, profit* ib. (L. also light, lustre = gati, prajana, dhāvana)

विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।  
 आपश् चिद् अस्य व्रत आ निमृग्रा अयं चिद् वातो रमते परिज्मन् ॥ २-०३८-०२

vísvasya hí śruṣṭāye devá ūrdhvāḥ prá bāhāvā pṛthúpāṇiḥ sísarti  
 āpaś cid asya vratá ā nímṛgrā ayāṃ cid vāto ramate párijman 2.038.02

Interpretation:

"Standing high for all to hear and follow [his command], he stretches his arms forward, having broad arms.

The Cosmic Waters are devoted (attached) to his way of action, *vrata ā nimṛgrā*, and the Cosmic Life Force rests in his law in a whirling circle."

Vocabulary:

śruṣṭi, f. *obedience, complaisance, willing service*; ind. "willingly, gladly, immediately, quickly, at once" RV.; *confidence in* (with gen.) RV. mfn. *obedient, willing* ib.

nimṛgra, mfn. *attached or devoted to* (loc. with ā) RV. ii, 38, 2.

parijman, mfn. (gam) *running or walking or driving round, surrounding, being everywhere, omnipresent* (said of the sun, of the clouds, of sev. gods &c.) RV. AV. (as loc. or ind. all around, everywhere RV.)

आशुभिश् चिद् यान् वि मुचाति नूनम् अरीरमद् अतमानं चिद् एतोः ।

अह्यर्षूणां चिन् न्य अयाँ अविष्याम् अनु व्रतं सवितुर् मोक्य आगात् ॥ २-०३८-०३

āśúbhiś cid yān ví mucāti nūnām árīramad átamānaṃ cid étoḥ

ahyárṣūṇāṃ cin ní ayāṃ' aviṣyāṃ ánu vratāṃ savitúr móki āgāt 2.038.03

Interpretation:

"Even though he is moving by the fast steeds now he set them free! Even he made the moving thing rest in its movement!

Even he came down to the desire of those who move with the Python and Night followed the Savitar's will and way of his action."

'Moving by/with the fast ones he can release them [in his supreme stillness] at once, in this moment of his eternal time, nūnam. Being in the motion it could stay immobile.

He has descended to the bottom of the Pythons' desire, and the Night followed Savitar's way of action.'

Because Savitar has reached the bottom of that which is desired by the forces of the Python, the Night is following his way of action.

Vocabulary:

at 1. P.A. atati (Naigh. ; p.atat or atamāna}), to go constantly, walk, run RV.

ahyarṣu, mfn. *gliding or shooting like a snake* (perhaps N. of a bird) RV. ii,38, 3.

mokī, f. "releaser", *night* RV. ii , 38 , 3 (Naigh. i , 7).

aviṣyā, f. *desire, ardour* RV. ii , 38 , 3.

ni-yā P. -yāti, *to pass over* (with a carriage) RV.; *to come down to* (acc.); to fall into, incur (acc.);

vrata, n. *will, command, law, ordinance, rule* RV.; *dominion, realm* RV. *sphere of action, function, mode or, manner of life, manner, usage, custom* RV. &c.

nūnam, ind. *now, at present, just, immediately, at once, for the future now then, therefore* (esp. in later lang.) *certainly, assuredly, indeed* (also in questions e.g. kadā n-, when indeed? kva n-, where indeed?) RV. &c. &c.

पुनः सम् अव्यद् विततं वयन्ती मध्या कर्तोर् न्य अधाच् छक्म धीरः ।

उत् संह्यास्थाद् व्य ऋतूँ अदर्धर् अरमतिः सविता देव आगात् ॥ २-०३८-०४

púnaḥ sám avyad vítataṃ váyantī madhyā kártor ní adhāc chákma dhīraḥ  
út saṃhāyāsthāḍ vya ṛtūm̐ adardhar arámatiḥ savitā devá āgāt 2.038.04

### Interpretation:

“What was spread out in the vast by Savitar, She (the Night) weaves again anew, reweaving all; the powerful and wise [Savitar] leaves his work in the middle, half-done.

Having arisen he stood up holding the seasons apart [of the Sacrificial Year], Savitar, the God came to us with his Mind full of luminous Rays.”

It is a very mysterious statement: “what was created, spread vi-tatam by Savitar, the Night, which is clear from the previous verse, is weaving again totally afresh, and Savitar skillful or thoughtful, dhīraḥ, leaves his action, śakma, undone in the middle of his work, finishing half of his work. He is leaving his work for her to finish, whereas she is re-weaving it again, all what he has done and completing the other half what he did not complete. The meaning of this verse is profound. The Night is the doer, the executive power of all His beginnings. It can be seen as a first imagery of the concept of Purusha and Prakriti in the later post Vedic literature, where Purusha is seen as Anumantā, the Sanctioner and Prakriti is the Executrix. This verse is showing the importance of the work of the Night in the Manifestation of the Divine. She is re-weaving afresh all what was spread by Savitar, she is arranging and rearranging all the light and power and bliss which He spreads out for her to manifest. It also shows a deeper relation of the Lord and Spouse than that of Purusha and Prakriti in Sankhyaic paradigm, where Purusha is only Sākṣin, a Witness. He is also an Anumantā, and Iśvara, as Sri Aurobindo explains it to Pavitra.

### Vocabulary:

śakman, n. *power, strength, capacity* RV.; *energy, action* ib.

nidhā, 1. P. A, *to put or lay down, deposit, lay up, preserve* (A. for one's self) *to intrust, commit, present to* (dat. or loc.); *put into, fix in* (loc., or loc. with antar ifc.) RV. &c. &c.

saṃhā, 1. A -jihīte, (pr. p.-jihāna), *to rise up* RV. Br.; 2. P. -jahāti, *to leave together, to give up, abandon* MBh.

adardhar, 3 pers., sing, Intensive (dardharṣi) from dhṛ;

aramati, f. "readiness to serve, obedience, devotion (generally personified as) a goddess protecting the worshippers of the gods and pious works in general RV. ; (mfn.) patient; mfn. without relaxation or repose RV. ii , 38 , 4 and viii , 31 , 12.

नानौकांसि॑ दुर्यो॑ विश्वम्॑ आयुर्॑ वि तिष्ठते॑ प्रभवः॑ शोको॑ अग्नेः॑ ।

ज्येष्ठम्॑ माता॑ सूनवे॑ भागम्॑ आधाद् अन्व॑ अस्य॑ केतम्॑ इषितं॑ सवित्रा ॥ २-०३८-०५

nānaúkāṃsi dúriyo víśvam āyur ví tiṣṭhate prabhaváḥ śóko agnéḥ  
jyéṣṭham mātā sūnáve bhāgam ādhād ánv asya kétam iṣitám savitrā  
2.038.05

Interpretation:

"The Flame of Agni breaking through [the darkness] in his violent marching forward spreads all over the universal life [expressed as] various dwelling places [for the dwellers]. The Mother establishes for her Son the best portion of delight and accordingly the Consciousness is sent by Savitar." <sup>3</sup>

Vocabulary:

śoka, mfn. (śuc) *burning, hot* AV.; m. *flame, glow, heat* RV. AV. ShBr.; *sorrow, affliction, anguish, pain, trouble, grief for* (gen. or comp.) RV. &c. &c.

durya, mfn. *belonging to the door or house* RV. m. pl. *a residence* (cf. Lat. fores) ib.

okas, n. *house, dwelling, place of abiding, abode, home, refuge, asylum* RV. AV. MBh. BhP.

keta, m. (from cit) *desire, wish, will, intention* ["wealth", "atmosphere, sky" Sāy.] RV. VS. TS.; *a house, abode* BhP.; *mark, sign* BhP. i , 16 , 34; *apparition, shape* Naigh. iii , 9.

समाववर्ति॑ विष्ठितो॑ जिगीषुर् विश्वेषां॑ कामश् चरताम्॑ अमाभूत् ।

शश्वँ॑ अपो विकृतं॑ हित्व्यु॑ आगाद् अनु॑ व्रतं सवितुर् दैव्यस्य॑ ॥ २-०३८-०६

samāvavarti viṣṭhito jigīṣur víśveṣāṃ kāmáś cāratām amābhūt  
śáśvāṃ ápo víkr̥taṃ hitvī āgād ánu vratám savitúr daíviyasya 2.038.06

Interpretation:

"Again He comes back (=Agni), opening wide, desiring victory! Within all moving beings he has become [the] Desire!

<sup>3</sup> Griffith's translation: 'Through various dwellings, through entire existence, spreads, manifest, the household light of Agni. The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons.'



Having left the imperfect work behind, constant in his aspiration, He moves ahead, following the Law of the Divine Savitar.”<sup>4</sup>

This verse indicates the relations of the Agni and Savitar. Agni is working out the urging growing consciousness of the Lord from within the creation. But whatever work he has done he leaves it behind and follows the Law of Action of the Divine Savitar, introducing a new divine energy into creation.

Vocabulary:

vṛt, 1. A; [in Veda also vavartti and [once in RV. vartti] ; to turn , turn round , revolve , roll (also applied to the rolling down of tears) RV. &c. &c.

amā, ind. (Ved. instr. fr. ama q.v.) (chiefly Ved.) at home, in the house, in the house of (gen.), with RV. &c.; together Pa1n2. 3-1, 122; also amānta m. the end, of the amā (-vāsyā) night ib.

śaśvat, mfn. perpetual, continual, endless, incessant, frequent, numerous, many (esp. applied to the ever-recurring dawns) RV. all, every RV. AV. TBr.

त्वया॑ हित॑म् अप्य॑म् अप्सु॑ भागं॑ धन्वान्॑ आ मृ॑गयसो॑ वि तस्थुः॑ ।

वनानि॑ विभ्यो॑ नकि॑र अस्य॑ तानि॑ व्रता॑ देवस्य॑ सवितु॑र मिनन्ति॑ ॥ २-०३८-०७

tváyā hitám ápiyam apśú bhāgám dhánvānu ā mṛgayáso ví tasthuḥ  
vánāni víbhyo nákir asya tāni vratā devásya savitúr minanti 2.038.07

Interpretation:

“In the Waters of Being you have established the watery portion of enjoyment, and all the seekers of delight move out spreading through the desert in search of it, and for the bird-souls you have put enjoyment-woods; none can diminish the establishments of the God Savitar.”<sup>5</sup>

Two establishments of delight are mentioned here: 1) it is the waters for all beings seeking after the delight of existence in the desert (unconscious body), and the 2) is the woods as the embodiment of Soma in matter for the loftier beings: souls and probably other gods. One is for the desert body to seek its transformation by the divine rain of heaven, and the other is for the souls involved in a search of their enjoyment in the embodiment of the Divine. In other words: one is for the growth of consciousness in the instrumentation of life, mind and body, which were untouched by the Divine, and the other is for the growth of the soul in the body.

Vocabulary:

dhanvan, n. a bow RV. &c.; a desert, a waste RV. &c. &c.

<sup>4</sup> Griffith’s translation: “He comes again, unfolded, fain for conquest: at home was he, the love of all things moving. Each man hath come leaving his evil doings, after the Godlike Savitar's commandment.”

<sup>5</sup> Griffith’s translation: The wild beasts spread through desert places seeking their watery share which thou hast set in waters. The woods are given to the birds. These statutes of the God Savitar none disobeyeth.

याद्राध्यं वरुणो योनिम् अप्यम् अनिशितं निमिषि जर्भुराणः ।

विश्वो मार्ताण्डो व्रजम् आ पशुर् गात् स्थशो जन्मानि सविता व्यू आकः ॥ २-०३८-०८

yādrādhīyaṃ vāruṇo yónim ápyam ániśitaṃ nimíṣi járbhurāṇaḥ  
vísvo mārtaṅḍó vrajám ā paśúr gāt sthaśó jánmāni savitā ví ākaḥ 2.038.08

Interpretation:

"Stirring constantly in the time of closing eyes, moves Varuna to his origin of primary waters!

All those who sprung from this dead substance (born in the body) and can see, come back to their home [as a place of rest]. According to the place they must occupy, Savitar shaped their kind." <sup>6</sup>

It is a description of the creatures, as the souls, living in the darkness, who cannot be totally and constantly stay awakened, for they dwell in the material body made out of darkness. They need to take rest in their Vraja, Stall, place of rest, where they can find temporarily refuge from the forces of Inconscient. So, Savitar makes for everyone a place for this purpose, shaping their births and their kind according to the place they must occupy in this manifestation of the Divine in the Darkness. The fact that we must sleep and reconnect with the source of our innermost being every night is a proof of this supreme arrangement.

Vocabulary:

yāt, 2 ind. (obs. abl. ya) *inasmuch as, so far as, as long as, since* RV. AV. ; mfn. *going, moving* &c. (in RV "travelling", as opp. to ava-sita, "resting").

rādhya, mfn. *to be accomplished or performed* RV.

yādrādhyaṃ, ind. (prob.) *as far or as well or as quickly as possible* RV. ii , 38 , 8.

nimiṣ, f. *winking or twinkling of the eye* (cf. a-nimiṣ) *shutting the eyes, falling asleep* RV. AV.

aniśitam, ind. *incessantly* RV. ii , 38 , 8 and ix , 96 , 2.

jarbhurāṇa, (prob. a secondary form of bhṛ not in Dhātup.), P.A, bhurati, *to move rapidly or convulsively , stir , palpitate , quiver , struggle* (in swimming) RV.: Intens. jarbhurīti (p. jarbhurat, -rāṇa}), *to flicker* (as fire) ib.

mārtāṅḍa, m. "sprung from a (seemingly) lifeless egg", *a bird* RV. Br. "bird in the sky", *the sun*.

vraja, m. (fr. vrj) *a fold, stall, cow-pen, cattle-shed, enclosure or station of herdsmen* RV. &c. &c.

sthaśas, ind. *according to (its) place* RV.

<sup>6</sup> Griffith's translation: With utmost speed, in restless haste at sunset Varuna seeks his watery habitation. Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.

न॒ यस्येन्द्रो॑ वरु॒णो न॑ मि॒त्रो व्र॑तम् अ॒र्यमा॑ न॒ मिन॑न्ति रु॒द्रः ।

ना॒रा॒तय॑स् तम् इ॒दं स्व॑स्ति हु॒वे दे॒वं स॑वि॒तारं॑ न॒मोभिः॑ ॥ २-०३८-०९

ná yásya índro váruṇo ná mitró vratám aryamā ná minānti rudráḥ  
ná árātayas tám idam suastí huvé devam savitāram námobhiḥ 2.038.09

Interpretation:

"Whose establishment of action cannot be measured out (diminished), by none of the godheads: Indra, Varuna, Mitra, Aryaman, Rudra, nor by the forces of Darkness, who do not know how to give/sacrifice.

Him I call here as The Well-Being, the God Savitar I invoke by my manifold/integral surrendering."

भगं॑ धि॒यं वा॑जयन्तः पु॒रिधिं॑ न॒राशँ॑सो ग्नास्पति॑र् नो अ॒व्याः ।

आ॒ये वा॒मस्य॑ सँ॒गथे॑ र॒यीणा॑म् प्रि॒या दे॒वस्य॑ स॒वितुः॑ स्याम ॥ २-०३८-१०

bhagam dhīyam vājáyantaḥ púramdhiṃ nárāśamso gnāspatir no avyāḥ  
āyé vāmasya saṅgathé rayiṇām priyā devasya savitūḥ siyāma 2.038.10

Interpretation:

"They all (gods) increase his delight and his thought and his fullness here in the body. May the Lord of the Divine Energy, praised by the souls, protect and nourish us in our growth.

In the blissful center of the riches, may we become dear to the God Savitar."

Vocabulary:

gnāspati, m. the husband of a divine wife RV. ii , 38 , 10.

Vājaya, (cf. vaj) Nom. P. A. -yati, -te, (inf. vājyadhya), to race, speed, hasten, run, contend, vie RV. to urge on, incite, impel ib. AV. Pa5cavBr. P.; to worship Naigh. iii , 14; to fan, kindle (considered as Caus. of vā) Pa1n2. 7-3 , 88.

puraṃdhi, mfn. (etym. much contested; prob. fr. acc. of 1. or 3. pur and dhā, "bearing fulness" or "bearing a body") *prolific, not barren* (lit. and fig.), *bountiful, munificent, liberal* RV. VS. TS.; *liberality, munificence, kindness* (shown by gods to man e.g. RV. i , 5 , 3 ; 158 2 &c. ; or by man to gods in offering oblations e.g. i , 123 , 6 ; 134 , 3 &c. ; also personified as goddess of abundance and liberality e.g. vii , 36 , 8 &c.)

āye/aye ind. *a vocative particle, an interjection* (of surprise , recollection , fatigue , fear , passion , especially used in dramas , cf. ayi).

saṅgatha, m. *meeting-place, centre* RV. TBr.; *conflict, war* Naigh.

अ॒स्मभ्यं॑ तद् दि॒वो अ॒द्भ्यः॑ पृ॒थिव्या॑स् त्वया॑ दत्तं का॒म्यं रा॒घ आ॑ गात् ।

शं॑ यत् स्तो॒तृभ्य॑ आप॒ये भ॑वा॒त्य् उ॒रुशँ॑साय स॒वित॑र् ज॒रित्रे॑ ॥ २-०३८-११

asmábhyam tād divó adbhyáh pr̥thivyās tváyā dattám kāmīyam rādha ā gāt śám yāt stotr̥bhya āpāye bhāvāti uruśámsāya savitar jaritré 2.038.11

Interpretation:

"Thus should that come to us, given by you, the desired wealth from the earth and heaven and the waters! May peace be for those you affirm you in their life and for the friend who helps to reach (the wealth), and for the singer pointing to the vastness."

Vocabulary:

āpi, m. an ally, a friend, an acquaintance RV. VS. (according to Sāy. on RV. ii , 29 , 4 , from the Caus.) causing to obtain [wealth &c.]; (mfn.) ifc. reaching to, entering.

**RV 4.53**

r̥ṣi: vāmadeva gautama; devatā: savitā: chanda: jagatī

तद् देवस्य सवितुर् वार्यम् महद् वृणीमहे असुरस्य प्रचेतसः ।  
 छर्दिर् येन दाशुषे यच्छति त्मना तन् नो महौ उद् अयान् देवो अक्तुभिः ॥ ४-०५३-०१  
 दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः ।  
 विचक्षणः प्रथयन्न आपृणन्न उर्व अजीजनत् सविता सुम्रम् उक्थयम् ॥ ४-०५३-०२  
 आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।  
 प्र बाहू अस्त्राक् सविता सवीमनि निवेशयन् प्रसुवन्न अक्तुभिर् जगत् ॥ ४-०५३-०३  
 अदाभ्यो भुवनानि प्रचाकशद् व्रतानि देवः सविताभि रक्षते ।  
 प्रास्त्राग् बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥ ४-०५३-०४  
 त्रिर् अन्तरिक्षं सविता महित्वना त्री रजांसि परिभुस् त्रीणि रोचना ।  
 तिस्रो दिवः पृथिवीस् तिस्र इन्वति त्रिभिर् व्रतैर् अभि नो रक्षति त्मना ॥ ४-०५३-०५  
 बृहत्सुम्रः प्रसवीता निवेशनो जगत स्थातुर् उभयस्य यो वशी ।  
 स नो देवः सविता शर्म यच्छत्व् अस्मे क्षयाय त्रिवरूथम् अँहसः ॥ ४-०५३-०६  
 आगन् देव ऋतुभिर् वर्धतु क्षयं दधातु नः सविता सुप्रजाम् इषम् ।  
 स नः क्षपाभिर् अहभिश् च जिन्वतु प्रजावन्तं रयिम् अस्मे सम् इन्वतु ॥ ४-०५३-०७

### Analysis of RV 4.53

तद् देवस्य॑ सवितुर् वार्यम्॑ महद् वृणीमहे॑ असुरस्य॑ प्रचेतसः॑ ।

छर्दिर् येन॑ दाशुषे॑ यच्छति॑ त्मना॑ तन् नो॑ महौ॑ उद् अयान् देवो॑ अक्तुभिः॑ ॥ ४-०५३-०१

tád devásya savitúr vāriyam mahád  
vr̥ṇīmáhe ásurasya práchetasaḥ  
chardír yéna dāśúṣe yáchatī tmánā  
tán no mahām̐ úd ayān devó aktúbhiḥ 4.053.01

#### Interpretation:

"That greatness of the God Savitar we choose, of the Powerful One, whose consciousness is turned ever forward; That by which he gives protection to the giver of the Sacrifice, by which the great God himself is rising in the Night."

#### Vocabulary:

chardis n., a fence, secure place or residence RV.  
aktu, m. tinge, ray, light RV.; dark tinge, darkness, night RV., (-os, -ubhis) ind. at night RV.

दिवो॑ धर्ता॑ भुवनस्य॑ प्रजापतिः॑ पिशाङ्गं॑ द्रापिं॑ प्रति॑ मुञ्चते॑ कविः॑ ।

विचक्षणः॑ प्रथयन्न॑ आपृणन्न॑ उर्व॑ अजीजनत्॑ सविता॑ सुम्नम्॑ उक्थयम्॑ ॥ ४-०५३-०२

divó dhartā bhúvanasya prajāpatih  
piśāṅgaṃ drāpīm práti muñcate kavíḥ  
vicakṣaṇáḥ pratháyann āpr̥ṇann urú  
ájījanat savitā sumnám ukthíyam 4.053.02

#### Interpretation:

"He upholds the Heaven, the Creator of the World. He puts on his golden garment, the Poet-Seer!  
Seeing widely and in detail, spreading far, filling the vastness by himself, Savitar has generated the perfect Thought which deserves expression by the Word."

