

**Study of Rig-Veda I.2,**  
**Hymn to Vayu, Indra-Vayu and Mitra-Varuna by the Seer**  
**Madhucchanda.**

**Text in Devanagari.**

ṛṣiḥ: madhucchandā vaiśvāmitraḥ; devatā: 1-3 vāyuḥ, 4-6 indrāvāyū, 7-9, mitrāvaruṇau; chandaḥ: gāyatrī.

वा॒यव् आ॒ या॒हि॒ द॒र्श॒ति॒मे॒ सो॒मा अ॒रं॒कृ॒ताः । ते॒षाम् पा॒हि श्रु॒धी ह॒वम् ॥ १-२-१  
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**Text in Transliteration.**

vāyav ā yāhi darśata ime sōmā āramkṛtāḥ | tēsām pāhi śrudhī hāvam |1|  
vāya ukthébhīr jarante tuvām áchā jaritārah | sutásomā aharvídaḥ |2|  
vāyo tāva prapṛñcatī dhénā jigāti dāsúṣe | urūcí sómapītaye |3|  
índravāyū ime sūtā úpa práyobhir ā gatam | índavo vām usánti hí |4|  
vāyav índraś ca cetathaḥ sūtānāṃ vājinīvasū | tāv ā yātam úpa dravát |5|  
vāyav índraś ca sunvatā ā yātam úpa nişkṛtām | makṣú itthā dhiyā narā |6|  
mitrāṃ huve pūtadakṣaṃ varuṇaṃ ca rísādasam | dhíyaṃ ghṛtācīm sādhanā |7|

ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtaspr̥sā | krátum br̥hántam ā́sathe |8|

kaví no mitrávaruṇā tuvijātā́ urukṣáyā |dákṣam dadhāte apásam |9|

## **Text, Translations and Vocabulary.**

वा॒यव् आ॑ या॒हि द॑र्श॒ते॒मे सो॒मा अ॑रं॒कृ॒ताः । ते॒षाम् पा॑हि श्रु॒धी ह॑वम् ॥ १-२-१

vāyav ā́ yāhi darśata imé sómā áram̐kr̥tāḥ | téṣām pāhi śrudhī́ hávam |1|

### Interpretation:

Come, O visible (or, visioned) Lord of the Life-Force (*vāyav ā́ yāhi darśate*), these Soma-juices have been prepared (*imé sómā áram̐kr̥tāḥ*). Hear our call and drink of them (*téṣām pāhi śrudhī́ hávam*). (1)

### Sri Aurobindo's Reference in The Secret of the Veda:

For the earlier part of the hymn has for its subject the preparation first of the vital forces represented by Vayu who is alone invoked in the three opening Riks, then of the mentality represented by the couple Indra-Vayu for the activities of the Truth-consciousness in the human being; the close has for its subject the working of the Truth on the mentality so as to perfect the intellect and to enlarge the action. Varuna and Mitra are two of the four gods who represent this working of the Truth in the human mind and temperament.

The three riks with which we are dealing occur as the closing passage of a hymn of which the first three verses are addressed to Vayu alone and the next three to Indra and Vayu. **Indra** in the psychological interpretation of the hymns represents, as we shall see, Mind-Power. The word for the sense-faculties, *indriya*, is derived from his name. His special realm is Swar, a word which means sun or luminous, being akin to *sūra* and *sūrya*, the sun, and is used to indicate the third of the Vedic *vyāhrtis* and the third of the Vedic worlds corresponding to the principle of the pure or unobscured Mind. Surya represents the illumination of the Ritam rising upon the mind; Swar is that plane of mental consciousness which directly receives the illumination. **Vayu** on the other hand is always associated with the Prana or Life- Energy which contributes to the system all the ensemble of those nervous activities that in man are the support of the mental energies governed by Indra. Their combination constitutes the normal mentality of man. These two gods are invited in the hymn to come and partake together of the Soma-wine. This wine of Soma represents, as we have abundant proof in the Veda and especially in the ninth book, a collection of more than a hundred hymns addressed to the deity Soma, the intoxication of the Ananda, the divine delight of being, inflowing upon the mind from the supramental consciousness through the Ritam or Truth. If we accept these interpretations, we can easily translate the hymn into its psychological significance.

### Vocabulary:

darśata, mf(ā)n. *visible, striking the eye, conspicuous, beautiful RV. AV. iv, vii, xviii SBr. xiv,8; SA: one who sees or, one who is seen; visioned, seeing, full of vision; aram̐kr̥ta, mfn. prepared, ready RV. and AV.;*

Old Translators:

1 BEAUTIFUL Vayu, come, for thee these Soma drops have been prepared:

Drink of them, hearken to our call.