#### Vocabulary:

drāpi, m. mantle, garment RV. AV.  
piśāṅga, mf(i)n. reddish, reddish-brown or -yellow, tawny RV. &c. &c.;

आप्रा॑ रजांसि॑ दिव्यानि॑ पार्थिवा॑ श्लोकं॑ देवः॑ कृणुते॑ स्वाय॑ धर्मणे॑ ।

प्र बाहू अस्त्राक् सविता सवीमनि निवेशयन् प्रसुवन्न अक्तुभिर् जगत् ॥ ४-०५३-०३

āprā rājāṃsi diviyāni pārthivā  
ślókam devāḥ kr̥ṇute svāya dhārmaṇe  
prā bāhū asrāk savitā sāvīmani  
niveśāyan prasuvānn aktúbhir jágat 4.053.03

Interpretation:

"He filled the spaces of heaven and earth by Himself, the God who creates the Word to sustain Himself!

Savitar has stretched his arms to all who move here to guide them, introducing and leading them in the night here!"

Vocabulary:

āprā, P. *to fulfil to accomplish any one's desire* (kāmam).

savīman, n. (only in Loc,) *setting in motion, instigation, direction, guidance* RV. VS.

prasr̥j, P., (aor. P. -asrāk A. -asr̥ṣata) , *to let loose , dismiss , send off to* (acc.) RV. &c. &c.; *to stretch out (the arms)* RV.

अदाभ्यो भुवनानि प्रचाकशद् व्रतानि देवः सविताभि रक्षते ।

प्रास्त्राग् बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥ ४-०५३-०४

ādābhiyo bhúvanāni pracākaśad  
vratāni devāḥ savitābhī rakṣate  
prāsrāg bāhū bhúvanasya prajābhiyo  
dhr̥tāvratato mahó ajmasya rājati 4.053.04

Interpretation:

"Invincible illumines all the worlds; the God Savitar protects his laws of existence from all sides!

He stretched his hands to help all creatures in the world of becoming, [and] holding firm to his [supreme] laws, shining in his great march forward."

Vocabulary:

ajma, m. (aj) , *career , march* RV.

adābhya, mfn. *free from deceit, trusty not to be trifled with* RV.

dabh/dambh, 1., *to hurt , injure , destroy* RV. AV. TS. ShBr.

त्रिर् अन्तरिक्षं सविता महित्वना त्री रजांसि परिभुस् त्रीणि रोचना ।

तिस्रो दिवः पृथिवीस् तिस्र इन्वति त्रिभिर् व्रतैर् अभि नो रक्षति त्मना ॥ ४-०५३-०५

trír antárikṣaṃ savitā mahitvanā  
trī rājāṃsi paribhū́s trīṇi rocanā  
tistró dívaḥ pṛthivís tistrá invati  
tribhír vrataír abhí no rakṣati tmánā 4.053.05

Intepretation:

"Savitar is thrice surrounding Antariksham with his might and its three spaces, and the three luminous realms, rocanā, setting three heavens in motion and three earths, protecting us [as if surrounding] by himself with his three [supreme] laws."

Vamadeva depicts Savitar as the all including, transcendental and at the same time an involved Godhead, which is the power of Ritam, a direct characteristic of the Supramental Dynamic Truth of things in their right positioning and relations. For He includes also the three luminous realms of trīṇi rocanā and all that is below it, making the three heavens and the three earths grow, revealing all the wonders of the Divine Manifestation on the scale of time and space.

बृहत्सु॒म्नः॑ प्र॒सवी॑ता नि॒वेश॑नो जग॒त स्था॑तुर् उ॒भय॑स्य यो वशी ।  
स नो॑ दे॒वः स॒विता॑ शर्म॒ यच्छ॑त्व् अ॒स्मे क्ष॑याय त्रि॒वरू॑थम् अँह॒सः ॥ ४-०५३-०६

brḥátsumnaḥ prasavītā nivésano  
jágata sthātúr ubháyasya yó vaśí  
sá no deváḥ savitā śárma yachatu  
asmé kṣáyāya trivárūtham áṃhasaḥ 4.053.06

Interpretation:

"The Father is He, who creates, whose Perfect Thought is in the Vast, who introduces and settles all [in this manifestation]; the Lord of both that moves and moves not! May the God Savitar grant us protection from the Narrowness with his triple coverings to dwell in us!"

Vocabulary:

prasavitr, m. (for 1. see pra 1. sū) *a begetter, father*;  
nivešana, mf(ī)n. *entering* (ifc.) Hariv.; (fr. Caus.) *bringing to rest, providing with a resting-place* RV. TS. AV.; *hiding or dwelling-place of any kind, nest, lair, camp, house, home* RV. &c. &c.

आग॑न् दे॒व ऋ॒तुभि॑र् वर्ध॑तु क्ष॒यं द॑धातु नः स॒विता॑ सु॒प्रजा॑म् इष॒म् ।  
स नः॑ क्ष॒पाभि॑र् अ॒हभि॑श् च जि॒न्वतु॑ प्र॒जाव॑न्तं र॒यिम् अ॒स्मे सम् इ॒न्वतु॑ ॥ ४-०५३-०७

āgan devá ṛtúbhir vārdhatu kṣáyam  
dádhatu naḥ savitā suprajām ísam

sá naḥ kṣapābhir áhabhiś ca jinvatu  
prajāvantaṃ rayím asmé sám invatu 4.053.07

Interpretation:

"Arriving, with his powers which are arranging all the sacrificial seasons, he should grow in our home. Savitar should establish in us our true impulsion of perfect creation, suprajām isam! He should urge us nights and days, activating within us the wealth which is bearing this perfect creation!"

Vocabulary:

kṣapā, f. *night* RV. iv , 53 , 7 (instr. pl. -pābhis) AitBr. i, 13 MBh. &c.  
jinv, 1.P.; *to move one's self; be active or lively* (Naigh.ii , 14) RV. AV.; *to urge on , cause to move quickly , impel , incite* RV. AV.; *to refresh , animate* RV. VS. AV. AitBr. *to promote , help , favour* RV. AV. *to help any one (acc.) to anything (dat.)* RV.; *to receive favourably* (prayers or acts of devotion) RV. i , 157.

**RV 4.54**

ṛṣi: vāmadeva gautama; devatā: savitā;  
chanda: jagatī, 6 triṣṭup

अ॒भूद् दे॒वः स॒विता व॒न्द्यो नु न इ॒दानी॑म् अ॒ह् उप॒वाच्यो नृ॑भिः ।  
वि यो र॒त्ना भ॒जति॑ मान॒वेभ्यः॑ श्रेष्ठं नो अत्र द्र॒विणं॑ यथा द॒धत् ॥ ४-०५४-०१  
दे॒वेभ्यो॑ हि प्रथ॒मं यज्ञि॑येभ्यो ऽमृत॒त्वं सु॒वसि॑ भा॒गम् उ॒त्तमम् ।  
आदू इ॒दू दामा॑नं स॒वित॑र् व्यु॒ ऊर्ण॑षि ऽनू॒चीना जी॒विता मानु॑षेभ्यः ॥ ४-०५४-०२  
अचि॑त्ती यच्च च॒कृमा॑ दै॒व्ये जने॑ दी॒नैर् दक्षैः॑ प्र॒भूती॑ पू॒रुष॑त्वता ।  
दे॒वेषु॑ च स॒वित॑र् मानु॒षेषु॑ च त्वं नो अत्र सु॒वताद् अ॒नाग॑सः ॥ ४-०५४-०३  
न प्र॒मिये॑ स॒वित॑र् दै॒व्यस्य॑ तद् यथा वि॒श्वम् भु॒वनं॑ धारयिष्यति ।  
यत् पृ॒थिव्या॑ वरि॒मन्न॑ आ स्व॒ङ्गुरि॑र् व॒र्ष्मन् दि॒वः सु॒वति॑ स॒त्यम् अ॒स्य तत् ॥ ४-०५४-०४  
इन्द्र॑ज्येष्ठान् बृ॒हद्भ्यः॑ पर्व॒तेभ्यः॑ क्षया॒भ्यः सु॒वसि॑ प॒स्त्या॒वतः॑ ।  
यथा॑-यथा प॒तय॑न्तो विये॒मिर् ए॒वैव॑ तस्थुः स॒वितः॑ स॒वाय॑ ते ॥ ४-०५४-०५  
ये ते त्रि॑र् अ॒हन् स॒वितः॑ स॒वासो॑ दि॒वे-दि॒वे सौ॒भग॑म् आ॒सुव॑न्ति ।  
इन्द्रो॑ द्यावा॒पृथि॒वी सि॒न्धुर् अ॒द्भिर् आ॒दित्यै॑र् नो अ॒दितिः॑ शर्म॒ यंस॑त् ॥ ४-०५४-०६

**Analysis of RV 4.54**



अ॒भूद् दे॒वः स॒विता व॒न्द्यो नु न इ॒दानी॑म् अ॒ह् उप॒वाच्यो नृ॒भिः ।

वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥ ४-०५४-०१

ábhūd deváḥ savitā vāndiyo nú na idānīm áhna upavāciyo nṛbhiḥ  
ví yó rátnā bhájati mānavébhīyaḥ śréṣṭham no átra dráviṇaṃ yáthā dádhāt  
4.054.01

Interpretation:

"The God Savitar became for us worthy of adoration! Now, before the Day, he should be called upon by men!

As he is the one who distributes the (seven) jewels to men, thus he should establish the best wealth for us here."

The second half of the verse literary says: "the one who [gives] the jewels for the people, as he established thus the best thing for us here." What is striking in this statement is a subtle connection between receiving the wealth from Savitar, his unmixed delight of things and their proper and true positioning and relations, for oneself and the effect it has on all others, and vice versa. It seems that it is the essential characteristic of the Dynamic Truth, Ritam, for once it is received by one person it has an effect on all other people and their relations; it puts in order a wider range of things than those which constitute a separate life. And this is the meaning of the Sacrifice. The personal salvation even if it will be effectuated by this process is not the central focus here but the Force itself which changes All. Becoming a centre of this Force one may gain personal liberation, (as Sri Aurobindo explains it to Pavitra) but it is not the central focus and meaning of its working; it effectuates changes all over in manifestation, and the personal gains simply fall out of focus, for it is in the very nature of this Force to sustain All and to manage the growth of All.

दे॒वेभ्यो॑ हि प्रथ॒मं य॒ज्ञिये॑भ्यो ऽमृ॒तत्वं सु॒वसि॑ भाग॒म् उ॒त्तम॑म् ।

आद् इद् दामानं सवितर् व्य ऊर्णुषे ऽनूचीना जीविता मानुषेभ्यः ॥ ४-०५४-०२

devébhyo hí prathamám yajñíyebhiyo  
amṛtatvám suvási bhāgám uttamám  
ā́d íd dāmānaṃ savitar ví ūrṇuṣe  
anūcīnā jīvitā mānuṣebhiyaḥ 4.054.02

Interpretation:

"For you indeed first create a supreme portion of delight, an immortality, for the Gods, worthy of Sacrifice! And then you open up to men their portion of delight, O Savitar, which they may experience in their successive lives."

This verse is very similar to the Gita's verse: sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ, anena prasaviṣyadhvam eṣa vo'stv iṣṭakāmadhuk/ 3.10

Devān bhāvayatānena the devā bhāvayantu vaḥ/ parasparam bhāvayantaḥ śreyaḥ param avāpsyatha/ 3.11

What is interesting here is that the word pra-saviṣyadhvam is used, as if from the Vedic usage of Savitar, meaning 'you should urge/impel/create each other by the sacrifice, which should be a Cow for realization of all your Desires.'

There is also a mentioning of the successive lives of men, anūcīnā jīvitā mānuṣebhyaḥ, which means that reincarnation was understood in the Veda. So Savitar is imparting the share of delight in the successive lives of men, which is very similar to what Bhagavan Sri Krishna represents in the Gita. The word *bhagavān* means the Master of Delight. In the Veda it is Bhaga Savitri.

Vocabulary:

dāman, 1 n. m. a giver, donor RV. (dā-) n. giving, a gift RV.

anūcīna, mfn. (fr. anv-añc), coming after, successive; RV. iv , 54 , 2

ūrṇu- (connected with 1.vṛ) cl. 2. P. A1. ūrṇoti and ūrṇauti, Pāṇ2. 7-3 , 90, to cover , invest , hide , surround AV. vii , 1 , 2

अचि॑त्ती॒ यच् च॑क॒र्मा॒ दै॒व्ये॒ जने॑ दी॒नैर् द॑क्षैः प्र॒भूती॑ पू॒रुष॑त्वता ।

दे॒वेषु॑ च स॒वित॑र् मानु॒षेषु॑ च त्वं नो अत्र॑ सु॒वताद् अ॒नाग॑सः ॥ ४-०५४-०३

ácittī yác cakr.mā daíviye jáne

dīnair dáksaiḥ prábhūti pūruṣatvātā

devéṣu ca savitar mānuṣeṣu ca

tuvam̐ no átra suvatād ánāgasah̐ 4.054.03

Interpretation:

"If we, being men, as we are in our nature, have done something which has no sense in the eyes of our divine nature, because of our weak discrimination or insolent egoism, you, O Savitar, amend this mistake and make us sinless here [on earth] among gods and among men."

To be sinless (true, direct) among gods and among men simultaneously is the goal of the realization of the Dynamic Truth, Ritam. It means that all things, divine and human, are already in Harmony. For how can one be sinless or true in the context of heavenly and earthly life at the same time? Moreover it seems that there is no truer harmony of things is possible. The heaven and earth have to be 'equal and one', as they were at the beginning of Creation in its Supramental Unity.

"For all problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity. **To rest content with an unsolved discord is possible for the practical and more animal part of man, but impossible for his fully awakened mind,** and usually even his practical parts only escape from the general necessity either by shutting out the problem or by accepting a rough, utilitarian and unilluminated compromise. For essentially, all Nature seeks a harmony, life and matter in their own sphere as much as mind in the arrangement of its perceptions. The greater the apparent disorder of the materials offered or the apparent disparateness, even to irreconcilable opposition, of the elements that have to be utilised, the stronger is the spur, and it drives towards a more subtle and puissant order than can normally be the result of a less difficult endeavour."<sup>7</sup>

This passage says in other words that we all willingly or unwillingly are in the process of Manifestation by the Dynamic Truth, which is recognized by the Nature as the process of harmonization.

Vocabulary:

acitti, f. *want of sense, infatuation* RV. AV.; (figuratively said of) *an infatuated man* RV. iv , 2 , 11; VS.

dīna, mfn. (fr. 3. di) *scarce, scanty* RV.; *depressed, afflicted, timid, sad miserable, wretched* Mn. MBh. Ka1v. &c.

puruṣatva, n. *manhood, manliness* MBh. Pur.; (-tva-tā) ind. after the manner of men RV.

prabhūti, *imperious demeanour, violence* RV. iv , 54 , 3; *sufficiency* RV. TBr.; *a ruler, lord (?)* RV. viii , 41 , 1.

न प्रमि॑ये स॒वितु॑र् दै॒व्यस्य॑ तद् यथा॑ विश्व॑म् भु॒वनं॑ धारयिष्यति॑ ।

यत् पृ॒थिव्या॑ वरि॒मन्न॑ आ स्व॒ङ्गुरि॑र् व॒र्ष्मन् दि॒वः सु॒वति॑ स॒त्यम् अ॒स्य तत् ॥४-०५४-०४

ná pramiye savitúr daiviyasya tád  
yáthā víśvam bhúvanam dhārayiṣyáti  
yát prthivyā várimann ā suaṅgurír  
várṣman diváh suváti satyám asya tát 4.054.04

Interpretation:

"That [power] of the Divine Savitar can be diminished by none, for He will always be sustaining the whole Universe.

What the God with his perfect fingers impels onto the wideness of the earth and the height of the heaven that is His Truth!"

<sup>7</sup> Volume: 18-19 [SABCL] (The Life Divine), Page: 2

None can diminish his power, for it is the power which sustains All. It is not a part of force produced by any of them who constitute that All, but it comes from the beyond.

Vocabulary:

pramī, P. -mināti, -mīṇāti Pa1n2. 8-4 , 15 ; -miṇoti BhP.; Ved. inf. -miyam, -miye and -metos cf. below), *to frustrate , annul , destroy , annihilate* RV. AV. BhP.; *to change, alter* RV.; *to neglect, transgress, infringe* ib.; *to cause to disappear, put out of sight* RV.

variman, n. or m. (abstract noun of uru q.v.) *expanse, circumference, width, breadth, space, room* RV. VS. AV.

varṣman, m. *height, top* RV. AV.; *the vertex* RV.; n. (varihman) *height, top, surface, uttermost part* RV. VS. TS. &c.

svaṅguri, mfn. *handsome-fingered* (said of Savitri and Sinivāli) RV.

इन्द्रज्येष्ठान् बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः ।

यथा-यथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवाय ते ॥ ४-०५४-०५

índrajyeṣṭhān br̥hád̥bhyaḥ párvatebhiyaḥ  
kṣáyāṃ' ebhyaḥ suvasi pastiyāvataḥ  
yáthā-yathā patáyanto viyemirá  
evaívá tasthuḥ savitaḥ savāya te 4.054.05

Interpretation:

"You urge those, for whom the best is Indra, to move towards the vast mountains, providing them with their dwelling spaces and supply. However they may disperse flying away, they still will simply stay in your [all-] urging power, O Savitar."

Indra-jyeṣṭha is a Bahuvrihi compound, meaning: 'those for whom Indra is the leader', in other words, those Aryans, according to Sayana, who seek the assistance and guidance of Indra. Savitar is urging them towards the vast mountains, the high mental regions of the Higher and the Illumined Mind, where they can receive the flashes of Indra descending from above. To them he gives shelter and supply of knowledge and power (stalls with cows and horses), kṣayān pastiyāvataḥ. And however they disperse in their movement in this Universe they still all stay as if immobile in His Consciousness-Power. (Cf. Isha Upanishad 5-6)

kṣayān pastiyāvataḥ can be also translated as 'abodes for the extraction of Soma', which can be seen as the esoteric meaning, because in the next verse the extraction of Soma is mentioned as the three pressings of Savitar. He gives them a secured space within this insecure manifestation where they can engage themselves in pressing out Soma for the Gods. Soma is the product of Savitar's pressing, therefore it can be translated as "he creates for them space and time in this manifestation, where they can open up for his pressings."

Vocabulary:

pastyāvat, (-tya) mfn. *having* (i.e. being kept in) *a stall* RV. ix , 97 , 18; *having a fixed habitation* (m. a wealthy man) , i , 151 , 2; *forming or offering a fixed habitation*, ii, 11, 16 iv, 54, 5; belonging to the Soma-press, viii, 7, 29.

pastya, n. (fr. pas and tya [?] ; cf. paš-ca), *a stall, stable* (as the back-building? but cf. also Lat. postis) RV.

pastyā, f. *homestead, dwelling, household* (also pl.) RV.; du. *the 2 halves of the Soma-press* ib. x , 96 , 10; sg. *the goddess of domestic affairs* ib. iv, 55, 3

pas, 1. P. A. pasati, -te (v.l. for spaš Dha1tup. xxi , 22)

viyam, P. -yacchati (3. pl. pf. A. -yemire RV. iv , 54 , 5), *to spread out , extend* RV.; *to stretch out the legs , step out* (as a running horse) ib.

ये ते त्रि॑र॒ अ॒ह॒न् स॒वि॒तः स॒वा॒सो दि॒वे-दि॒वे सौ॒भ॒ग॒म् आ॒सु॒व॒न्ति ।

इन्द्रो॑ द्यावा॒पृथि॒वी सि॒न्धु॒र् अ॒द्भि॒र् आ॒दि॒त्यैर् नो॒ अ॒दि॒तिः श॒र्म यँ॑सत् ॥ ४-०५४-०६

yé te trír áhan savitaḥ savāso  
divé-dive saúbhagam āsuvānti  
índro dyāvāpṛthivī síndhur adbhír  
ādityaír no áditiḥ śárma yaṃsat 4.054.06

Interpretation:

"Those of your triple pressings, O Savitar, during the day, should bring us a supreme delight day by day! Indra, Heaven and Earth, and the Ocean with their Waters, and Aditi with her sons Adityas should give us a peaceful protection."

It is interesting that the protection is asked by the Waters, adbhiḥ, from Indra, Heaven and Earth and the Ocean, and by the Adityas from Aditi. It is like the Waters of the Supreme are descending from the beyond, raining down onto Heaven and Earth of our mental and physical being, the Adityas also enter our lower hemisphere and act upon our consciousness in the name of the Mother, Aditi.

Appendix

Savitar and the Dynamic Truth.

Savitar represents the dynamic realization of the Divine in Manifestation. He brings into the play of time and space, niveśayan, the mortals and the immortals for their interaction here in the triple world of mind, life and body, into Hiranya Garbha, and thus manifests all the varieties and potentialities in the Divine manifestation. He is the force that urging all to move towards their highest perfection in the dynamic unfolding of the World.

His golden hands and perfect fingers are important feature, for they arrange and distribute all the components of the One according to the dynamic Truth of things. He is the Supreme involved rising to the Supreme uninvolved and thus embracing the Night from both sides.

He is also depicted as moving by the dark space towards the light, removing all the obstacles and urging the Sun to appear:  
 āpāmivām bādhatē vēti sūriyam abhī kr̥ṣṇēna rājasā dyām r̥noti 1.035.09

### RV 5.81

**r̥ṣi: śyāvāśva ātreya; devatā: savitā; chanda: jagati**

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।  
 वि होत्रा दधे वयुनाविद् एक इन् मही देवस्य सवितुः परिष्टुतिः ॥ ५-०८१-०१  
 विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद् भद्रं द्विपदे चतुष्पदे ।  
 वि नाकम् अख्यत् सविता वरेण्यो ऽनु प्रयाणम् उषसो वि राजति ॥ ५-०८१-०२  
 यस्य प्रयाणम् अन्व अन्य इद् ययुर् देवा देवस्य महिमानम् ओजसा ।  
 यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥ ५-०८१-०३  
 उत यासि सवितस् त्रीणि रोचनोत सूर्यस्य रश्मिभिः सम उच्यसि ।  
 उत रात्रीम् उभयतः परीयस उत मित्रो भवसि देव धर्मभिः ॥ ५-०८१-०४  
 उतेशिषे प्रसवस्य त्वम् एक इद् उत पूषा भवसि देव यामभिः ।  
 उतेदं विश्वम् भुवनं वि राजसि श्यावाश्वस् ते सवितः स्तोमम् आनशे ॥ ५-०८१-०५

### Analysis of RV 5.81

#### A Hymn to Savitri<sup>8</sup>

The Rishi hymns the Sun-God as the source of divine knowledge and the creator of the inner worlds. To him, the Seer, the seekers of light yoke their mind and thoughts; he, the one knower of all forms of knowledge, is the one supreme ordainer of the sacrifice. He assumes all forms as the robes of his being and his creative sight and creates the supreme good and happiness for the two forms of life in the worlds. He manifests the heavenly world, shining in the path of the

<sup>8</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 555

There are two translations by Sri Aurobindo of this hymn, the second version we give in the notes.

dawn of divine knowledge; in that path the other godheads follow him and it is his greatness of light that they make the goal of all their energies. He has measured out for us our earthly worlds by his power and greatness: but it is in the three worlds of light that he attains to his real greatness of manifestation in the rays of the divine sun; **then he encompasses the night of our darkness with his being and his light and becomes Mitra who by his laws produces the luminous harmony of our higher and lower worlds. Of all our creation he is the one author,** and by his forward marches he is its increaser until the whole world of our becoming grows full of his illumination.

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।  
वि होत्रा दधे वयुनाविद् एक इन् मही देवस्य सवितुः परिष्टुतिः ॥ ५-०८१-०१

yuñjāte māna utā yuñjate dhīyo viprā viprasya brható vipaścītaḥ  
vī hōtrā dadhe vayunāvīd éka ín mahī devāsya savitūḥ páriṣṭutiḥ  
5.081.01

1. Men illumined yoke their mind and they yoke their thoughts to him who is illumination and largeness and clear perceiving. Knowing all phenomena he orders, sole, the Energies of the sacrifice. Vast is the affirmation in all things of Savitri, the divine Creator.<sup>9</sup>

*Interpretation:*

Sri Aurobindo translates vayunā as 'phenomena', and hotrā as 'the Energies of the sacrifice'. It is by yoking our thoughts and mental concentration to his luminous and vast Mind, to the one who knows all the phenomena of our existence and all the processes of our transformation, hotrā, which he establishes and reigns in the Universe, that the great all-reaching affirmation of the Supreme can be successfully made in us.

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद् भद्रं द्विपदे चतुष्पदे ।  
वि नाकम् अख्यत् सविता वरेण्यो ऽनु प्रयाणम् उषसो वि राजति ॥ ५-०८१-०२

vísṡvā rūpāṇi prāti muñcate kavīḥ prāsāvīd bhadrāṃ dvipāde cātuṣpade  
vī nākam akhyat savitā vāreṇiyo ānu prayāṇam uṣaso vī rājati 5.081.02

<sup>9</sup> I. The illumined yoke their mind and they yoke their thoughts to the illumined godhead, to the vast, to the luminous in consciousness; the one knower of all manifestation of knowledge, he alone orders the things of the sacrifice. Great is the praise of Savitri, the creating godhead.

2. All forms he takes unto himself, the Seer, and he creates from them good for the twofold existence and the fourfold. The Creator, the supreme Good, manifests Heaven wholly and his light pervades all as he follows the march of the Dawn.<sup>10</sup>

Interpretation:

Sri Aurobindo translates dvipad and catuṣpad as 'the twofold and the fourfold existence'.

So "all the forms he takes on himself", prati muñcate, lit. "he releases them within himself for himself". And by this act he presses out or creates the good for all. "The Creator Savitar, the Supreme choice of all, revealed with his wide look the whole Sky. Widely he shines following the forward movement of the Dawn."

Vocabulary:

vikhyā, P. (-khyāti, Ved. inf. vikhye), to look about, look at, view, see, behold RV. ŚBr. to shine, shine upon, lighten, illumine RV. AV. pratimuc, P. A (-muñcati, -te), to put (clothes, a garland &c.) on (dat. gen. loc.), to fix or fasten on, append AV. &c. &c. (A1., later also P.) to put on one's self, dress one's self, assume (a shape or form) RV. &c. &c.

यस्य प्रयाणम् अन्व अन्य इद् ययुर् देवा देवस्य महिमानम् ओजसा ।

यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥ ५-०८१-०३

yāsya prayāṇam ānu anyá id yayúr devā devāsya mahimānam ójasā  
yāḥ pāṛthivāni vimamé sá étaśo rājāṃsi devāḥ savitā mahitvanā  
5.081.03

3. In the wake of his march the other gods also reach by his force to the greatness of the Divinity. He has mapped out the realms of earthly light by his mightiness,—the brilliant one, the divine Creator.<sup>11</sup>

Interpretation:

"Whose movement forward all other gods have followed, and by his power reach to his greatness. The one, who all the earthly spaces

<sup>10</sup> 2. All forms are robes the Seer puts on that he may create the good and bliss for the double and the quadruple creature. Savitri describes by his light our heavenly world; supreme is he and desirable, wide is the light of his shining in the march of the Dawn.

Footnote: Literally, two-footed and four-footed, but pad also means the step, the principle on which the soul founds itself. The esoteric meaning is four-principled, those who dwell in the fourfold principle of the lower world, and two-principled, those who dwell in the double principle of the divine and the human.

<sup>11</sup> 3. And in that march all the other gods in their might follow after the greatness of this godhead. This is that bright god Savitri who by his power and greatness has measured out our earthly worlds of light.



measured out by his might, he is the mighty Steed of the Sun, the Divine Impeller, Savitar."

Vocabulary:

etaša, mfn. *of variegated colour, shining, brilliant* (said of Brahmaṇaspati) RV. x , 53 , 9; m. *a horse of variegated colour, dappled horse* (esp. said of the Sun's horse) RV.

mahitva, n. *greatness , might* RV. VS. &c.

उ॒त या॑सि॒ सवि॑तस् त्री॒णि॑ रोच॒नो॒त् सूर्य॑स्य॒ रश्मि॑भिः॒ सम् उ॑च्यसि ।

उ॒त रा॒त्रीम् उ॒भय॑तः॒ परी॑यस॒ उ॒त मि॒त्रो भ॑वसि॒ दे॒व ध॑र्माभिः ॥ ५-०८१-०४

utá yāsi savitas trīṇi rocanā utá sūryasya raśmībhiḥ sám ucyasi  
utá rātrīm ubhayátaḥ páriyasa utá mitró bhavasi deva dhārmabhiḥ  
5.081.04

4. And thou reachest, O Savitri, to the three luminous heavens; and thou art utterly expressed by the rays of the Sun; and thou encompassest the Night upon either side; and thou becomest by the law of thy actions the lord of Love, O God.<sup>12</sup>

Interpretation:

"O Savitar, you move within or towards the three luminous realms of Svar (Intuitive Mind, Overmind and Supermind), totally fit to the Rays of the Sun (the outpouring of the Supramental Light), enclosing Night from both sides: from above and from below, and by your laws, which are supporting the Manifestation throughout, you thus become Mitra, the Supreme Consciousness of the Divine Mother, Aditi, creating all that is in your all measuring perception."

The profound perception here is that the Light of Savitar is rising to Svar and inclosing the Night from both sides, manifesting a perception of simultaneous oneness with transcendental.

There is a passage in the Secret of the Veda, where Sri Aurobindo explains the phenomena of the Vedic Night:

"But the cave is only the home of the Panis, their field of action is earth and heaven and the mid-world. They are the sons of the Inconscience, but themselves are not precisely inconscient in their action; they have forms of apparent knowledge, *māyāḥ*, but these are forms of ignorance the truth of which is concealed in the darkness of the inconscient and their surface or front is falsehood, not truth. For the world as we see it has come out of the darkness concealed in darkness, the deep and abysmal flood that covered all things, the inconscient ocean, apraketam salilam (X.129.3); in that non-existence

<sup>12</sup> 4. But also thou goest, O Savitri, to the three shining worlds of heaven and thou art made manifest by the rays of the Sun, and thou encirclest on both sides the Night, and thou becomest Mitra, O god, with his settled laws of Truth.

the seers have found by desire in the heart and thought in the mind **that which builds up the true existence.** This non-existence of the truth of things, *asat*, is the first aspect of them that emerges from the unconscious ocean; and its great darkness is the Vedic Night, *rātrīm jagato niveśanīm* (I.35.1), which holds the world and all its unrevealed potentialities in her obscure bosom. Night extends her realm over this triple world of ours and out of her in heaven, in the mental being, Dawn is born who delivers the Sun out of the darkness where it was lying concealed and eclipsed and creates the vision of the supreme Day in the non-existence, in the Night, *asati ketum*. It is therefore in these three realms that the battle between the Lords of Light and the Lords of the Ignorance proceeds through its continual vicissitudes.

Vocabulary:

uc, 4. P. *ucyati* (pf. 2. sg. *uvo4citha*) RV. vii , 37 , 3) A1. (pf. 2. sg. *ūciṣe*) RV. ) *to take pleasure in, delight in, be fond of* RV. *to be accustomed to be suitable , suit , fit.*

उ॒ते॒शि॒षे॑ प्र॒सव॑स्य॒ त्वम् एक॑ इ॒द् उ॒त पू॒षा भ॑वसि॒ दे॒व या॑मभिः ।

उ॒ते॒दं वि॒श्वम् भु॑वनं॒ वि॒ राज॑सि॒ श्या॑वा॒श्वस् ते॒ सवि॑तः॒ स्तो॒मम् आ॑न॒शे ॥ ५-०८१-०५

utéśiṣe prasavásya tvám éka íd utá pūṣā bhavasi deva yāmaḥ  
utedám víśvam bhúvanaṃ ví rājasi śyāvāśvas te savita stómam ānaśe  
5.081.05

5. And thou art powerful for every creation; and thou becomest the Increaser, O God, by thy movings; and thou illuminest utterly all this world of becomings. Shyavashwa has attained to the affirmation of thee, O Savitri.<sup>13</sup>

Interpretation:

"Of all that strives towards the growth you are the sole Master! And you become an Increaser, O God, with your many movements! For you reveal by your wide light all the World of becomings. Shyavashva has realized your perception in him by affirmation of you, O Savitar!"

Vocabulary:

<sup>13</sup> For a good idiomatic and literary translation, rendering the sense and rhythm of the original, a certain freedom in turning the Sanskrit is necessary. I have therefore given a more literal version of its phrases in the body of the Commentary.

5. And thou alone hast power for the creation and thou becomest the Increaser, O god, by thy marchings in thy path, and thou illuminest all this world of the becoming. Shyavashwa, O Savitri, has found the affirmation of thy godhead.

īṣ, 2. A. (īṣṭe, or Ved. īṣe) *to own , possess* RV. MBh.; *to belong to* RV. *to dispose of , be valid or powerful to be master of; to command to rule , reign* RV. AV. &c.

prasava, m. *the pressing out* (Soma juice) RV.; m. *setting or being set in motion , impulse , course , rush , flight* RV. AitBr. *stimulation , furtherance , aid* RV. AV. Br. &c.; 3 m. *begetting , procreation , generation , conception , parturition , delivery , birth , origin* VS. &c. &c.

yāman, n. *going, coming, motion, course, flight* RV. *march, expedition* ib.; *approaching the gods, invocation , prayer , sacrifice* &c. ib. AV. TS.

## Appendix On Savitar and Ratri RV 1.35.1-4

ह्या॒म्य् अ॒ग्नि॒म् प्रथ॑मं स्वस्तये ह्या॒मि मि॒त्राव॑रुणा॒व् इहा॑वसे ।

ह्या॒मि रा॒त्रीं जग॑तो निवेश॒नीं ह्या॒मि दे॒वं स॒वितार॑म् उ॒तये॑ ॥ १-०३५-०१

hváyāmi agnīm prathamam suastāye hváyāmi mitrāvāruṇāv ihāvase  
hváyāmi rātrīm jagato niveśanīm hváyāmi devam savitāram ūtaye  
1.035.01

### Interpretation:

*rātrīm jagato niveśanīm* (I.35.1), Sri Aurobindo translates as the Night "which holds the world and all its unrevealed potentialities in her obscure bosom."

*niveśanī* is derived from the root *ni-viṣ*, Causative, 'to introduce, to make enter and settle down'. So the phrase can be translated as 'I call for Night, an introducer into the manifested world'.

So Rishi invokes Agni first for well-being, Mitra and Varuna for protection and support, Ratri to locate us in the world, and the Divine Savitar for our growth in this manifested world, ūtaye.

The second verse again mentions the dark space and Savitar, who now himself introduces all mortal and immortal beings into the Manifestation:

आ कृ॒ष्णेन॑ रजसा॒ वर्त॑मानो निवेश॒यन् अ॒मृत॑म् म॒र्त्यं च॑ ।

हिर॑ण्ययेन॒ सवि॑ता रथे॒ना दे॒वो या॑ति भुव॒नानि॑ पश्यन् ॥ १-०३५-०२

ā kṛṣṇéna rájasā vartamāno niveśāyann amṛtam mártiyam ca  
hiraṇyāyena savitā ráthena ā devó yāti bhúvanāni páśyan 1.035.02

### Interpretation:

"Expanding by/through the dark space, introducing and determining the immortal and the mortal in Manifestation, the God Savitar comes in his golden chariot, seeing all the becomings in this world."

या॒ति॑ दे॒वः॑ प्र॒वता॑ या॒त्सु॑ उ॒द्वता॑ या॒ति॑ शु॒भ्राभ्यां॑ य॒जतो॑ ह॒रिभ्याम् ।

आ दे॒वो या॒ति स॒विता॑ प॒राव॑तो ऽप॒ विश्वा॑ दु॒रिता॑ बा॒धमानः॑ ॥ १-०३५-०३

yāti devāḥ pravātā yāti udvātā yāti śubhrābhyāṃ yajató háribhyām  
ā devó yāti savitā parāvátō ápa víśvā duritā bādhamānaḥ 1.035.03

Interpretation:

"The God moves by the downward path, and he moves by the upward. By the two horses he moves, who is of the Sacrifice!

From the beyond the God Savitar comes to us, destroying all the difficulties on our path."

This particular feature of Savitar to move in two directions is presenting him as a Creator, who supports the Sacrifice, which is of the double movement and exchange of consciousness between the higher and the lower hemispheres (BhG 3.9-15). But himself he comes from the beyond and is neither higher nor lower hemisphere alone but both and even more than both of them. (cf. ĪśaUp 9-11)

अ॒भीवृ॑तं कृ॒शनैर् विश्व॑रूपं हि॒रण्यश॑म्यं य॒जतो॑ बृ॒हन्त॑म् ।

आ॒स्थाद् रथं॑ स॒विता॑ चि॒त्रभा॑नुः कृ॒ष्णा र॑जांसि त॒विषी॑ द॒धानः॑ ॥ १-०३५-०४

abhīvr̥taṃ kṛśanair víśvárūpaṃ hiraṇyaśamyaṃ yajató br̥hántam  
āsthād rāthaṃ savitā citrābhānuḥ kṛṣṇā rājāṃsi tāviṣīm dādhanāḥ  
1.035.04

Interpretation:

"Savitar has mounted his chariot, which is covered with pearls, and has a golden pole, being vast and of the universal Form! He, who is of Sacrifice, full of varied rays of light, [moves] towards the dark spaces, establishing/ bearing power and might!"

Vocabulary:

hiraṇyaśamya, mfn. having golden pegs RV.

kṛśana, n. a pearl, mother-of-pearl RV. i , 35 , 4 and x , 68 , 11 AV. iv , 10 , 7

### **Surya Savitri, Creator and Increaser<sup>14</sup>**

Indra with his shining hosts, the Maruts, Agni, the divine force, fulfiller of the Aryan sacrifice, are the most important deities of the

<sup>14</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 285

Vedic system. Agni is the beginning and the end. This Will that is knowledge is the initiator of the upward effort of the mortal towards Immortality; to this divine consciousness that is one with divine power we arrive as the foundation of immortal existence. Indra, lord of Swar, the luminous intelligence into which we have to convert our obscure material mentality in order to become capable of the divine consciousness, is our chief helper. It is by the aid of Indra and the Maruts that the conversion is effected. The Maruts take our animal consciousness made up of the impulses of the nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of Swar and the truths of Indra. Our mental evolution begins with these animal troops, these "Pashus"; they become, as we progress in the ascension, the brilliant herds of the Sun, *gāvaḥ*, rays, the divine cows of the Veda. Such is the psychological sense of the Vedic symbol.

But who, then, is Surya, the Sun, from whom these rays proceed? He is the Master of Truth, Surya the Illuminator, Savitri the Creator, Pushan the Increaser. His rays in their own nature are supramental activities of revelation, inspiration, intuition, luminous discernment, and they constitute the action of that transcendent principle which the Vedanta calls Vijnana, the perfect knowledge, the Veda Ritam, the Truth. But these rays descend also into the human mentality and form at its summit the world of luminous intelligence, Swar, of which Indra is the lord.

For this Vijnana is a divine and not a human faculty. Man's mind is not constituted of the self-luminous truth, like the divine mind; it is a sense-mentality, Manas, which can receive and understand<sup>15</sup> Truth, but is not one with it. The light of knowledge has to present itself in this human understanding tempered so as to suit its forms to the capacities and limitations of the physical consciousness. And it has to lead up progressively to its own true nature, to manifest successive evolutionary stages for our mental development. Therefore the rays of Surya, as they labour to form our mental existence, create three successive worlds of mentality one superimposed on the other,—the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being,<sup>16</sup> where they shine above the three heavens, *tisro divaḥ*, as their three luminosities, *trīṇi rocanāni*. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *pārthivāni rajāṃsi*, earthly realms of light. They also are triple, *tisraḥ pṛthivīḥ*, the three earths. And of all these worlds Surya Savitri is the creator.

<sup>15</sup> The Vedic word for the understanding is *dhī*, that which receives and holds in place.

<sup>16</sup> Our natural plane of being is obviously the physical consciousness, but the others also are open to us since part of our being lives in each of them.

We have in this figure of various psychological levels, each considered as a world in itself, a key to the conceptions of the Vedic Rishis. The human individual is an organised unit of existence which reflects the constitution of the universe. It repeats in itself the same arrangement of states and play of forces. Man, subjectively, contains in himself all the worlds in which, objectively, he is contained. Preferring ordinarily a concrete to an abstract language, the Rishis speak of the physical consciousness as the physical world, earth, Bhu, Prithivi. They describe the pure mental consciousness as heaven, Dyaus, of which Swar, the luminous mind, is the summit. To the intermediate dynamic, vital or nervous consciousness they give the name either of Antariksha, the intermediate vision, or of Bhuvan,—multiple dynamic worlds formative of the Earth.

For in the idea of the Rishis a world is primarily a formation of consciousness and only secondarily a physical formation of things. A world is a loka, a way in which conscious being images itself. And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms. For it is the causal Idea in the infinite being,—the idea, not abstract, but real and dynamic,—that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. Because the causal Idea is a real force of existence, it is called Satyam, the True in being; because it is the determining truth of all activity and formation, it is called Ritam, the True in movement; because it is broad and infinite in its self-view, in its scope and in its operation, it is called Brihat, the Large or Vast.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out,—the sense also of the ordinary word for creation, sṛṣṭi,—and so a production. The action of the causal Idea does not fabricate, but brings out by Tapas, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

Now the forces and processes of the physical world repeat, as in a symbol, the truths of the supraphysical action which produced it. And since it is by the same forces and the same processes, one in the physical worlds and the supraphysical, that our inner life and its development are governed, the Rishis adopted the phenomena of physical Nature as just symbols for those functionings of the inner life which it was their difficult task to indicate in the concrete language of a sacred poetry that must at the same time serve for the external worship of the Gods as powers of the visible universe. The solar energy is the physical form of Surya, Lord of Light and Truth; it is through the Truth that we arrive at Immortality, final aim of the Vedic discipline. It is therefore under the images of the Sun and its rays, of Dawn and day and night and the life of man between the two poles of light and darkness that the Aryan seers represent the progressive illumination of the human soul. It is so that Shyavashwa of the house of Atri hymns Savitri, Creator, Increaser, Revealer.

Surya enlightens the mind and the thoughts with the illuminations of the Truth. He is vipra, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is bṛhat, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their relations. Therefore he is vipaścīt, the clear in perception. Men as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Surya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. **This yoking (yuñjate) becomes their Yoga.** "They yoke the mind, and they yoke their thoughts, the enlightened, of (i.e. to, or so that they may be part of or belong to) the Enlightened, the Large, the Clear-perceptioned."

Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (Hotras) in the human being, one corresponding to each of the seven constituents of his psychological existence,—body, life, mind, super-mind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Surya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. "Knower of phenomena sole he arranges the sacrificial energies."

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation—for all our existence is a constant creation—of the universe of man's whole being.

"Vast is the comprehensive affirmation of the god Savitri."

Surya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces good as the law of our whole existence. **For all things have their justifiable cause of being, their good use and their right enjoyment.** When this truth in them

is found and utilised, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical for its manifestation. "The Seer takes to himself all forms, he brings out (creates or manifests) good for the twofold (two-footed), for the fourfold (four-footed)."<sup>17</sup>

The process of this new creation is described in the rest of the hymn. Surya, as the creator, as the supreme good, manifests in our human consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence. "The creator, the supremely desirable, manifests all heaven and shines pervadingly following (after or according to) the movement forward of the Dawn."

All the other gods follow in this march of Surya and they attain to his vastness by the force of his illumination. That is to say, all the other divine faculties or potentialities in man expand with the expansion of the Truth and Light in him; in the strength of the ideal super-mind they attain to the same infinite amplitude of right becoming, right action and right knowledge. The Truth in its largeness moulds all into the terms of the infinite and universal Life, replaces with it the limited individual existence, maps out in the terms of their real being the realms of the physical consciousness which, as Savitri, it has created. This also is in us a creation, although in reality it only manifests what already exists but was concealed by the darkness of our ignorance,—just as the realms of the physical earth are concealed from our eyes by the darkness, but reveal themselves as the sun in his march follows the Dawn and measures them out one by one to the vision. "Following whose march the other gods too reach the vastness of the divinity by his strength, he who maps out entirely—that brilliant one—the earthly realms of light, the god Savitri, by his greatness."

But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms of the pure mind (*trīṇi rocanā*); it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun, that is to say, by the full splendour of the divine Super-Mind manifested in us. "And thou goest, O Savitri, to the three luminousnesses, and thou art

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<sup>17</sup> The symbolism of the words *dvipade* and *catuspade* may be differently interpreted. The discussion of it here would occupy too large a space.



perfectly expressed by the rays of the Sun (or, art gathered together by means of the rays).”

Then it is that the higher kingdom of the Immortality, Sachchidananda revealed, shines out perfectly in this world. The higher and lower are reconciled in the light of the supra-mental revelation. The Ignorance, the Night, is illumined upon both sides of our complete being, not only as in our present state upon one. This higher kingdom stands confessed in the principle of Beatitude which is for us the principle of Love and Light, represented by the god Mitra. The Lord of Truth, when he reveals himself in the full godhead, becomes the Lord of Bliss. The law of his being, the principle regulating his activities is seen to be Love; for in the right arrangement of knowledge and action everything here comes to be translated into terms of good, felicity, bliss. “And thou encompassst Night upon both sides, and thou becomest, O God, Mitra by the laws of thy action.”

The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the Creator becomes the Increaser, Savitri becomes Pushan. He aggrandises us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shyavashwa, of the sons of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man—he who brings him out of egoistic limitation into universality, out of the finite into the infinite. “And thou hast power alone for creation; and thou becomest the Increaser, O God, by the goings; and thou illumineest entirely all this world (literally, becoming). Shyavashwa has attained to the affirmation of thee, O Savitri.”

### RV 5.82

**ṛṣi: śyāvāśva ātreya; devatā: savitā:  
chanda: gāyatrī, 1 anuṣṭup**

तत् सवितुर् वृणीमहे वयं देवस्य भोजनम् ।  
 श्रेष्ठं सर्वधातमं तुरम् भगस्य धीमहि ॥ ५-०८२-०१  
 अस्य हि स्वयशस्तरं सवितुः कच्च चन प्रियम् ।  
 न मिनन्ति स्वराज्यम् ॥ ५-०८२-०२  
 स हि रत्नानि दाशुषे सुवाति सविता भगः ।  
 तम् भागं चित्रम् ईमहे ॥ ५-०८२-०३  
 अद्या नो देव सवितः प्रजावत् सावीः सौभगम् ।

परा दुष्वप्यं सुव ॥ ५-०८२-०४  
 विश्वानि देव सवितरु दुरितानि परा सुव ।  
 यद् भद्रं तन् न आ सुव ॥ ५-०८२-०५  
 अनागसो अदितये देवस्य सवितुः सवे ।  
 विश्वा वामानि धीमहि ॥ ५-०८२-०६  
 आ विश्वदेवं सत्पतिं सूक्तैर् अद्या वृणीमहे ।  
 सत्यसवं सवितारम् ॥ ५-०८२-०७  
 य इमे उभे अहनी पुर एत्यु अप्रयुच्छन् ।  
 स्वाधीरु देवः सविता ॥ ५-०८२-०८  
 य इमा विश्वा जातान्यु आश्रावयति श्लोकेन ।  
 प्र च सुवाति सविता ॥ ५-०८२-०९

### Analysis of RV 5.82

तत् सवितुरु वृणीमहे वयं देवस्य भोजनम् ।  
 श्रेष्ठं सर्वधातमं तुरम् भगस्य धीमहि ॥ ५-०८२-०९

tát savitúr vṛṇīmahe vayám devásya bhójanam  
 śráyiṣṭhaṃ sarvadhātamam túram bhágasya dhīmahī5.082.01

1. Of Savitri divine we embrace that enjoying, that which is the best, rightly disposes all, reaches the goal, even Bhaga's, we hold by the thought.

#### Interpretation:

“That we enclose into ourselves, that enjoying of Savitar, of the God, which is the best, which is the most powerful in establishing and holding the All, strong and swift in its movement towards the goal, that of the Lord of Bliss we fix our concentration upon.”

It is an interesting thought that the enjoyment of Savitar is upholding All, supporting all in the oneness of the Universe.

#### Vocabulary:

tura, mfn. *quick, willing, prompt* RV. AV.; *strong, powerful, excelling, rich, abundant* RV. AV. TS. Kauṣ.

अस्य॑ हि स्वय॑शस्तरं॑ सवि॒तुः कच्॑ च॒न प्रि॒यम् ।  
न॒ मि॒नन्ति॑ स्व॒राज्य॑म् ॥ ५-०८२-०२

ásya hí sváyaśastaram savitúḥ kác caná priyám  
ná minánti svarājiyam 5.082.02

2. For of him no pleasure in things can they diminish, for too self-victorious is it, nor the self-empire of this Enjoyer.

Interpretation:

"His indeed is a self victorious delight, stronger of all that may oppose it, the self empire of Savitar, which none can diminish."

It is a crucial characteristic of Savitar, that there is no power in this or that world which can diminish his delight, which is self ruling in all the manifested and not yet manifested things. It is because of his delight that none can actually leave this creation, though it is so difficult to bear.

Happy, inert, he lies beneath her feet:  
His breast he offers for her cosmic dance  
Of which our lives are **the quivering theatre**,  
And none could bear but for his strength within,  
Yet none would leave because of his delight.<sup>18</sup>

Vocabulary:

sva-yaśastara, mfn. *glorious or illustrious through one's own (acts) , self-sufficient* (compar. -tara) RV. AV.

स हि रत्नानि॑ दाशु॑षे सु॒वाति॑ सवि॒ता भगः॑ ।  
तम् भा॒गं चि॒त्रम् ई॒महे॑ ॥ ५-०८२-०३

sá hí rátnāni dāśúṣe suvāti savitā bhagaḥ  
tám bhāgam citram īmahe 5.082.03

3. 'Tis he that sends forth the delights on the giver, the god who is the bringer forth of things; that varied richness of his enjoyment we seek.

Interpretation:

<sup>18</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 63

"He indeed urges onto, *suvāti*, the giver of the Sacrifice the spiritual experiences of delight, for he is Savitar Bhaga, the Impeller of all things and the Enjoyer of all things. It is that Delight varied by many different perceptions of Consciousness (*citram*) that we seek."

The word *citram* is often used as an adjective in the Veda for power or delight. It is derived from root *ci*, to perceive, to know. In the later language it is always translated as 'various', 'colorful', 'many-colored', and even 'picture' etc. So if we try to fix the meaning of this Vedic term introducing the meaning of its root, it could be translated as 'conscious', or 'perceiving many facets or colors of', or even 'varied in many different perceptions', etc. So the phrase *tam bhāgam citram īmahe*, can be translated as "we seek the delight capable of perceiving or being conscious of the many aspects of this Creation", which is the Universal Delight.

अद्या नो देव सवितः प्रजावत् सावीः सौभगम् ।

परा दुष्वपन्यं सुव ॥ ५-०८२-०४

adyā no deva savitaḥ prajāvat sāvīḥ saubhagam  
pārā duṣvapniyaṃ suva 5.082.04

4. Today, O divine Producer, send forth on us fruitful felicity, dismiss what belongs to the evil dream.

Interpretation:

"Now urge onto us your fruitful and perfect delight, O Savitar! Urge away the evil perception from us, which was imposed on us as if a bad dream."

Realisation of the consciousness of the Lord is compared to the waking up from the nightmare, *duṣvapnyam*. The Rishi has realized already this perception and asks Savitar to generate the Delight full of fruitful outcome, full of offspring, for man, and to urge the consciousness of falsehood and ignorance to get away and not to veil the perception of the truth.

Vocabulary:

*duṣvapnya/ duṣvapnya*, n. *bad sleep or dreams* RV. AV.

*su*, (= *sū*) 1. 2. P. (Dhātup. xxii , 43 and xxiv , 32 ; *savati*, *sauti*,) to urge, impel, incite ŚBr. KātyŚr.

*sū*, 6., to set in motion , urge , impel , vivify , create , produce RV. &c. &c. to grant , bestow (esp. said of Savitr) RV. to allow , authorize ŚBr., to urge or impel violently (said of Savitr) RV.

*sū*, (cf. *sū* and *su*) 2. A. (Dhātup. xxiv , 21 *sūte*), to beget , procreate , bring forth , bear , produce , yield RV. &c. &c.

*su*, 5. P. A. (Dhātup. xxvii , 1 *sunoti*, *sunute*), to press out , extract (esp. the juice from the Soma plant for libations) RV. AV.; to distil , prepare (wine , spirits &c.)

विश्वानि देव सवितर दुरितानि परा सुव ।  
 यद् भद्रं तन् न आ सुव ॥ ५-०८२-०५

vísṽāni deva savitar duritāni pārā suva  
 yád bhadraṃ tán na ā suva 5.082.05

5. All evils, O divine Producer, dismiss; what is good, that send forth on us.

Interpretation:

"All that leads us in a wrong way, you, O God Savitar, send away from us! And that which is Good you send onto us!"

Now the Rishi asks Savitar to impel all that is auspicious onto men, beneficial for their growth, bhadram, and to remove, dispel all that which is obstructing his sacrificial march towards the Truth. It is a formula of a dynamic truth, which has to choose at every moment or at every step on the journey towards the manifestation of the Divine what is to be done. Such an attitude demands from a pilgrim a full awakening and alertness all the time, which implies that the Self has been already found and realized. But if the realization of the Self did not take place and the people are exposed to such a dynamic pressure of Ritam, they would have to suffer the consequences of the battles they themselves cannot handle. They would have to invoke the powers and presence of the Godheads to help them out. Even if they have realized their Self, they would need the help of the Universal Forces of the Divine, what to say about those who did not yet found themselves?

अनागसो अदितये देवस्य सवितुः सवे ।  
 विश्वा वामानि धीमहि ॥ ५-०८२-०६

ánāgaso áditaye devásya savitúḥ savé  
 víśvā vāmāni dhīmahi 5.082.06

6. Blameless for infinite being in the outpouring of the divine Producer, we hold by the thought all things of delight.

Interpretation:

"For it is when Savitar is urging us towards the realization of Infinite Consciousness of Aditi that we become sinless and faultless, holding in our mind all things of delight."

What is suggested here is that being on the right Path is making man faultless and sinless, for it is then he can hold in his consciousness all

things of delight, the manifold perception of delight, bhāgam citram, and by doing so becomes most true to All. This is the core of this vision: the delight neutralizes the division made by day and night, as it were, and by dwelling on it one becomes supporting All.

आ विश्वदे॒वं स॒त्पतिं॑ सू॒क्तैर् अद्या॑ वृ॒णीमहे॑ ।  
स॒त्यस॒वं स॒वितार॑म् ॥ ५-०८२-०७

ā viśvādevaṃ sātpatiṃ sūktaír adyā vrṇīmahe  
satyāsavaṃ savitāram 5.082.07

7. The universal godhead and master of being we accept into ourselves by perfect words today, the Producer whose production is of the truth—

Interpretation:

Sri Aurobindo translates *ā vrṇīmahe*, 'we choose for us', as 'we accept into ourselves', which is very close to the original meaning of the root *vr*, to enclose and therefore to choose.

"We accept into ourselves by expressing it perfectly in our consciousness (by the hymns), the God in the Universe, *viśva-devam*, who is the Lord of Existence, Savitar, who urges Truth to manifest."

The Lord of Existence, *satpati*, is also here in the Universe as *viśvadeva*. It is he who is urging the Truth to manifest here, *satyasava*, the Lord, Isha, the Impeller, Savitar. So we, people, accept his urging movement within us to manifest the Truth, and, by expressing it perfectly in us by the affirmations, allow him to manifest through us.

य इ॒मे उ॒भे अ॒हनी॑ पु॒र ए॒त्य् अ॒प्रयु॑च्छन् ।  
स्वा॒धीर् दे॒वः स॒विता॑ ॥ ५-०८२-०८

yá imé ubhé áhanī purá éti áprayuchan  
suādhīr deváḥ savitā 5.082.08

8. He who goes in front of both this day and night never faltering, placing rightly his thought, the divine Producer—

Interpretation:

"He moves in front of both day and night, never inattentive, thoughtful God, Savitar!"

The time of Savitar's worship in India is in the morning before the day and in the evening before the night. It is the time of neither day nor night, but of their oneness, as it were, which is symbolically representing Savitar. He is manifesting the Truth by both Day and Night, being none of them exclusively.

Interpretation:

prayucchati, P. *to be absent (with manasā) to be absent in mind, be careless or heedless* RV.

svādhī, mfn. *well-minded, thoughtful, heedful, devout, pious* RV.

य इमा विश्वा जातान्य् आश्रावयति श्लोकेन ।  
प्र च सुवाति सविता ॥ ५-०८२-०९

yá imā víśvā jātāni āśrāváyati ślókena  
prá ca suvāti savitā 5.082.09

9. He who by the rhythm makes heard of the knowledge all births and produces them, the divine Producer.

Interpretation:

"He makes all the beings, which are born here in this manifestation, aware of the Truth by the sacred Word, and impels them forward, the Divine Impeller."

There are two major actions of Savitar (1) in Knowledge he makes all creatures know by the sacred Word, by his Consciousness present in them and compelling them by his command, and (2) in Power he makes all their bodies (forms of their existence). So, all the creatures who are born here on earth know what to do and how to be because of the Divine Impeller within them. (Cf. KeUp 1.1.1)

*Appendix*

To Bhaga Savitri, the Enjoyer<sup>19</sup>

Four great deities constantly appear in the Veda as closely allied in their nature and in their action, Varuna, Mitra, Bhaga, Aryaman. Varuna and Mitra are continually coupled together in the thoughts of the Rishis; sometimes a trio appears together, Varuna, Mitra and Bhaga or Varuna, Mitra and Aryaman. Separate sūktas addressed to any of these godheads are comparatively rare, although there are some important hymns of which Varuna is the deity. But the Riks in which their names occur, whether in hymns to other gods or in

<sup>19</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 299

invocations to the All-gods, the Višve Devāḥ, are by no means inconsiderable in number.

These four deities are, according to Sayana, solar powers, Varuna negatively as lord of the night, Mitra positively as lord of the day, Bhaga and Aryaman as names of the Sun. We need not attach much importance to these particular identifications, but it is certain that a solar character attaches to all the four. In them that peculiar feature of the Vedic gods, their essential oneness even in the play of their different personalities and functions, comes prominently to light. Not only are the four closely associated among themselves, but they seem to partake of each other's nature and attributes, **and all are evidently emanations of Surya Savitri**, the divine being in his creative and illuminative solar form.

Surya Savitri is the Creator. According to the Truth of things, in the terms of the Ritam, the worlds are brought forth from the divine consciousness, from Aditi, goddess of infinite being, mother of the gods, the indivisible consciousness, the Light that cannot be impaired imaged by the mystic Cow that cannot be slain.

In that creation, Varuna and Mitra, Aryaman and Bhaga are four effective Puissances. Varuna represents the principle of pure and wide being, Sat in Sachchidananda; Aryaman represents the light of the divine consciousness working as Force; Mitra representing light and knowledge, using the principle of Ananda for creation, is Love maintaining the law of harmony; Bhaga represents Ananda as the creative enjoyment; he takes the delight of the creation, takes the delight of all that is created. It is the Maya, the formative wisdom of Varuna, of Mitra that disposes multitudinously the light of Aditi brought by the Dawn to manifest the worlds.

In their psychological function these four gods represent the same principles working in the human mind, in the human temperament. They build up in man the different planes of his being and mould them ultimately into the terms and the forms of the divine Truth. Especially Mitra and Varuna are continually described as holding firm the law of their action, increasing the Truth, touching the Truth and by the Truth enjoying its vastness of divine will or its great and uncontracted sacrificial action. Varuna represents largeness, right and purity; everything that deviates from the right, from the purity recoils from his being and strikes the offender as the punishment of sin. So long as man does not attain to the largeness of Varuna's Truth, he is bound to the posts of the world-sacrifice by the triple bonds of mind, life and body as a victim and is not free as a possessor and enjoyer. Therefore we have frequently the prayer to be delivered from the noose of Varuna, from the wrath of his offended purity. Mitra is on the other hand the most beloved of the gods; he binds all together by the fixities of his harmony, by the successive lustrous seats of Love fulfilling itself in the order of things, mitrasya dhāmabhiḥ. His name, Mitra, which means also friend, is constantly used with a play upon the double sense; it is as Mitra, because Mitra dwells in all, that the other gods become the friends of man. Aryaman appears in the Veda



with but little distinctness of personality, for the references to him are brief. **The functions of Bhaga are outlined more clearly and are the same in the cosmos and in man.**

In this hymn of Shyavashwa to Savitri we see both the functions of Bhaga and his oneness with Surya Savitri; for it is to the creative Lord of Truth that the hymn is addressed, to Surya, but to Surya specifically in his form as Bhaga, as the Lord of Enjoyment. The word bhaga means enjoyment or the enjoyer and that this sense is the one held especially appropriate to the divine name, Bhaga, is emphasised by the use of bhojanam, bhāga, saubhagam in the verses of the hymn. **Savitri, we have seen, means Creator, but especially in the sense of producing, emitting from the unmanifest and bringing out into the manifest.** Throughout the hymn there is a constant dwelling upon this root-sense of the word which it is impossible to render adequately in a translation. In the very first verse there is a covert play of the kind; for bhojanam means both enjoyment and food and it is intended to be conveyed that the "enjoyment of Savitri" is Soma, from the same root su, to produce, press out, distil, Soma, the food of divine beings, the supreme distilling, highest production of the great Producer. **What the Rishi seeks is the enjoyment in all created things of the immortal and immortalising Ananda.**<sup>20</sup>

It is this Ananda which is that enjoyment of the divine Producer, of Surya Savitri, the supreme result of the Truth; for Truth is followed as the path to the divine beatitude. This Ananda is the highest, the best enjoyment. It disposes all aright; for once the Ananda, the divine delight in all things is attained, it sets right all the distortions, all the evil of the world. It carries man through to the goal. **If by the truth and right of things we arrive at the Ananda, by the Ananda also we can arrive at the right and truth of things.** It is to the divine Creator in the name and form of Bhaga that this human capacity for the divine and right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces and physical being, when this divine form is received into himself by man, then the Ananda of the world manifests itself.

Nothing can limit, nothing can diminish, neither god nor demon, friend nor enemy, event nor sensation, whatever pleasure this divine Enjoyer takes in things, in whatever vessel or object of his enjoyment. For nothing can diminish or hedge in or hurt his luminous self-empire, svarājyam, his perfect possession of himself in infinite being, infinite delight and the vastnesses of the order of the Truth.

Therefore it is he that brings the seven delights, sapta ratnā, to the giver of the sacrifice. He looses them forth on us; for they are all

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<sup>20</sup> (My notes): Savitar is always mentioned together with or in the context of the Night, and especially his three heavens, tisro dyāvāḥ, one of which is in the kingdom of Yama, the Universal Mind in the physical Universe, and other two are in his own domains of a Higher and Illumined Mind, and are the highest place in the lower hemisphere, where the higher light is assimilated, which itself is coming from above, the three luminous realms, trī rocanā of Intuitive Mind, Overmind and Supermind. It is being placed in the Manifestation by Savitar, as it were.

there in the world as in the divine being, in ourselves also, and have only to be loosed forth on our outer consciousness. The rich and varied amplitude of this sevenfold delight, perfect on all the planes of our being, is the bhāga, enjoyment or portion of Bhaga Savitri in the completed sacrifice, and it is that varied wealth which the Rishi seeks for himself and his fellows in the sacrifice by the acceptance of the divine Enjoyer.

Shyavashwa then calls on Bhaga Savitri to vouchsafe to him even today a felicity not barren, but full of the fruits of activity, rich in the offspring of the soul, prajāvat saubhagam. Ananda is creative, it is jana, the delight that gives birth to life and world; only let the things loosed forth on us be of the creation conceived in the terms of the truth and let all that belongs to the falsehood, to the evil dream created by the ignorance of the divine Truth, duḥṣvapnyam, be dismissed, dispelled away from our conscious being.

In the next verse he makes clearer the sense of duḥṣvapnyam. What he desires to be dispelled is all evil, viśvāni dūritāni. Suvitam and dūritam in the Veda mean literally right going and wrong going.<sup>21</sup> Suvitam is truth of thought and action, dūritam error or stumbling, sin and perversion. Suvitam is happy going, felicity, the path of Ananda; dūritam is calamity, suffering, all ill result of error and ill doing. All that is evil, viśvāni dūritāni, belongs to the evil dream that has to be turned away from us. Bhaga sends to us instead all that is good,—bhadram, good in the sense of felicity, the auspicious things of the divine enjoying, the happiness of the right activity, the right creation. For, in the creation of Bhaga Savitri, in his perfect and faultless sacrifice,—there is a double sense in the word sava, “loosing forth”, used of the creation, and the sacrifice, the libation of the Soma,—men stand absolved from sin and blame by the Ananda, anāgaso, blameless in the sight of Aditi, **fit for the undivided and infinite consciousness of the liberated soul**. The Ananda owing to that **freedom is capable of being in them universal**. They are able to hold by their thought all things of the delight, viśvā vāmāni; for in the dhī, the understanding that holds and arranges, there is right arrangement of the world, perception of right relation, right purpose, right use, right fulfilment, the divine and blissful intention in all things.

It is the universal Divine, the master of the Sat, from whom all things are created in the terms of the truth, satyam, that the sacrificers today by means of the sacred mantras seek to accept into themselves under the name of Bhaga Savitri. It is the creator whose creation is the Truth, whose sacrifice is the outpouring of the truth through the outpouring of his own Ananda, his divine and unerring joy of being, into the human soul. He as Surya Savitri, master of the Truth, goes in front of both this Night and this Dawn, of the manifest consciousness and the unmanifest, the waking being and the subconscious and superconscious whose interaction creates all our experiences; and in his motion he neglects nothing, is never unheeding, never falters. He

<sup>21</sup> (My notes): These are the terms of the Dynamic truth, Ritam.

goes in front of both bringing out of the night of the subconscious the divine Light, turning into the beams of that Light the uncertain or distorted reflections of the conscient, and always the thought is rightly placed. The source of all error is misapplication, wrong placing of truth, wrong arrangement, wrong relation, wrong positing in time and place, object and order. But in the Master of Truth there is no such error, no such stumbling, no such wrong placing.

Surya Savitri, who is Bhaga, stands between the Infinite and the created worlds within us and without. All things that have to be born in the creative consciousness he receives into the Vijnana; there he puts it into its right place in the divine rhythm by the knowledge that listens and receives the Word as it descends and so he looses it forth into the movement of things, āśrāvayati ślokena pra ca suvāti. When in us each creation of the active Ananda, the prajāvat saubhagam, comes thus out of the unmanifest, received and heard rightly of the knowledge in the faultless rhythm of things, then is our creation that of Bhaga Savitri, and all the births of that creation, our children, our offspring, prajā, apatyam, are things of the delight, viśvā vāmāni. This is the accomplishment of Bhaga in man, his full portion of the world-sacrifice.

#### RV 6.71

ṛṣi: bharadvāja bārhaspatya; devatā: savitā; chanda: jagatī, 4-6 triṣṭup

उ॒दु ष्य॑ दे॒वः स॒वि॒ता॒ हि॒र॒ण्य॒या॒ बा॒हू॒ अ॒यं॒स्त॒ स॒व॒ना॒य॒ सु॒क्र॒तुः॑ ।  
घृ॒तेन॑ पा॒णी॒ अ॒भि॒ प्रु॒ष्णु॒ते॒ म॒खो॒ यु॒वा॒ सु॒द॒क्षो॑ र॒ज॒सो॒ वि॒ध॒र्म॒णि ॥ १ ॥  
दे॒व॒स्य॑ व॒यं स॒वि॒तुः॑ स॒वी॒म॒नि॒ श्रे॒ष्ठे॑ स्या॒म॒ व॒सु॒नश्च॑ दा॒वने॑ ।  
यो॒ वि॒श्व॒स्य॑ द्धि॒प॒दो॒ यश्च॑तु॒ष्प॒दो॒ नि॒वेश॑ने॒ प्र॒स॒वे॒ चा॒सि॒ भू॒म॒नः॑ ॥ २ ॥  
अ॒द॒ब्धे॒भिः॑ स॒वि॒तः॑ पा॒यु॒भि॒ष्ट॒वं॑ शि॒वे॒भि॒र॒द्य॒ परि॑ पा॒हि॒ नो॒ ग॒य॒म् ।  
हि॒र॒ण्य॒जि॒ह्वः॑ सु॒वि॒ता॒य॒ न॒व्य॒से॒ र॒क्षा॒ मा॒कि॒र्णो॑ अ॒घ॒शं॑स ई॒शत॑ ॥ ३ ॥  
उ॒दु ष्य॑ दे॒वः स॒वि॒ता॒ द॒मू॒ना॒ हि॒र॒ण्य॒पा॒णिः॑ प्र॒ति॒दो॒ष॒म् अ॒स्था॒त् ।  
अ॒यो॒ह॒नु॒र् य॒ज॒तो॒ म॒न्द्र॒जि॒ह्व॒ आ॒ दा॒शु॒षे॑ सु॒व॒ति॒ भू॒रि॑ वाम॒म् ॥ ४ ॥  
उ॒दू॒ अ॒याँ॑ उ॒प॒व॒क्ते॒व॒ बा॒हू॒ हि॒र॒ण्य॒या॒ स॒वि॒ता॒ सु॒प्र॒ती॒का॑ ।  
दि॒वो॒ रो॒हां॑स्य॒रु॒ह॒त् पृ॒थि॒व्या॒ अ॒री॒र॒म॒त् प॒त॒य॒त् क॒च्चि॒द् अ॒भ्व॒म् ॥ ५ ॥  
वा॒म॒म् अ॒द्य॑ स॒वि॒त॒र् वा॒म॒म् उ॒ श्वो॑ दि॒वे॒दि॒वे॒ वा॒म॒म् अ॒स्म॒भ्यं॑ सा॒वीः॑ ।  
वा॒म॒स्य॑ हि॒ क्ष॒य॒स्य॑ दे॒व॒ भू॒रे॒या॒ धि॒या॒ वा॒म॒भा॒जः॑ स्या॒म ॥ ६ ॥

### Analysis of RV 6.71

उ॒दु ष्य॑ दे॒वः स॒वि॒ता॑ हि॒र॒ण्य॑या॒ बा॒हू॑ अ॒यं॑स्त॒ स॒व॒ना॒य॑ सु॒क्र॒तुः॑ ।  
घृ॒ते॒न॑ पा॒णी॑ अ॒भि॒ प्रु॒ष्णु॑ते॒ म॒खो॑ यु॒वा सु॒द॒क्षो॑ र॒ज॒सो॑ वि॒ध॒र्म॒णि॑ ॥ १ ॥

úd u ṣyá deváh savitā hiraṇyáyā bāhū ayaṃsta sávanāya sukrātuḥ  
ghṛtēna pāṇī abhí pruṣṇute makhó yúvā sudákṣo rájaso vídharmaṇi 6.071.01

#### Interpretation:

"Savitar, the God of perfect Will, stretched up his golden arms to create [light and life]. He showers his hands with Ghrita, (he purifies his power with knowledge), young, full of power, perfectly discerning the well arranged space."<sup>22</sup>

#### Vocabulary:

pruṣ, 5. P. A., to sprinkle, shower, wet, moisten RV. VS. TS.

makha, mfn. (prob. connected with 1. mah or maṃh) *jocund, cheerful, sprightly, vigorous, active, restless* (said of the Maruts and other gods) RV. Br. m. *a feast, festival, any occasion of joy or festivity* RV.; *a sacrifice, sacrificial oblation* ShBr. &c. &c. (Naigh. iii, 17)

vidharman, m. *a maintainer, arranger, disposer* RV. AV.; n. *that which encircles or surrounds, receptacle, boundaries, circumference* RV. AV.; *disposition, arrangement, order, rule* RV. AV.

दे॒व॒स्य॑ व॒यं स॒वि॒तुः॑ स॒वी॒म॒नि॑ श्रे॒ष्ठे॑ स्या॒म व॑सु॒नश्च॑ दा॒वने॑ ।  
यो॒ वि॒श्व॑स्य॒ द्वि॒प॒दो॑ यश्च॒तु॒ष्प॒दो॑ नि॒वेश॑ने॒ प्र॒स॒वे॑ चा॒सि॒ भू॒म॒नः॑ ॥ २ ॥

devásya vayāṃ savitúḥ sāvīmani śréṣṭhe siyāma vásunaś ca dāvāne  
yó víśvasya dvipádo yás cātuṣpado nivéśane prasavé cāsi bhūmanaḥ  
6.071.02

#### Interpretation:

"May we be settled in the best guiding force of the God Savitar, which brings us the indwelling shining wealth within.

And of the multitude you are the lord, who the whole Universe in its double and quadruple existence manifests in matter and urges to evolve [to the Spirit]!"<sup>23</sup>

#### Vocabulary:

<sup>22</sup>Griffith's translation: 'FULL of effectual wisdom Savitar the God hath stretched out golden arms that he may bring forth life. Young and most skilful, while he holds the region up, the Warrior sprinkles fatness over both his hands.'

<sup>23</sup>Griffith's translation: 'May we enjoy the noblest vivifying force of Savitar the God, that he may give us wealth: For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.'

bhūman, n. *the earth, world* RV. AV.; *a being* (pl) *the aggregate of all existing things* RV.; m. *abundance, plenty, wealth, opulence, multitude, majority* RV. &c. &c.; (bhūmnā) ind. *generally, usually* Kāv.; ind. *plentifully, abundantly* RV.

savīmani, n. (only in loc) *setting in motion, instigation, direction, guidance* RV. VS.

अ॒द॒ब्धेभिः॑ स॒वितः॑ पा॒युभि॑ष्ट्वं शि॒वेभि॑रद्य परि॑ पा॒हि नो॑ ग॒यम् ।

हि॒रण्य॑जिह्वः सु॒विता॑य न॒व्यसे॑ र॒क्षा मा॑कि॒र्णो अ॒घशं॑स ई॒शत ॥ ३ ॥

ádabdhebhiḥ savitaḥ pāyúbhiḥ ṭuvám śívébhīr adyá pári pāhi no gáyam  
híraṇyajihvaḥ suvitāya nāvyaśe rákṣā mākir no aghásamsa íśata 6.071.03

Interpretation:

“With you unconquerable and merciful powers of guidance you, O Savitar, protect our realization today!

O God of the golden tongue, for our perfect journey and for a new discovery you protect us, may none of ill-will lead us astray.”<sup>24</sup>

Vocabulary:

gaya, m. ( from ji, cf. śaṃgaya) “*what has been conquered or acquired*”, *a house, household, family, goods and chattels, contents of a house, property, wealth* RV. AV.

mākis, ind. (only in prohibitive sentences with Subj.) *may not or let not* (= Lat. ne) RV.; *may no one* (= ne-quis) ib.

उ॒दु ष्य॑ दे॒वः स॒विता॑ द॒मूना॑ हि॒रण्य॑पाणिः प्र॒तिदो॑षम् अ॒स्थात् ।

अ॒यो॒हनुर॑ य॒जतो॑ म॒न्द्रजि॑ह्व आ दा॒शुषे॑ सु॒वति॑ भूरि॑ वामम् ॥ ४ ॥

úd u ṣyá deváḥ savitā dāmūnā híraṇyapāṇiḥ pratidoṣám asthāt  
áyohanur yajató mandrájihva ā dāśúṣe suvati bhūri vāmám 6.071.04

Interpretation:

“Savitar the God stood up to meet the Night, the Lord of the House, with his golden hands, with his iron jaws and sweet tongue, the one of the Sacrifice, he creates for the giver the vast delight.”<sup>25</sup>

<sup>24</sup> Griffith’s translation: ‘Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true. God of the golden tongue, keep us for newest bliss: let not the evil-wisher have us in his power.’

<sup>25</sup> Griffith’s translation: ‘This Savitar the God, the golden-handed, Friend of the home, hath risen to meet the twilight. With cheeks of brass, with pleasant tongue, the Holy, he sends the worshipper rich gifts in plenty.’

उदू अयाँ उपवक्तेव बाहू हिरण्यया सविता सुप्रतीका ।  
दिवो रोहांस्यरुहत् पृथिव्या अरीरमत् पतयत् कच्चिद् अभवम् ॥ ५ ॥

úd ū ayām̐ upavaktéva bāhū hiraṇyáyā savitā suprátikā  
divó rōhāṃsi aruhat pṛthivyā árīramat patáyat kác cid ábhvam 6.071.05

Interpretation:

"Up he has risen as a friend to guide us safe, extending his golden hands, Savitar, supremely beautiful!

He grew to the heights of Heaven and Earth, preventing the Terrible Powers of the Dark Abyss [from entering], making them flee away."<sup>26</sup>

Vocabulary:

upavaktr, m. "speaking away", *warning off, averting* RV.

rohas, n. *height, elevation* RV.

abhva, mfn. (cf. a-bhuva) *monstrous, immense, terrible* RV.; n. *immense power, monstrosity, horror* RV.; *a monster* RV., AV.

वामम् अद्य सवितर् वामम् उ श्वो दिवेदिवे वामम् अस्मभ्यं सावीः ।  
वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥ ६ ॥

vāmám adyá savitar vāmám u śvó divé-dive vāmám asmábhya sāvīḥ  
vāmásya hí kṣáyasya deva bhūrer ayā dhīyā vāmabhājaḥ siyāma 6.071.06

Interpretation:

"Delight you make for us today, O Savitar, delight - tomorrow, you make (distill, press out) for us delight day after day!

May we become, O God, with the help of this meditative thought the enjoyers of delight, of the crowded multitudinous indwelling of delight!"<sup>27</sup>

<sup>26</sup>Griffith's translation: 'Like a Director, Savitar hath extended his golden arms, exceeding fair to look on. He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.'

<sup>27</sup> Griffith's translation: "Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes. May we through this our song be happy gainers, God, of a fair and spacious habitation."

## RV 7.38

ṛṣi: vasiṣṭha maitrāvaruṇi; devatā: 1-5 and 6 (pūrvārdha) savitā, 6  
uttarārdha: savitā or bhaga, 7-8 vājin; chanda: triṣṭup

उद् उ ष्य देवः सविता ययाम हिरण्ययीम् अमतिं याम् अशिश्नेत् ।  
 नूनम् भगो हव्यो मानुषेभिर् वि यो रत्ना पुरूवसुर् दधाति ॥ ७-०३८-०१  
 उद् उ तिष्ठ सवितः श्रुध्य अस्य हिरण्यपाणे प्रभृताव् ऋतस्य ।  
 व्य् उर्वीम् पृथ्वीम् अमतिं सृजान आ नृभ्यो मर्तभोजनं सुवानः ॥ ७-०३८-०२  
 अपि छुतः सविता देवो अस्तु यम् आ चिद् विश्वे वसवो गृणन्ति ।  
 स न स्तोमान् नमस्यश् चनो धाद् विश्वेभिः पातु पायुभिर् नि सूरीन् ॥ ७-०३८-०३  
 अभि यं देव्य् अदितिर् गृणाति सवं देवस्य सवितुर् जुषाणा ।  
 अभि सम्राजो वरुणो गृणन्त्य् अभि मित्रासो अर्यमा सजोषाः ॥ ७-०३८-०४  
 अभि ये मिथो वनुषः सपन्ते रातिं दिवो रातिषाचः पृथिव्याः ।  
 अहिर् बुध्न्य उत नः शृणोतु वरूञ्च्य् एकधेनुभिर् नि पातु ॥ ७-०३८-०५  
 अनु तन् नो जास्पतिर् मँसीष्ट रत्नं देवस्य सवितुर् इयानः ।  
 भगम् उग्रो ऽवसे जोहवीति भगम् अनुग्रो अध याति रत्नम् ॥ ७-०३८-०६  
 शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।  
 जम्भयन्तो ऽहिं वृकं रक्षांसि सनेम्य् अस्मद् युयवन्न अमीवाः ॥ ७-०३८-०७  
 वाजे-वाजे ऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।  
 अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर् देवयानैः ॥ ७-०३८-०८

## Analysis of RV 7.38

उद् उ ष्य देवः सविता ययाम हिरण्ययीम् अमतिं याम् अशिश्नेत् ।  
 नूनम् भगो हव्यो मानुषेभिर् वि यो रत्ना पुरूवसुर् दधाति ॥ ७-०३८-०१

úd u ṣyá deváh savitā yayāma hiraṇyáyīm amátim yām áśiśret  
 nūnám bhágo háviyo mānuṣebhir ví yó rátnā purūvāsur dádhāti 7.038.01

Interpretation:

“Up the God Savitar has extended his golden splendor, which he fixed (in heaven). Now, Bhaga is to be invoked by men, distributing riches all over, abounding in riches!”

Once the golden form of Savitar is fixed in the mental heaven of men, Bhaga is to be invoked to distribute riches all over, who has many riches. Once the golden consciousness of Savitar has reached its highest top, penetrating all with its light of Knowledge and Power, fixing all in His Light, it opens up to the Delight of Bhaga to act in this manifestation.

Vocabulary:

amati, f. *want, indigence* RV. VS. AV.; f. *form, shape, splendour, lustre* RV. VS.

śri/śrī, *to burn, flame, diffuse light* RV. i, 68, 1.

purūvasu, mfn. *abounding in goods or riches* RV. AitBr.

उ॒ उ॑ तिष्ठ॑ स॒वितः॑ श्रु॒ध्य् अस्य॑ हिर॒ण्यपा॑णे प्रभृ॒ताव् ऋ॑तस्य॑ ।

व्य॒ उर्वी॑म् पृ॒थ्वी॑म् अ॒मति॑ं सृ॒जान॑ आ नृ॒भ्यो॑ म॒र्तभो॑जनं सु॒वानः॑ ॥ ७-०३८-०२

úd u tiṣṭha savitaḥ śrudhí asyá híraṇyapāṇe prábhr̥tāv ṛtásya  
ví urvīm pṛthvīm amatiṃ srjāná ā nṛbhyo martabhójanam suvānaḥ  
7.038.02

Interpretation:

“Rise, O Savitar, hear the [Word] of this, O golden-handed, at the offering (at the bringing forward) of Ritam! Casting out [from within yourself] a profound wide splendor, urging and sending forth the enjoyment which mortals have as heroic souls [engaged in the sacrificial work in this manifestation].”

Marta-bhojana is the mortal’s enjoyment, a very rare enjoyment, which all the gods and asuras want to have, but do not want to be fully engaged in the manifestation by taking physical body, for it has some other obligations and responsibilities, difficult to bear even for them. But why they are interested in this marta-bhojana? What is marta-bhojana? It is the enjoyment which consists of the integral consciousness of Savitar, ud urvīm pṛthvīm amatim srjāna ā nṛbhyo martabhójanam suvānaḥ. It has both in itself the higher and the lower, knowledge and ignorance, and therefore it is unique and can’t be compared to any other enjoyment, for the unity together with distinct differences is a rare enjoyment.

Vocabulary:

prabhṛti, f. *bringing forward, offering* (of sacrifice or praise) RV. AV. a *throw or stroke* RV.



अपि॑ छु॒तः॑ स॒वि॒ता दे॒वो अ॒स्तु॑ य॒म् आ चि॒द् वि॒श्वे॑ व॒सवो॑ गृ॒णन्ति॑ ।  
स न॑ स्तो॒मान् नम॑स्य॒श्च॒ च॒नो धा॒द् वि॒श्वे॑भिः पा॒तु पा॒युभि॑र् नि सू॒रीन् ॥ ७-०३८-०३

ápi ṣṭutáh savitā devó astu  
yám ā cid víśve vásavo grṇānti  
sá na stómān namasíyaś cáno dhād  
víśvebhiḥ pātu pāyúbhīr ní sūrīn 7.038.03

Interpretation:

"May Savitar be the God when affirmed [in our consciousness], whom all the luminous dwellers within call upon! May He, worthy of surrendering to, rejoice with our affirmations, protecting our shining beings with all his protecting powers!"

"And if Savitar is firmly established [in us then he] should be [our] God, who all those, who dwell here in the physical body, call upon!" - For he is vasu-pati, the lord of all the luminous dwellers in the substance. "May he rejoice with our affirmations and with all his protecting powers protect [our] luminous beings."

It is the affirmation of Savitar in the consciousness of men which is the way to His guidance and protection on the path to Immortality. And he should rejoice in such affirmations, which means it should be true in His eyes, then only He will fully manifest himself in all his powers, giving full protection and guidance to men, who now become his shining beings, the beings of the Sun, sūrīn.

Vocabulary:

canas, n. "*delight, satisfaction*", only with *dhā* P. and A. *to delight in, be satisfied with* (acc. or loc.), *enjoy* RV. VS.

sūri, 2 m. "*inciter*", *the institutor of a sacrifice* (= yajamāna in later language) RV. AV. *a lord, chief* (also of gods) RV.

अभि॑ यं दे॒व्यु॑ अ॒दि॒तिर् गृ॒णाति॑ स॒वं दे॒वस्य॑ स॒वितु॑र् जु॒षाणा॑ ।  
अभि॑ स॒म्राजो॑ वरु॒णो गृ॒णन्त्यु॑ अभि॒ मि॒त्रासो॑ अ॒र्यमा॑ स॒जोषाः॑ ॥ ७-०३८-०४

abhí yam deví áditir grṇāti savam devasya savitúr juṣāṇā  
abhí samrājo varuṇo grṇanti abhí mitrásō aryamā sajoṣāḥ 7.038.04

Interpretation:

"Who even the Divine Mother Aditi invokes and praises, rejoicing in his movement of creation!

Who even Sovereign Kings invoke and praise, Varuna Mitra with other godheads and Aryaman, in one rejoicing spirit!"

The Divine Mother, Infinite Consciousness, Aditi is rejoicing in his movement of Savitar manifesting the Divine, praising him and approving his movement! And all the Sovereigns, Varuna, Mitra, Aryaman in one rejoicing spirit welcome his movement here!

Vocabulary:

abhiḡr̥, 1. -gr̥nāti, *to call to or address with approbation to join in (acc.) to welcome, praise to approve of, accept propitiously, allow.*

अभि॑ ये मिथो॑ वनु॒षः स॒पन्ते॑ रातिं॑ दि॒वो राति॑षाचः॑ पृथि॒व्याः ।

अ॒हिर् बु॒ध्न्य उ॒त नः॑ शृ॒णोतु॑ वरू॒त्र्य॑ ए॒कधे॑नुभिर् नि पातु ॥ ७-०३८-०५

abhi yé mithó vanúṣaḥ sápan̄te rātiṃ divó rātiṣācaḥ pṛthivyāḥ  
āhir budhnyā utá naḥ śr̥ṇotu vārūtrī ékadhenubhir ní pātu 7.038.05

Interpretation:

"Those, who are full of energy, approach us together, bestowing gifts from heaven and earth, may they hear us, and the Snake at the Bottom! May the protecting Mother guard us with her sons."

The word ekadhenu, is a Bahuvrihi compound, which in plural means "they who have one cow for all". It is clearly indicating the Adityas, who have Aditi as their Mother, symbolized as a Cow.

Vocabulary:

mithas, ind, *together, together with (instr.), mutually, reciprocally, alternately, to or from or with each other* RV. &c , &c.

vanus, mfn. *zealous, eager (either) anxious for, attached or devoted to, a friend (or) eager to attack, a foe, enemy* RV.

sap, 1 (cf. sac) cl. 1. P. (Dha1tup. xi , 6) sapati, (and A. -te) pf. sepuḥ RV. ; fut. saptā , sapiṣyati Gr.), *to follow or seek after, be devoted to, honour, serve, love, caress (also sexually)* RV. TS. VS.

rātiṣāc, (for -sāc) mfn. *granting favours , dispensing gifts , liberal , generous* RV. AV.

ahi, m. ( aḥ), *a snake* RV. &c. *the serpent of the sky, the demon Vritra* RV.

budhnya, mfn. *being on the ground or at the base , coming from or belonging to the depths* RV. , &c. &c. (very often in connection with ahi q.v.)

varūtr, mfn. *one who wards off or protects , protector , defender , guardian deity(withgen.)* RV.; varūtrī, f. a female protector, guardian goddess (applied to a partic. class of divine beings) RV. TS. VS.

अनु॑ तन् नो जास्पति॑र् मँसीष्ट॑ रत्नं॑ दे॒वस्य॑ स॒वितु॑र् इ॒यानः॑ ।

भ॒गम् उ॒ग्रो ऽव॑से जोह॑वीति॒ भग॑म् अनु॒ग्रो अ॒घ या॑ति रत्नम् ॥ ७-०३८-०६

ánu tán no jāspátir maṃsīṣṭa rátnaṃ devásya savitúr iyānáḥ  
bhágam ugró ávase jóhavīti bhágam ánuagro ádha yāti rátnam 7.038.06

Interpretation:

"May the Lord of those who are born in the body agree to this (gift) for us, seeking the wealth of the God Savitar!  
To Bhaga calls the strong for [his] growth! To Bhaga also weak goes in search of wealth."

Vocabulary:

jāspati, m. (jās gen. sg.) *the head of a family*, i , 185 , 8  
jā, mfn. "*born, produced*", mf. *offspring*, pl. *descendants* RV.

शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।

जम्भयन्तो ऽहिं वृकं रक्षांसि सनेम्य् अस्मद् युयवन् अमीवाः ॥ ७-०३८-०७

śaṃ no bhavantu vājino háveṣu  
devátātā mitádravaḥ suarkāḥ  
jambháyanto áhiṃ vr̥kaṃ rákṣāṃsi  
sánemi asmád yuyavann ámivāḥ 7.038.07

Interpretation:

"May the divine powers bring us blissful peace when we invoke them, manifesting the Divine, moving in a measured pace, shining with knowledge!  
Crashing the Snake and the Wolf and the Rakshasas, may they completely separate us from the Adversary."

Vocabulary:

mita-dru, mfn. *strong-legged, running well* ib.  
su-arka, mfn. *singing or praising beautifully* RV.  
jabh/jambh} 1.A., *to snap at* (gen.) RV. x , 86 , 4; Caus. jambhayati, *to crush, destroy* RV. AV. VS.; *opening the jaws wide, snapping at*.  
sa-nemi, mfn. *having a felly* (as a wheel) RV. ind. *completely, at all times, always* ib.

वाजे-वाजे ऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।

अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर् देवयानैः ॥ ७-०३८-०८

vāje-vāje avata vājino no  
dhāneṣu viprā amṛtā ṛtajñāḥ  
asyá mádhvaḥ pibata mādáyadhvaṃ  
tr̥ptā yāta pathíbhīr devayānaiḥ 7.038.08

Interpretation:

"In every divine realization you increase us, O Divine Powers, in the gaining of wealth, O Immortal Ecstatic Knowers of the dynamic Truth! Drink of this honey, get intoxicated and having become satisfied move on by the paths of the Gods!"

**RV 7.45**

**ṛṣi: vasiṣṭha maitrāvaruṇi; devatā: savitā: chanda: triṣṭup**

आ दे॒वो या॒तु स॒विता॑ सु॒रत्नो॑ ऽन्तरि॒क्षप्रा॑ वह॒मानो॑ अ॒श्वैः ।  
हस्ते॑ द॒धानो॑ न॒र्या पु॒रूणि॑ नि॒वेशय॑ञ् च प्र॒सुव॑ञ् च भूम॑ ॥ ७-०४५-०१  
उद् अ॒स्य बा॒हू शि॒थिरा॑ बृ॒हन्ता॑ हि॒रण्यया॑ दि॒वो अ॒न्ताँ अ॒नष्टा॑म् ।  
नूनं॑ सो अ॒स्य म॒हिमा॑ प॒निष्ट॑ सू॒रश् चिद् अ॒स्मा अनु॑ दाद् अप॒स्याम् ॥ ७-०४५-०२  
स घा॑ नो दे॒वः स॒विता॑ सहा॒वा सा॒विषद् वसु॑पति॒र् वसू॑नि ।  
विश्र॑यमाणो अ॒मति॑म् उ॒रूची॑म् म॒र्तभो॑जनम् अ॒ध रा॒सते॑ नः ॥ ७-०४५-०३  
इ॒मा गि॑रः स॒वितारं॑ सु॒जिह्व॑म् पू॒र्णग॑भस्ति॒म् ईळ॑ते सु॒पाणि॑म् ।  
चि॒त्रं वयो॑ बृ॒हद् अ॒स्मे द॒धातु॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः ॥ ७-०४५-०४

**Analysis of RV 7.45**

आ दे॒वो या॒तु स॒विता॑ सु॒रत्नो॑ ऽन्तरि॒क्षप्रा॑ वह॒मानो॑ अ॒श्वैः ।  
हस्ते॑ द॒धानो॑ न॒र्या पु॒रूणि॑ नि॒वेशय॑ञ् च प्र॒सुव॑ञ् च भूम॑ ॥ ७-०४५-०१

ã devó yātu savitā surátno  
antarikṣaprā váhamāno áśvaiḥ  
hāste dádhāno náriyā purūṇi  
niveśáyañ ca prasuváñ ca bhūma 7.045.01

Interpretation:

"May the God Savitar, come with his perfect riches, filling the space between heaven and earth, carried by the steeds! He holds in his hand many things for the souls of men, moving the world into and out of the Night!"

उ॒दू अ॒स्य बा॒हू शि॒थिरा॑ बृ॒हन्ता॑ हि॒रण्यया॑ दि॒वो अ॒न्ताँ अ॒नष्टाम् ।

नू॒नं सो अ॒स्य म॒हिमा॑ प॒निष्ट॑ सू॒रश् चि॒द् अ॒स्मा अ॒नु दा॒द् अ॒पस्याम् ॥ ७-०४५-०२

úd asya bāhū śithirā br̥hántā  
hiraṇyāyā divó ántām̐ anaṣṭām  
nūnám só asya mahimā paniṣṭa  
sūraś cid asmā ánu dād apasyām 7.045.02

Interpretation:

"Upraised his arms, soft, vast and golden, reaching to the ends of heaven! Now one should admire that greatness of his, for even the Sun yields to him in his action."

Vocabulary:

pan, 1 A. panate (pf. -papana, papne, aor. 3. sg. paniṣṭa) , to be worthy of admiration or to admire (acc.) RV.  
anudā, to permit, restore RV.; to give way, yield RV. AV.; to remit AV.

स॒ घा नो॑ दे॒वः स॒विता॑ सहा॒वा सा॒विषद्॑ वसु॒पति॑र् वसू॒नि ।

वि॒श्रय॑माणो॒ अम॑तिम् उ॒रूची॑म् म॒र्तभो॑जनम् अ॒ध रा॑सते नः ॥ ७-०४५-०३

sá ghā no deváḥ savitā sahāvā  
ā sāviṣad vāsupatir vāsūni  
viśráyamāṇo amátim urūcīm  
martabhójanam ádha rāsate naḥ 7.045.03

Interpretation:

"Such is our God Savitar, the Lord of Force, the Lord of Shining wealth, he should urge onto us his shining wealth.

Spreading far his great splendor, He is bestowing upon us the enjoyment which is meant for the mortals [the souls who entered this manifestation]."

This term marta-bhojanam, the enjoyment of/for mortals is an interesting term. It is showing specifically that the enjoyment is not for the spirits who did not take the material body, but for those who took a plunge into the Inconscient. This mortal enjoyment, marta-bhojanam, is of a special kind, which attracts all the immortals, for only here in the physical body the consciousness of the Lord can be fully manifested. And this attracts all the forces of the Infinite, which makes man a battlefield for gods and asuras.

इ॒मा गि॑रः स॒वितारं॑ सु॒जिह्व॑म् पू॒र्णग॑भस्तिम् ई॒ळते॑ सु॒पाणि॑म् ।

चि॒त्रं वयो॑ बृ॒हद् अ॒स्मे द॑धातु यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ७-०४५-०४

imā gírah savitāram sujihvám  
 pūrṇāgabhastim īlate supāṇím  
 citrām váyo brhád asmé dadhātu  
 yūyám pāta suastíbhīḥ sádā naḥ 7.045.04

Interpretation:

"These voices are singing perfect to Savitar, whose hands are full of [gifts] and beautiful! Establish in us your vast power full of light! And you, [O Gods], protect us with your blessings."

Vocabulary:

pūrṇāgabhasti, mfn. *one whose arms or hands are full* (of wealth) RV.  
 gabhasti, m. "fork (?)", arm, hand RV. (Naigh. i , 5); a ray of light, sunbeam MBh. R. Pañcat. &c.; m. (or f.) du. the two arms or hands RV.; mfn. shining ("fork-like", double-edged or sharp-edged, pointed?) RV. i , 54, 4.

## Hymns to Surya (RV. 1.50, 1.115)

RV 1.50

ṛṣi: praskaṇva kāṇva; devatā: sūrya (11-13 rogaghna upaniṣad);  
chanda: gāyatrī, 10-13 anuṣṭup

उद् उ॒ त्यं जा॒तवे॒दसं॑ दे॒वं वह॑न्ति के॒तवः॑ । दृ॒शे वि॒श्वाय॑ सू॒र्यम् ॥ १-०५०-०१  
अप॑ त्ये ता॒यवो॑ यथा नक्ष॒त्रा यन्त्यु॑ अ॒क्तुभिः॑ । सू॒राय॑ वि॒श्वच॑क्षसे ॥ १-०५०-०२  
अदृ॑श्रम् अ॒स्य के॒तवो॑ वि रश्म॒यो जना॑ः अनु । भ्राज॑न्तो अ॒ग्नयो॑ यथा ॥ १-०५०-०३  
तर॑णिर् वि॒श्वदर्श॑तो ज्योतिष्कृ॒द् असि॑ सू॒र्य । वि॒श्वम् आ भा॑सि रोच॒नम् ॥ १-०५०-०४  
प्रत्य॑ङ् दे॒वानां॑ वि॒शः प्रत्य॑ङ् उद् ए॒षि मा॒नुषान्॑ । प्रत्य॑ङ् वि॒श्वं स्वरु॑ दृ॒शे ॥ १-०५०-०५  
येना॑ पा॒वक॑ च॒क्षसा॑ भुरण्यन्तं जना॑ः अनु । त्वं वरु॑ण पश्यसि ॥ १-०५०-०६  
वि द्या॑म् ए॒षि रज॑स् पृथ्व् अहा मि॒मानो॑ अ॒क्तुभिः॑ । पश्य॑ञ् जन्मानि सू॒र्य ॥ १-०५०-०७  
सप्त॑ त्वा हरि॒तो रथे॑ वहन्ति दे॒व सू॒र्य । शोचि॑ष्केशं वि॒चक्षण॑ ॥ १-०५०-०८  
अयु॑क्त शु॒न्ध्युवः॑ सू॒रो रथ॑स्य न॒त्यः । ताभि॑र् याति स्वयु॒क्तिभिः॑ ॥ १-०५०-०९

उद् वयं॑ तमसस् परि ज्योतिषू पश्यन्त उत्तरम् ।  
दे॒वं दे॒वत्रा॑ सू॒र्यम् अ॒गन्म॑ ज्योति॒र् उत्त॑मम् ॥ १-०५०-१०  
उद्य॑न्न अद्य मि॒त्रमह॑ आरोह॒न्न उत्तरं॑ दि॒वम् ।  
हृद्रो॑गम् मम सू॒र्य हरि॑माणं च नाशय ॥ १-०५०-११  
शु॒केषु॑ मे हरि॒माणं॑ रोपणाका॒सु दध्म॑सि ।  
अथो॑ हारि॒द्रवेषु॑ मे हरि॒माणं॑ नि दध्मसि ॥ १-०५०-१२  
उद् अ॒गाद् अ॒यम् आ॒दित्यो॑ वि॒श्वेन॑ सहसा सह ।  
द्विष॑न्तम् मह्यं रन्ध॒यन् मो अहं॑ द्विषते रधम् ॥ १-०५०-१३

Analysis of RV 1.50

उ॒ उ॒ त्यं॑ जा॒तवे॑दसं॒ दे॒वं॑ वह॒न्ति॑ के॒तवः॑ । दृ॒शे॑ वि॒श्वाय॑ सू॒र्यम्॑ ॥ १-०५०-०१

úd u tyám jātavedasaṃ devám vahanti ketávaḥ  
drśé vísvāya sūriyam 1.050.01

Interpretation:

"The beams of Consciousness carry the God Jatavedas up: for all to see the Sun!"<sup>28</sup>

अ॒प॒ त्ये॑ ता॒यवो॑ यथा॒ नक्ष॑त्रा यन्त्य् अ॒क्तुभिः॑ । सू॒राय॑ वि॒श्वच॑क्षसे ॥ १-०५०-०२

ápa tyé tāyávo yathā nákṣatrā yanti aktúbhiḥ  
sūrāya vísvácakṣase 1.050.02

Interpretation:

"Away they pass, like thieves, who move in the night: the stars and constellations, for the Sun [to come], who sees All"<sup>29</sup>

Vocabulary:

tāyu, m. = (st-), a thief RV. i, iv-vii.

अ॒दृ॒श्रम्॑ अ॒स्य॑ के॒तवो॑ वि॒ रश्म॑यो जना॒ऽ अनु॑ । भ्राज॑न्तो अ॒ग्नयो॑ यथा ॥ १-०५०-०३

ádrśram asya ketávo ví raśmáyo jánāṃ' ánu  
bhrājanto agnáyo yathā 1.050.03

Interpretation:

"The beams of Consciousness are seen, the rays spreading wide over all those who are born here in the body, like the blazing flames of Agni."<sup>30</sup>

तर॑णिर् वि॒श्वदर्श॑तो॒ ज्योति॑ष्कृद् अ॒सि॑ सू॒र्य । वि॒श्वम्॑ आ॒ भासि॑ रोच॒नम्॑ ॥ १-०५०-०४

tarāṇir vísvádarśato jyotiṣkṛd asi sūriya  
vísvam ā bhāsi rocanám 1.050.04

Interpretation:

28 Griffith: 'His bright rays bear him up aloft, the God who knoweth all that lives, Surya, that all may look on him.'

29 Griffith: 'The constellations pass away, like thieves, together with their beams, Before the all-beholding Sun'

30 Griffith: 'His herald rays are seen afar refulgent o'er the world of men, Like flames of fire that burn and blaze.'



"You are swift, O Surya, Seeing All Maker of Light! Illumining all luminous region from above!"<sup>31</sup>

Vocabulary:

tarāṇi, mfn. moving forwards (as the sun &c.), quick, untired, energetic RV. AV. xiii , 2 , 4 and 36; carrying over, saving, helping , benevolent RV. TBr. ii , 7 , 13 , 2; m. the sun KapS. iii , 13 BhP. v , viii , x Rājat. ŚārṅgP.

प्र॒त्यङ् दे॒वानां॑ वि॒शः॑ प्र॒त्यङ् उ॒द् ए॒षि॑ मा॒नुषान् । प्र॒त्यङ् वि॒श्वं॑ स्वर॒ दृ॒शे ॥ १-०५०-०५

pratyāṅ devānāṃ víśaḥ pratyāṅṅ úd eṣi mānuṣān  
pratyāṅ víśvaṃ súvar drśé 1.050.05

Interpretation:

"For both: gods and men you rise above, for All to see Svar."<sup>32</sup>

ये॒ना पा॒वक॑ च॒क्षसा॑ भु॒र्यन्तं॑ ज॒नां॑ अ॒नु । त्वं व॑रु॒ण प॒श्यसि॑ ॥ १-०५०-०६

yénā pavāka cākṣasā bhuranyantaṃ jānāṃ ānu  
tuvāṃ varuṇa páśyasi 1.050.06

Interpretation:

"The eye, O Purifier, by which you see all men engaged in the sacrificial work, O Varuna,"<sup>33</sup>

Vocabulary:

bhuraṇya, Nom P. -yati, to be active or restless, stir RV.; to stir (trans.) , agitate (a liquid) ib.

वि द्या॑म् ए॒षि र॒जस् पृ॒थ्व् अ॒हा मि॒मानो॑ अ॒क्तुभिः॑ । प॒श्यञ् ज॒न्मानि॑ सू॒र्य ॥ १-०५०-०७

ví dyām eṣi rájas pṛthú áhā mímāno aktúbhiḥ  
páśyañ jānmāni sūriya 1.050.07

Interpretation:

<sup>31</sup> Griffith: 'Swift and all beautiful art thou, O Surya, maker of the light, Illuming all the radiant realm.'

<sup>32</sup> Griffith: 'Thou goest to the hosts of Gods, thou comest hither to mankind, Hither all light to be beheld.'

<sup>33</sup> Griffith: 'With that same eye of thine wherewith thou lookest brilliant Varuna, Upon the busy race of men.'

"[By that] you move through Heaven and wide Space measuring our days by the nights. Seeing all those who are born here, O Sun!"<sup>34</sup>

सप्त॑ त्वा॑ हरि॒तो रथे॑ वहन्ति॑ देव॑ सूर्य॑ । शोचि॑ष्केशं॑ विचक्षण॑ ॥ १-०५०-०८

saptá tvā harīto ráthe váhanti deva sūriya  
śociśkeśaṃ vicakṣaṇa 1.050.08

Interpretation:

"And seven Horses, O Surya, carry you all over, with your golden flaming hair, in your chariot, O God, seeing wide!"<sup>35</sup>

अयु॑क्त शु॒न्ध्युवः॑ सू॒रो रथ॑स्य॒ नप्त्यः॑ । ताभि॑र् याति॒ स्वयु॑क्तिभिः ॥ १-०५०-०९

áyukta saptá śundhyúvaḥ sūro ráthasya naptíyaḥ  
tābhir yāti sváyuktibhiḥ 1.050.09

Interpretation:

"The Sun has yoked his bright Seven, the daughters (hands or fingers) of the Car! By which he moves, for they are well connected to him!"<sup>36</sup>

Vocabulary:

śundhyu, or mfn. *pure, bright, radiant, beautiful*  
napāt, (f.tī) RV. AV. (ix , 1 , 3 nom. -tis) *daughter, granddaughter* (pl. often fig. `the fingers, hands' &c. )

उद् वयं॑ तमस॑स् परि॒ ज्योति॑षु पश्यन्त॑ उत्तर॑म् ।  
दे॒वं दे॒वत्रा॑ सू॒र्यम् अ॒गन्म॑ ज्योति॑रु॒त्तम॑म् ॥ १-०५०-१०

úd vayam támasas pári jyótiṣ pásyanta úttaram  
devam devatrā sūriyam áganma jyótir uttamám 1.050.10

Interpretation:

"Above the Darkness, seeing the higher Light, we've come to Surya, God among the Gods, the Light Supreme."<sup>37</sup>

<sup>34</sup> Griffith: 'Traversing sky and wide mid-air, thou metest with thy beams our days, Sun, seeing all things that have birth.'

<sup>35</sup> Griffith: 'Seven Bay Steeds harnessed to thy car bear thee, O thou farseeing One, God, Surya, with the radiant hair.'

<sup>36</sup> Griffith: 'Surya hath yoked the pure bright Seven, the daughters of the car; with these, His own dear team, he goeth forth.'

<sup>37</sup> Griffith: 'Looking upon the loftier light above the darkness we have come To Surya, God among the Gods, the light that is most excellent.'

उद्यन् अद्य मित्रमह आरोहन् उत्तरं दिवम् ।  
हृद्रोगम् मम सूर्य हरिमाणं च नाशय ॥ १-०५०-११

udyánn adyá mitramaha āróhann úttarāṃ dívam  
hr̥drogám máma sūriya harimāṇaṃ ca nāśaya 1.050.11

Interpretation:

"Rising today, o Surya, with the greatness of Mitra, to the higher Heaven, destroy the disease of my heart and this yellow coloring."<sup>38</sup>

Vocabulary:

mitramahas, mfn. (perhaps) having plenty of friends, rich in friends RV.  
hariman, m. yellow colour, yellowness (as a disease), jaundice RV. AV.

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।  
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥ १-०५०-१२

śúkeṣu me harimāṇaṃ ropaṇākāsu dadhmasi  
átho hāridravēṣu me harimāṇaṃ ní dadhmasi 1.050.12

Interpretation:

"We put this yellowness of mine into the bright ones and the birds which have yellowness, my yellowness we fully put onto them."<sup>39</sup>

Vocabulary:

śuka, m. (prob. fr. šuc, and orig. 'the bright one') a parrot RV. &c. &c.;  
N. of a son of Vyāsa (narrator of the Bhāgavata-Purāṇa to king Parikshit)  
MBh. Pur.

hāridrava, m. (fr. hari-dru) a kind of yellow bird RV. AV.

ropaṇākā, f. a kind of bird RV. AV. (Sāy. "a thrush" = śārikā).

उद् अगाद् अयम् आदित्यो विश्वेन सहसा सह ।  
द्विषन्तम् मह्यं रन्धयन् मो अहं द्विषते रधम् ॥ १-०५०-१३

úd agād ayám ādityó víśvena sáhasā sahá  
dviṣántam máhyaṃ randháyan mó ahám dviṣaté radham 1.050.13

38 Griffith: 'Rising this day, O rich in friends, ascending to the loftier heaven, Surya remove my heart's disease, take from me this my yellow hue.'

39 Griffith: 'To parrots and to starlings let us give away my yellowness, Or this my yellowness let us transfer to Haritala trees.'

"The Aditya rose up with all his Power, delivering me from the hater, not hater from me! (Destroying enemy for me, not me for enemy!)"<sup>40</sup>

If we look deeper into this last verse, we will find that the choice of words has its meaning: *dviṣ*, or *dviṣat* the enemy, lit. 'dualiser', and therefore 'hater'. Root *randh*, *rādh*, to dominate and subject, which may be translated then as: "bring dualiser into my subjection and not me into his". The topic often mentioned in the Veda, especially in relation with Agni, cf.: *abhi syāma pṛtsutīr martiyānām*. "may we overcome the oppressions of the mortals". RV 5.4.1 etc.

Vocabulary:

*randh* cl. 4. P. to become subject to (dat.), be subdued or overthrown, succumb RV. AV.; to be completed or matured MW.; (cf. *rādh*) to bring into subjection, subdue RV.; to deliver into the hand of (dat.) *ib.*; Caus. *randhayati* (Ved. also *-te*; aor. *rīradhat* RV.; *ararandhat* Gr.), to make subject, deliver over to (dat.) RV. AV.

*dviṣat* mfn. (p. Pres. of *dviṣ*) hating or detesting, hostile, unfriendly, foe, enemy (with acc. or gen. Pāṇ. 2-3 , 69 Vārtt. 5 Pat.) ŚBr. Mn. MBh. &c.

**RV. 1.115, ṛṣi: kutsa āngirasaḥ, devatā: sūrya, chandaḥ: triṣṭup**

चित्रं देवानाम् उद् अगाद् अनीकं चक्षुर् मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस् तस्थुषश् च ॥ १-११५-०१  
 सूर्यो देवीम् उषसं रोचमानाम् मर्यो न योषाम् अभ्यु एति पश्चात् ।  
 यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १-११५-०२  
 भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।  
 नमस्यन्तो दिव आ पृष्ठम् अस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ १-११५-०३  
 तत् सूर्यस्य देवत्वं तन् महित्वम् मध्या कर्तोर् विततं सं जभार ।  
 यदेद् अयुक्त हरितः सधस्थाद् आद् रात्री वासस् तनुते सिमस्मै ॥ १-११५-०४  
 तन् मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौर उपस्थे ।

40 Griffiths: "With all his conquering vigour this Aditya hath gone up on high, Giving my foe into mine hand: let me not be my foeman's prey."

अनन्तम् अन्यद् रुशद् अस्य पाजः कृष्णम् अन्यद् धरितः सम् भरन्ति ॥ १-११५-०५  
 अद्या देवा उदिता सूर्यस्य निरूँहसः पिपृता निरूँवद्यात् ।  
 तन् नो मित्रो वरुणो मामहन्ताम् अदितिः सिन्धुः पृथिवी उत द्यौः ॥ १-११५-०६

### Analysis of RV 1.115

चित्रं देवानाम् उद् अगाद् अनीकं चक्षुर् मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस् तस्थुषश् च ॥ १-११५-०१

citrāṃ devānām úd agād ānikam cākṣur mitrasya varuṇasya agnēḥ  
 āprā dyāvāpṛthivī antārikṣam sūrya ātmā jāgatas tasthúṣaś ca 1.115.01

#### Interpretation:

"The power, anīkam, fully conscious citram, of all the Gods has risen! The Eye of Consciousness Supreme, of Being and of Will!  
 Filling the Earth and Heaven and the Air, the Sun, the Self of all that moves and moves not."<sup>41</sup>

It is the Self of all that moves and moves not, ātman, which is a direct and ultimate definition for the Supramental Manifestation.

Nowhere Savitar is called the Self of all, he is the lord of all that moves and moves not, but not the self, see RV 4.53.6:

*br̥hātsumnaḥ prasavītā nivésano jāgataḥ sthātúr ubháyasya yó vaśí*

It is only Sūrya, the Supramental in its substance, consciousness and power is called the Self of All. The word ātman means not only the soul but also the being, the body, actually all the bodies: physical, vital, mental, supramental and transcendental are one Atman.

सूर्यो देवीम् उषसं रोचमानाम् मर्यो न योषाम् अभ्यु एति पश्चात् ।  
 यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १-११५-०२

sūryo devīm uṣasaṃ rōcamānām māryo ná yōṣām abhí eti paścāt  
 yātrā nāro devayānto yugāni vitanvaté prāti bhadrāya bhadram 1.115.02

#### Interpretation:

"The Sun follows after the Dawn, resplendent Goddess, as a boy follows a lady, where the heroic souls [of men struggling], seeking after the divine manifestation, spread the Blissful for the Blissful in Time!"<sup>42</sup>

<sup>41</sup> Griffith's translation: "The brilliant presence of the Gods hath risen, the eye of Mitra, Varuna and Agni. The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven."

So the Sun is following the Dawn there where the divine souls of heroic men are sacrificing or spreading the Blissful wide in Time and Space for the sake of the Blissful.<sup>43</sup> It is the Dawn who brings Him there, she is rocamānā, shining with his supramental light of the rocanā, and he follows her, like a young man goes after a beautiful woman: to realize all his desires in manifestation.

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।  
नमस्यन्तो दिव आ पृष्ठम् अस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ १-११५-०३

bhadrā áśvā harítaḥ sūriyasya citrā étagvā anumādiyāsaḥ  
namasyánto divá ā prṣṭhám asthuḥ pári dyāvāprṭhiví yanti sadyáḥ 1.115.03

Interpretation:

"Blissful are the powers-horses of the Sun, bright in consciousness, with brilliant powers, they should be all successfully welcomed [here]! For these, bearing our prayers, ascended to the top of Heaven, and in a moment they spread all over Heaven and Earth."<sup>44</sup>

So these are the all mighty powers of the Sun, for in a moment they can occupy all Heaven and Earth. They have to be welcomed here by the soul of man, all but in a successive way, one after the other.

What are these powers, and why are they symbolized by Horses, aśvāḥ? Power is a movement of being; so, when being moves it is being perceived or rather experienced as power. So these movements of the Supramental Being can in a second occupy the whole Universe, for they are true in full dynamic capacity of all possible and impossible movements of the Being. The manifestation is nothing but their own projection, it is within them, as it were, therefore in a moment they can occupy the whole space of Heaven and Earth, pári dyāvāprṭhiví yanti sadyáḥ.

Vocabulary:

etagva, mfn. *of variegated colour, shining* (said of horses) RV. i , 115, 3; vii, 70 , 2; viii , 70 , 7.

eta, '*rushing*', '*darting*' of a variegated colour, varying the colour, shining, brilliant RV. AV. TS. VS. &c.

anumādyā, *to be praised in succession, to be granted with acclamation or praise* RV. AV.

anu-mad, *to rejoice over, to gladden , to praise* RV. &c.

42 Griffith's translation: "Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess: Where pious men extend their generations, before the Auspicious One for happy fortune."

<sup>43</sup> In the hymn to Viśvakarman it is said: svadhāvaḥ/ svayāṃ yajasma tanúvaṃ vṛdhānāḥ// RV 10.81.5

44 Griffith's translation: "Auspicious are the Sun's Bay-coloured Horses, bright, changing hues, meet for our shouts of triumph. Bearing our prayers, die sky's ridge have they mounted, and in a moment speed round earth and heaven."

तत् सूर्यस्य देवत्वं तन् महित्वम् मध्या कर्तोर् विततं सं जभार ।  
यदेद् अयुक्त हरितः सधस्थाद् आद् रात्री वासस् तनुते सिमस्मै ॥ १-११५-०४

tát sūryasya devatvāṃ tán mahitvām madhyā kártoṛ vítataṃ sám jabhāra  
yadéd áyukta harítaḥ sadhásthād ād rātrī vāsas tanute simásmai 1.115.04

Interpretation:

"And that is indeed his Divinity and that is his Greatness: the work half done, which was widely spread out, he has taken now fully. When He has yoked his horses to work from their [unyoked] common places, then the Night spreads out her garments onto him!"<sup>45</sup>

And this is indeed his Greatness and his Divinity, the work which was spread and half finished he indeed takes it all to accomplish. So when he yokes his forces to do the work here, the movements of his supramental being in its multitude, then the Night spreads her enveloping garments to cloth or to house them in, which is the vision of manifestation of the Divine here in the lower hemisphere.

This verse differs from the similar verse in the Hymn, 2.38 to Savitar, where the Night is re-weaving all that Savitar has spread, similarly the word vitatam is used, finishing his half done work anew. Here it is said that this half finished work the Sun bears fully, sam jabhara. Though Griffith cannot somehow believe it, and translates 'he hath withdrawn that spread o'er work unfinished', following the suggestions from the hymn to Savitar 2.38.

It may also explain another statement from the hymn to the Dawn, where she is asked to hurry with her evolutionary work, for when Surya comes and the work is still unfinished, he may burn all like thieves and robbers.

"Do not delay your sacrificial work", *mā ciram tanuthā apaḥ* - says the Rishi to the Dawn, - "do not let the Sun burn you with his flame as if you are a thief and an enemy!" *net tvā stenaṃ yathā ripuṃ tapāti sūro arciṣā*.<sup>46</sup> The Sun is a symbol of the Supramental manifestation. If it

<sup>45</sup> Griffith's translation: "This is the Godhead, this might of Surya: he hath withdrawn what spread o'er work unfinished. When he hath loosed his Horses from their station, straight over all Night spreadeth out her garment."

<sup>46</sup> RV 5.79.9. Sri Aurobindo translates this passage differently but implying the same meaning: "*Break forth into light, O daughter of heaven! And spin not out too long the work. For thee thy sun afflicts not with his burning ray as he afflicts the foe and the thief.*" In the footnote Sri Aurobindo says: "The labour towards the being of the Truth is long and tedious, because the powers of darkness and division, the lower powers of our being, seize on and appropriate, keep idle or misuse the gains of the knowledge. They are not bearers of the sacrifice, but its spoilers; they are hurt by the full ray of the sun. But this Dawn of knowledge can bear the full illumination and bring to a rapid conclusion the great work."

comes before the Dawn has finished her evolutionary preparatory work, bringing down the light of the Sun and establishing it in the darkness, gradually transforming it into the substance of light, then the Supramental light, symbolized by the Sun, would simply burn it down, destroying this creation, which is unprepared to receive the full force of that light. It is interesting to note that the word thief, *stena*, is used in this context. Stena is one who lives for himself: having come into this creation to do the sacrificial work, that is for the Divine growth in the Manifestation, he changed and started to live for himself alone and his own enjoyment, his own knowledge, and his own power.<sup>47</sup> Stena,<sup>48</sup> according to Vedic psychology, is the one who does not sacrifice, who takes the Divine light and support for granted, with no gratitude and no giving back. The Panis, the traffickers and traders, are also called thieves and robbers. They steal the Divine light and treasures, store them in the cave of the Subconscious, but do not use them for the Divine purpose, which is the welfare of all. So when the time of the Sun, the supramental manifestation, comes and the Sun, the Divine Eye, sees that the bearers of light are not ready to receive and use the Immortal Power, it will treat them as thieves and robbers.

vyuccha duhitar divo mā ciram tanuthā apaḥ net tvā stenam yathā ripuṃ  
tapāti sūro arciṣā sujāte aśvasūnrte

*"Shine wide, O Daughter of Heaven, **do not delay your work.** Let not Sun with his flame burn you down, as if it was a thief, or enemy.<sup>49</sup> O maiden of a perfect Birth, O Mistress of Power of happy Truth!"*

etāvad ved uṣas tvam bhūyo vā dātum arhasi/  
yā stotr̥bhyo vibhāvāry ucchantī na pramiyase sujāte aśvasūnrte

*"This much and more you should give, O Dawn, to those who affirm you in their prayers, O Luminous Lady shining wide, you are not diminished, O maiden of the perfect Birth, O Mistress of Power of happy Truth!"<sup>50</sup>*

Similarly to this passage in *Savitri* the Voice of the Supreme warns Ashvapati not to invoke the immeasurable descent of the Supreme into the earthly frame of man, who is too weak to receive it. Therefore he has to be patient, and entrust all work to the Divine Mother, for she is the all-seeing Power and knows how to slowly hew her way through this resistance.

<sup>47</sup> "There is no greater sin than selfishness", says Sri Aurobindo in his Aphorisms.

<sup>48</sup> BhG 4...."The one who cooks for himself alone is a thief", says the Gita, meaning that the heavenly Soma, coming down here from heaven, is not shared with the whole, though it was given for the whole of creation.

<sup>49</sup> The aim of terrestrial evolution: if the Sun comes and the work of Evolution is not done, then He will burn everyone as if they were an adversary.

<sup>50</sup> RV 5.79.8-10. It is another interesting thought of the evolutionary function of the Dawn; she shines and gradually transforms the Darkness, but unlike the Sun's her light does not destroy the manifestation.



"I am the Mystery beyond reach of mind,  
 I am the goal of the travail of the suns;  
 My fire and sweetness are the cause of life.  
 But too immense my danger and my joy.  
**Awake not the immeasurable descent,**  
 Speak not my secret name to hostile Time;  
**Man is too weak to bear the Infinite's weight.**  
**Truth born too soon might break the imperfect earth.**  
 Leave the all-seeing Power to hew its way:  
 In thy single vast achievement reign apart  
 Helping the world with thy great lonely days."<sup>51</sup>

In *The Essays on the Gita* Sri Aurobindo explains the psychological concept of the thief in the Vedic perspective of the Sacrifice:

"But the individual being begins with ignorance and persists long in ignorance. Acutely conscious of himself he sees the ego as the cause and whole meaning of life and not the Divine. He sees himself as the doer of works and does not see that all the workings of existence including his own internal and external activities are the workings of one universal Nature and nothing else. He sees himself as the enjoyer of works and imagines that for him all exists and him Nature ought to satisfy and obey his personal will; he does not see that she is not at all concerned with satisfying him or at all careful of his will, but obeys a higher universal will and seeks to satisfy a Godhead who transcends her and her works and creations; his finite being, his will and his satisfactions are hers and not his, and she offers them at every moment as a sacrifice to the Divine of whose purpose in her she makes all this the covert instrumentation. Because of this ignorance whose seal is egoism, the creature ignores the law of sacrifice and seeks to take all he can for himself and gives only what Nature by her internal and external compulsion forces him to give. He can really take nothing except what she allows him to receive as his portion, what the divine Powers within her yield to his desire. The egoistic soul in a world of sacrifice is as if a thief or robber who takes what these Powers bring to him and has no mind to give in return. He misses the true meaning of life and, since he does not use life and works for the enlargement and elevation of his being through sacrifice, he lives in vain."<sup>52</sup>

Vocabulary:

sadhastha, mfn. 'standing together', present RV. AV.; n. 'place where people stand together', place of meeting, any place, spot, abode, home, region, world *ib.* VS.

sambhr̥, P. Ā. -bharati, -te (Ved. pf. -jabhāra), to draw together, roll or fold up RV. i , 115 , 4 (Ā); to close (the jaws) *ib.* x , 79 , 1; to bring together, gather, collect, unite, compose, arrange, prepare, make ready, procure (materials or ingredients of any kind, esp. for a sacrifice; with sam-bhārān-,

<sup>51</sup> *Savitri*, p.335

<sup>52</sup> *Essays on the Gita*, p.126

*to collect all requisites, prepare what is necessary) RV. &c. &c.; to pay back MaitrS.; to maintain, cherish R.; to offer, present MW.*

तन् मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौर उपस्थे ।

अनन्तम् अन्यद् रुशद् अस्य पाजः कृष्णम् अन्यद् धरितः सम् भरन्ति ॥ १-११५-०५

tán mitrásya váruṇasyābhicákṣe sūryo rūpam kṛṇute dyór upásthe  
anantám anyád rúśad asya pājaḥ kṛṣṇám anyád dharítaḥ sám bharanti 1.115.05

Interpretation:

“To see That of Mitra and of Varuna the Sun makes [out of] himself a form in the lap of Heaven.

Infinite is his power shining on the one hand and dark on the other, which his powers-horses bear fully.”<sup>53</sup>

Again the word sam bharanti is used, bearing absolutely, but now it is his horses, powers that bear fully his Infinite Force, anantam asya pājas, which is shining and dark, anyad ruśad, kṛṣṇam anyad.

अद्या देवा उदिता सूर्यस्य निरु अँहसः पिपृता निरु अवद्यात् ।

तन् नो मित्रो वरुणो मामहन्ताम् अदितिः सिन्धुः पृथिवी उत द्यौः ॥ १-११५-०६

adyā devā úditā sūriyasya nír aṃhasaḥ pipṛtā nír avadyāt  
tán no mitró váruṇo māmahantām áditiḥ síndhuḥ pṛthiví utá dyaúḥ 1.115.06

Interpretation:

“Today, O Gods, in the time of rising of the Sun, save us from Narrowness of the Dark Abyss and from that which should not be spoken/expressed in us.

May Mitra, Varuna, Aditi, Ocean, Earth and Heaven grant us That!”<sup>54</sup>

It is interesting that all the gods should protect and grant us That in the time of the rising of the Sun, but not the Sun itself should grant or protect us. It seems not to have such a function.

53 Griffith's translation: “In the sky's lap the Sun this form assumeth that Varuna and Mitra may behold it. His Bay Steeds well maintain his power eternal, at one time bright and darksome at another.”

54 Griffith's translation: “This day, O Gods, while Surya is ascending, deliver us from trouble and dishonour. This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.”

## Hymns to Pūṣan: RV 1.42, 2.40

RV 1.42

ṛṣi: kaṇvaghaura; devatā: pūṣā; chandaḥ: gāyatrī

सम् पूषन्न अध्वनस् तिर व्यँहो विमुचो नपात् । सक्ष्वा देव प्र णस् पुरः ॥ १-०४२-०१  
यो नः पूषन्न अधो वृको दुःशेव आदिदेशति । अप स्म तम् पथो जहि ॥ १-०४२-०२  
अप त्यम् परिपन्थिनम् मुषीवाणं हुरश्चितम् । दूरम् अधि स्रुतेर् अज ॥ १-०४२-०३  
त्वं तस्य द्वयाविनो ऽघशंसस्य कस्य चित् । पदाभि तिष्ठ तपुषिम् ॥ १-०४२-०४  
आ तत् ते दस्र मन्तुमः पूषन्न अवो वृणीमहे । येन पितृन् अचोदयः ॥ १-०४२-०५  
अघा नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥ १-०४२-०६  
अति नः सश्वतो नय सुगा नः सुपथा कृणु । पूषन्न इह क्रतुं विदः ॥ १-०४२-०७  
अभि सूयवसं नय न नवज्वारो अध्वने । पूषन्न इह क्रतुं विदः ॥ १-०४२-०८  
शाग्धि पूर्धि प्र यंसि च शिशीहि प्रास्य उदरम् । पूषन्न इह क्रतुं विदः ॥ १-०४२-०९  
न पूषणम् मेथामसि सूक्तैर् अभि गृणीमसि । वसूनि दस्मम् ईमहे ॥ १-०४२-१०

### Analysis of RV 1.42

सम् पूषन्न अध्वनस् तिर व्यँहो विमुचो नपात् । सक्ष्वा देव प्र णस् पुरः ॥ १-०४२-०१

sám pūṣann ádhvanas tira ví áṃho vimuco napāt  
sákṣvā deva prá ṇas puráh 1.042.01

#### Interpretation:

"Fully, O Pushan, bring us over the darkness on the Path, O Son of Freedom!  
Accompany us forward, being in front of us."<sup>55</sup>

#### Vocabulary:

napāt, m. *descendant, offspring, son* (in this meaning esp. in RV. , e.g. apām n-, ūrjo n-, divo n-, vimuco n- &c.) grandson (in later lang. restricted to this sense) RV. &c. &c.  
vimuc, f. *unyoking, alighting, stopping, putting up* RV. (vimuco napāt, 'son of unyoking', N. of Pūshan as 'conductor on the way to the next world' ib.)

<sup>55</sup> Griffith's translation: SHORTEN our ways, O Pusan, move aside obstruction in the path: Go close before us, cloud-born God.

यो नः॑ पू॒षन्न॑ अ॒घो वृ॒को दुः॑शेव॑ आदि॑देशति । अप॑ स्म॒ तम् प॒थो ज॑हि ॥ १-०४२-०२

yó naḥ pūṣann aghó vṛko duḥśéva ādīśati  
āpa sma tām pathó jahi 1.042.02

Interpretation:

"Those who are bad for us, who threaten us with our fall or breaking down, strike them away from our path."<sup>56</sup>

Vocabulary:

ādiś, 1 P, *to aim at, have in view; to threaten* RV. ix , 21 , 5 , &c. AV; *to hit* RV. ix , 56 , 1; *to assign* RV. ii , 41 , 17 , &c. AV. BhP. R. Ragh. &c.;  
*to point out, indicate to report, announce, teach* ChUp. iii , 18 , 1 BhP. MBh. R. Ragh. &c.;  
*to determine , specify , denominate* ŚBr., BhP. AitBr. &c.;  
*to declare , foretell ,* Ratnāv. Mālav. &c.;  
*to order , direct , command* Gobh. ĀśvGr. Mn. MBh. BhP. Kathās. &c.;  
*to undertake , try* MBh.  
*to profess as one's aim or duty* RV. Yājñ.

अप॑ त्यम् परिप॒न्थिनम्॑ मु॒षीवा॑णं॒ हुर॑श्चितम् । दूर॑म् अधि॒ स्रुते॑र् अज ॥ १-०४२-०३

āpa tyám paripanthīnam muṣīvaṇam huraścitam  
dūrám ādhi sрутér aja 1.042.03

Interpretation:

"Away all those who prevent us from our path, thieves and robbers with a sick perception, far away you drive them from our movement on the path."<sup>57</sup>

Vocabulary:

muṣīvan, m. *a robber , thief*. RV.  
huraścīt, mfn. *lurking surreptitiously, going crookedly, a deceiver, thief* RV.  
sruṭi, f. *a stream , flow or effusion of (comp.)* Kāv. BhP.;  
*fall of (snow &c. )* Ragh. Kum.;  
*a course , road , path* RV. Br.;  
*a line drawn round the Veda* ŚāṅkhŚr.

त्वं तस्य॑ द्वा॒यावि॑नो॒ ऽघ॑शंसस्य॑ कस्य॑ चित् । प॒दाभि॑ तिष्ठ॒ तपु॑षिम् ॥ १-०४२-०४

tuvám tāsya dvayāvīno aghāśamsasya kāsya cit  
padābhī tiṣṭha tāpuṣim 1.042.04

Interpretation:

"Step over his burning weapon, whoever is trying to split us into two, pointing to sin."<sup>58</sup>

<sup>56</sup> Drive, Pusan, from our road the wolf, the wicked inauspicious wolf, Who lies in Wait to injure us.

<sup>57</sup> Who lurks about the path we take, the robber with a guileful heart: Far from the road chase him away.

<sup>58</sup> Tread with thy foot and trample out the firebrand of the wicked one, The double-tongued, who'er he be.

Vocabulary:

tapuṣi, mfn. *burning* (a weapon) RV. iii , 30 , 17 (Nir.vi , 3) vi , 52 , 3;  
 (m.or f.) *a burning weapon* , i , 42 , 4.  
 dvayāvin, mfn. *false, dishonest* RV. AV.

आ तत् ते दस्र मन्तुमः पूषन्न अवो वृणीमहे । येन पितृन् अचोदयः ॥ १-०४२-०५

ā tát te dasra mantumaḥ pūṣann ávo vṛṇīmahe  
 yéna pitṛñ ácodayaḥ 1.042.05

Interpretation:

"We take onto ourselves your power of growth, O Skillful Worker, O Thoughtful Pushan, by which you pushed forward our Forefathers."<sup>59</sup>

Vocabulary:

mantumat, mfn. (only voc. manu-mas) *wise, intelligent* RV.  
 dasra, mfn. *accomplishing wonderful deeds, giving marvellous aid* (chiefly said of the Aśvins)  
 RV.; m. N. of one of the Aśvins Bṛih. MBh. Hariv.; du. the Aśvins L.; sg. the number 2 Sūryas.  
 i

अधा नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥ १-०४२-०६

ádhā no víśvasaubhaga hiraṇyavāśīmattama  
 dhánāni suṣāṇā kṛdhi 1.042.06

Interpretation:

"Thus for us make the riches easy to receive, O Lord of the Universal Delight, the Master of the golden sword."<sup>60</sup>

Vocabulary:

hiraṇyavāśī, mfn. *wielding a gold axe or knife* RV. ; -mat mfn. id. (only superl. -tama, 'most skilful wielder of the golden knife') ib.  
 suṣaṇa, mfn. *easy to be acquired* ib.

अति नः सश्चतो नय सुगा नः सुपथा कृणु । पूषन्न इह क्रतुं विदः ॥ १-०४२-०७

áti naḥ saścáto naya sugā naḥ supáthā kṛṇu  
 pūṣann ihá krátuṃ vidaḥ 1.042.07

Interpretation:

"Lead us safe through all those who try to stick to us on the path! Make our path easy to tread! O Pushan, find for us here the Will-power."<sup>61</sup>

Vocabulary:

saścat, m. *a pursuer, enemy* RV.

<sup>59</sup> Wise Pusan, Wonder-Worker, we claim of thee now the aid wherewith Thou furtheredst our sires of old.

<sup>60</sup> So, Lord of all prosperity, best wielder of the golden sword, Make riches easy to be won.

<sup>61</sup> Past all pursuers lead us, make pleasant our path and fair to tread: O Pusan, find thou power for this.

अभि॑ सू॒यव॑सं॒ नय॑ न॒ नव॑ज्वारो॒ अध्व॑ने । पू॒षन्न॑ इ॒ह क्र॑तुं॒ विदः॑ ॥ १-०४२-०८

abhí sūyavasam naya ná navajvāro ádhvane  
pūṣann ihá krátum vidaḥ 1.042.08

Interpretation:

“Towards the perfect nourishing environment you lead us, (making) not a new heat (in our fights) on the Path. O Pushan, find for us here the Will-power, (by which we can proceed).”<sup>62</sup>  
It is fully psychological statement where nava-jvāro ádhvane should be interpreted as new clashes with the adversary forces on the path of our growth. We don't want to have a new heat, for we had enough of the old fights and clashes. Establish for us, - says the Rishi, the effective power of Will here in the body. It is this will power which makes all the fights and clashes with the adversary forces easily overcome.  
In conversation with Pavitra Sri Aurobindo is indicating that for the effectiveness in his Yoga the power of Will is indispensable. It can be obtained by initiation or by Grace from above. In any case the power of Purusha is to be activated within individual consciousness, which can decide things efficiently. This Will Power can decide the thing to be or to be not, and the nature will automatically follow it, even if there is still a strong attachment to the old mode of action.

Vocabulary:

sūyavasa, n. *extraction of the Soma-juice, libation, sacrifice* MBh.  
yavasa, m. n. *grass, fodder, pasturage* RV. &c. &c.  
navajvāra, m. *new pain or sorrow* RV.

श॒ग्धि॑ पू॒र्धि॑ प्र॒ यंसि॑ च॒ शि॒शीहि॑ प्रा॒स्यु॑ उ॒दर॑म् । पू॒षन्न॑ इ॒ह क्र॑तुं॒ विदः॑ ॥ १-०४२-०९

śagdhí pūrdhí prá yaṃsi ca śíśíhí prási udáram  
pūṣann ihá krátum vidaḥ 1.042.09

Interpretation:

“Reveal you Grace onto us! Fill us with it! Promote us forward! Bestow upon us and be our leader exceeding our needs! Find for us Will Power here, that we may grow.”<sup>63</sup>

Vocabulary:

śi, (accord. to some = śo) cl. 3. P. śiśāti (Impv. śiśíhi, śādhi), *to grant, bestow* RV.; (cf. Nir. v , 23) *to present or satisfy with* (instr.) ib.; 5. P. A., *to sharpen*.  
pra-as, P. *to be in front of or in an extraordinary degree, excel, preponderate* RV.  
udara, n., *the belly, abdomen, stomach, bowels* RV. AV. ŚBr. Suśr. MBh. Kathās. &c.

न॒ पू॒षण॑म्॒ मे॒थाम॑सि॒ सू॒क्तैर्॑ अ॒भि॒ गृ॑णीमसि । व॒सूनि॑ द॒स्मम्॑ ई॒महे॑ ॥ १-०४२-१०

ná pūṣāṇam methāmasi sūktaír abhí grṇīmasi  
vásūni dasmám īmahe 1.042.10

<sup>62</sup> Lead us to meadows rich in grass: send on our way no early heat: O Pusan, find thou power for this.

<sup>63</sup> Be gracious to us, fill us full, give, feed us, and invigorate: O Pusan, find thou power for this.

Interpretation:

"We do not alter our Pushan. We praise him all over with our hymns. We come to Skillful Worker to obtain the riches."<sup>64</sup>

Vocabulary:

mith, 1. P. A. to unite, pair, couple, meet (as friend or antagonist), alternate, engage in altercation; RV

dasma, mfn. accomplishing wonderful deeds, wonderful, extraordinary RV.

**RV 2.40**

**ṛṣi: gr̥tsamada (āṅgīrasa śaunahotra paścād) bhārgava śaunaka; devatā: somāpūṣā, 6 antima ardha ṛcā-- aditi; chandaḥ: triṣṭup**

सोमा॑पू॒षणा॑ ज॒नना॑ र॒यीणां॑ ज॒नना॑ दि॒वो ज॒नना॑ पृथि॒व्याः ।  
जा॒तौ वि॒श्वस्य॑ भु॒वनस्य॑ गो॒पौ दे॒वा अ॒कृण्व॑न्न॒ अमृ॑तस्य नाभिम् ॥ २-०४०-०१  
इ॒मौ दे॒वौ जा॒यमानौ॑ जुष॒न्तेमौ॑ त॒मांसि॑ गू॒हता॑म् अ॒जुष्टा॑ ।  
आ॒भ्याम् इन्द्रः॑ प॒क्वम् आ॒मास्व॑ अ॒न्तः सो॒मापू॑ष॒भ्यां ज॒नद् उ॒स्त्रिया॑सु ॥ २-०४०-०२  
सो॒मापू॑षणा र॒जसो॑ वि॒मानं॑ स॒प्तच॑क्रं रथम् अ॒विश्व॑मि॒न्वम् ।  
वि॒षूवृ॑तम् म॒नसा॑ यु॒ज्यमानं॑ तं जि॒न्वथो॑ वृष॒णा प॒ञ्चर॑श्मिम् ॥ २-०४०-०३  
दि॒व्य् अ॒न्यः स॒दनं॑ च॒क्र उ॒च्चा पृथि॒व्याम् अ॒न्यो अ॒ध्य् अ॒न्तरि॑क्षे ।  
ता॒व् अ॒स्मभ्य॑म् पु॒रुवार॑म् पु॒रुक्षुं॑ रा॒यस् पोषं॑ वि ष्य॒तां नाभि॑म् अ॒स्मे ॥ २-०४०-०४  
वि॒श्वान्य् अ॒न्यो भु॒वना॑ ज॒जान॑ विश्वम् अ॒न्यो अ॒भिच॑क्षाण ए॒ति ।  
सो॒मापू॑षणा॒व् अ॒वतं॑ धि॒यम् मे॑ यु॒वाभ्यां॑ वि॒श्वाः पृ॒तना॑ ज॒येम ॥ २-०४०-०५  
धि॒यम् पू॒षा जि॒न्वतु॑ विश्वमि॒न्वो रयिं॑ सो॒मो रयि॑पतिर् द॒घातु॑ ।  
अ॒वतु॑ दे॒व्य् अ॒दिति॑र् अ॒नर्वा॑ बृ॒हद् व॒देम॑ वि॒दथे॑ सु॒वीराः॑ ॥ २-०४०-०६

**Analysis of RV 2.40**

सोमा॑पू॒षणा॑ ज॒नना॑ र॒यीणां॑ ज॒नना॑ दि॒वो ज॒नना॑ पृथि॒व्याः ।  
जा॒तौ वि॒श्वस्य॑ भु॒वनस्य॑ गो॒पौ दे॒वा अ॒कृण्व॑न्न॒ अमृ॑तस्य नाभिम् ॥ २-०४०-०१

<sup>64</sup> No blame have we for Pusan; him we magnify with songs of praise: We seek the Mighty One for wealth.

sómāpūṣaṇā jānanā rayīṇām jānanā divó jānanā pṛthivyāḥ  
jātau víśvasya bhúvanasya gopaú devā akr̥ṇvann amṛtasya nābhim 2.040.01

Interpretation:

"Soma and Pushan - generators of all wealth, parents of Heaven, parents of the Earth. These two protectors of the whole universe were born, for the gods created the Navel of Immortality."<sup>65</sup>

Heaven and earth are considered to be the parents of the gods, but themselves they have parents and these are Soma and Pushan. In the Rigveda there is a fundamental concept of Agni-Soma, of fire and water, the eater and the food, the energy and the substance (of delight), prāṇa and rayi later in the Praśna Upanishad. These two are considered to be the parents of the Heaven and the Earth. Soma is the element of substance and Pushan is the force which is increasing the substance, making it move or grow. It is by Heaven that the Earth is great and by Earth the Heaven is manifest.

इमौ देवौ जायमानौ जुषन्तेमौ तमांसि गूहताम् अजुष्टा ।

आभ्याम् इन्द्रः पक्वम् आमास्व् अन्तः सोमापूषभ्यां जनद् उस्त्रियासु ॥ २-०४०-०२

imaú devaú jāyamānau juṣanta imaú támāṃsi gūhatām ájuṣṭā  
ābhyām indrah pakvām āmāsv antáḥ somāpūṣābhyām janad usṛiyāsu 2.040.02

Interpretation:

"Happy are [all, for] these two gods are born. They hide away the darkneses unhappy. Because of them, of Soma and of Pushan, Indra could make milk ready in the raw cows."<sup>66</sup>

It is a mysterious statement about Indra, making milk, symbolizing knowledge, in the raw cows, rays of the supreme light, ready for use in this manifestation.

Vocabulary:

guh, 1. P. A, to cover, conceal, hide, keep secret RV. &c.  
āma, mfn. raw, uncooked (opposed to pakva q.v.) RV. AV. Mn. Yājñ. &c.;  
N. of the cow (considered as the raw material which produces the prepared milk). RV. iii, 30, 14, &c.; unbaked, unannealed AV. MBh. VarBṛS. &c.; (am) n. state or condition of being raw Suśr.

सोमापूषणा रजसो विमानं सप्तचक्रं रथम् अविश्वमिन्वम् ।

विषूवृतम् मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥ २-०४०-०३

sómāpūṣaṇā rájaso vimānaṃ saptácakraṃ rátham áviśvaminvam  
viṣūvṛtam mánasā yujyamānaṃ taṃ jinvatho vṛṣaṇā pañcaraśmim 2.040.03

<sup>65</sup> Griffith's translations are in the notes for comparison: SOMA and Pusan, Parents of all riches, Parents of earth and Parents of high heaven, You Twain, brought forth as the whole world's protectors, the Gods have made centre of life eternal.

<sup>66</sup> At birth of these two Gods all Gods are joyful: they have caused darkness, which we hate, to vanish. With these, with Soma and with Pusan, India generates ripe warm milk in the raw milch-cows.



Interpretation:

"O Soma and Pushan, your chariot with seven wheels, measuring all space, still is beyond the Universe.

You two, O mighty Bulls, are urging it [towards the world], yoked by the Mind, and running in two opposite directions; it is controlled by five reins."<sup>67</sup>

The word *avišvam-invam ratham* ordinarily is translated as 'the chariot which is not urging All or Universe', but what it means is that it is not yet urging the Universe, for it is beyond, it is not in the Universe yet. The force is still beyond, whereas the consciousness is already measuring the space. It is only when it is yoked by or with the Mind, *manasā yujyamānam*, that they can urge it towards the Creation, the two Bulls, controlling it by the five reins.

The Prashna Upanishad mentions that the charioteer is the mind, the reins are the five organs of perception. It can be that these reins are related in our text to the chariot yoked by the Mind, which has five organs of perception, five indriyas, derived from Indra, the lord of Mind.

Vocabulary:

*vimāna*, mfn. (vi-man) *measuring out, traversing* RV. AV. MBh.; m. n. *a car or chariot of the gods, any mythical self-moving aerial car* (sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the air; other descriptions make the *Vimāna* more like a house or palace, and one kind is said to be 7 stories high; that of Rāvaṇa was called *puṣpaka*; MBh. Kāv. &c.; n. *measure* RV.

*avišvaminva*, mfn. *not all embracing, not pervading everything* RV. i , 164 , 10 and ii , 40 , 3. *viṣu*, ind. (only in comp. and derivatives, prob. connected with *viśva* accord. to Pāṇ. 6-4 , 77 Vārtt. 1; Pat. a Ved. acc. *višvam = viṣuvam*) *on both sides, in both directions, in various directions similarly, equally*.

*viśūvṛt*, mfn. *rolling in various directions* (as a chariot) RV.; (others "balancing") *equally divided* AV.; *indifferent to, not partaking of* (gen.) RV. x , 43 , 3 (others 'averter').

दिव्यु॑ अन्यः॑ सद॒नं॑ चक्र॒ उच्चा॑ पृथिव्या॑म् अन्यो॑ अध्यु॒ अन्तरिक्षे॑ ।

ताव् अस्मभ्यम्॑ पुरुवारम्॑ पुरुक्षुं॑ रायस् पोषं॑ वि च्यतां॑ नाभिम् अस्मे ॥ २-०४०-०४

divi anyāḥ sādanaṃ cakrā uccā pṛthivyām anyo ādhi antārikṣe

tāv asmābhyam puruvāram purukṣuṃ rāyas pošam vi śyatāṃ nābhim asmé 2.040.04

Interpretation:

"One has made his seat above in Heaven, the other on Earth, [and both are presiding] over the Space in-between.

May they release for us the wealth, all-growing, with many gifts, and of much power, and the Navel [of Immortality created by the gods] may they release in us!"<sup>68</sup>

Vocabulary:

*purukṣu*, mfn. *rich in food* ib.; *liberally granting* (with gen.) ib.

*kṣu*, n. *food* RV. ix , 97 , 22 and x , 61 , 12.

*puru-vāra* mfn. *rich in gifts* ib.; -*puṣṭi* mfn. *granting treasured riches* ib.

*so*, (usually with prepositions: *ava-*, *vy-ava-*, *adhy-ava-so* &c.) 4. P. (*syati*), *to destroy, kill, finish*;

<sup>67</sup> Soma and Pusan, urge your chariot hither, the seven-wheeled car that measures out the region, That stirs not all, that moves to every quarter, five-reined and harnessed by the thought, ye Mighty.

<sup>68</sup> One in the heaven on high hath made his dwelling, on earth and in the firmament the other. May they disclose to us great store of treasure, much-longed for, rich in food, source of enjoyment.

vi-ṣo,( fr. so) P. -ṣyati, to let loose, release, set free, flow, shed, cause to flow RV. AV. ŠBr. Kauś.; to unharness, unbridle RV.; to open ib. to relax, mollify ib.

विश्वान्य् अन्यो भुवना जजान विश्वम् अन्यो अभिचक्षण एति ।

सोमापूषणाव् अवतं धियम् मे युवाभ्यां विश्वाः पृतना जयेम ॥ २-०४०-०५

vísṵvāni anyó bhúvanā jajāna víśvam anyó abhicákṣāṇa eti  
sómāpūṣaṇāv ávataṃ dhíyam me yuvābhyaṃ víśvāḥ pṛtanā jayema 2.040.05

Interpretation:

“One has created all the beings, the other moves perceiving all.  
O Soma and Pushan, make our Thought grow, together with you may we conquer all the oppressors.”<sup>69</sup>

Vocabulary:

pṛtanā, f. battle, contest, strife RV. VS. Br.; a hostile armament, army RV. &c. &c. (in later times esp. a small army or division consisting of 243 elephants, as many chariots, 729 horses, and 1215 foot = 3 Vahinīs); pl. men, mankind Naigh. ii. 3.

धियम् पूषा जिन्वतु विश्वमिन्वो रयिं सोमो रयिपतिर् दधातु ।

अवतु देव्य् अदितिर् अनर्वा बृहद् वदेम विदथे सुवीराः ॥ २-०४०-०६

dhíyam pūṣā jinvatu víśvaminvó rayiṃ sómo rayipátir dadhātu  
ávatu deví áditir anarvā bṛhád vadema vidáthe suvīrah 2.040.06

Interpretation:

“May Pushan activate our Thought, impelling the Universe, and Soma, Lord of wealth, should establish the substance-wealth!  
May Aditi protect us in our growth, who has not limits! May we all-powerful express it wide in the Sacrifice!”<sup>70</sup>

Vocabulary:

an-arva, not to be limited, not to be obstructed, irresistible RV.

<sup>69</sup> One of you Twain is Parent of all creatures, the other journeys onward all-beholding. Soma and Pusan, aid my thought with favour: with you may we o'ercome in all encounters.

<sup>70</sup> May Pusan stir our thought, the all-impelling, may Soma Lord of riches grant us riches. May Aditi the perfect Goddess aid us. Loud may we speak, with heroes, in assembly.