1. Vayu! Komm her, du Gerngesehener; diese Somasäfte sind fertig. Trink davon, erhöere den Ruf!

वाय॑ उ॒क्थेभि॑र् जर॒न्ते॑ त्वाम् अ॒च्छा॑ जरि॒तारः॑ । सु॒तसो॑मा अ॒हर्वि॑दः ॥ १-२-२

vāya ukthébhīr jarante tuvām áchā jaritārah | sutásomā aharvídaḥ |2|

Interpretation:

O Lord of the Life-Force, your worshippers approach you ([tuvām áchā jaritārah](#)) in adoration with their utterances ([ukthébhīr jarante](#)), - they who have sublimated the Soma and are knowers of the Day ([sutásomā aharvídaḥ](#)). (2)

Vocabulary:

jī, 2 (= gī) cl. 1. A. jarate, to crackle (as fire) RV. (Naigh. iii,14); to call out to, address, invoke, praise RV.;

accha, 3, or usually acchā ind. Ved. to, towards (governing acc. and rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives.

jaritr, m. an invoker, praiser RV. AV.;

Old Translators:

2 Knowing the days, with Soma juice poured forth, the singers glorify

Thee, Vayu, with their hymns of praise.

2. Vayu! Mit Lobgedichten singen die Sänger dir zu bei ausgepreßtem Soma der Zeiten kundig.

वायो॑ तव॑ प्र॒पृञ्च॑ती धे॒ना जि॑गाति॒ दाशु॑षे । उ॒रू॒ची सो॑मपी॒तये॑ ॥ १-२-३

vāyo tāva prapṛñcatī dhénā jigāti dāśúṣe | urūcī sómapītaye |3|

Interpretation:

O Lord of the Life-Force, your fulfilling stream ([tāva prapṛñcatī dhénā](#)) comes to the giver (of the offering) ([jigāti dāśúṣe](#)), - widely flowing for the drinking of the Soma ([urūcī sómapītaye](#)). (3)

Vocabulary:

pra-pṛc, P. -pṛñakti, or -pṛñcati, to come in contact with (acc.) RV. TBr.;

pṛc, 1 cl. 7. P. pṛñakti; cl. 1. P. pṛñcati, to mix, mingle, put together with (instr., rarely loc.; unite, join RV. &c.; to fill, sate, satiate RV. MBh.;

dhena, m. the ocean or a river L. (dhenā) f. a milch cow; pl. any beverage made of milk RV.; speech, voice (?), **1.2.3** (Say.; cf. Naigh. i,11) (ī) f. a river L.;

uru-vyañc, (urūcī) mfn. extending far, capacious; far-reaching (as a sound) RV. AV. VS.; f. the earth RV. vij,35,3;

Old Translators:

3 Vayu, thy penetrating stream goes forth unto the worshipper,

Far-spreading for the Soma draught.

3. Vayu! Deine Lippe kommt würzend zum Opferspender, sich breit machend, um Soma zu trinken.

इन्द्रवायू॑ इमे॒ सु॒ता॒ उप॒ प्रयो॑भिर् आ ग॒तम् । इन्द्र॑वो वाम् उ॒शान्ति॒ हि ॥ १-२-४

índravāyū imé sutá úpa práyobhir á gatam | índavo vām usánti hí |4|

Interpretation:

O Indra-Vayu, these sublimated energies (are for you) (imé sutá); come near with your satisfying delights (úpa práyobhir á gatam), for these blissful streams desire you both (índavo vām usánti hí). (4)

Vocabulary:

prayas, 2 n. (pṛi) *pleasure, enjoyment, delight RV.; object of delight, pleasant food or drink, dainties, libations ib.;*

indu, m. (probably fr. ind = und, "to drop"; perhaps connected with bindu, which last is unknown in the Rig-veda), Ved. *a drop (especially of Soma), Soma RV. AV. VS.; a bright drop, a spark TS.; the moon;* SA: the moon-wine; the wine of delight, the moon-flow; the lord of sweetness; pl. the Soma-powers of delight; the powers of its delight: those outpourings of the superconscious beatitude;

Old Translators:

4 These, Indra-Vayu, have been shed; come for our offered dainties' sake:  
The drops are yearning for you both.

4. Indra und Vayu! Hier sind die gepreßten Tränke; kommet mit Freuden, denn die Somasäfte verlangen nach euch.

वायव् इन्द्रश् च॑ चेतथः॒ सु॒तानां॑ वाजिनीवसू॒ । ताव् आ या॑तम् उप॒ द्रवत् ॥ १-२-५

vāyav índraś ca cetathaḥ sutānāṃ vājiniṅvasū | tāv ā yātam úpa dravát |5|

Interpretation:

O Vayu and Indra, Lords of a rich substance of plenitude (vājiniṅvasū), you are aware of these sublimated energies (cetathaḥ sutānāṃ); may you both come close speedily (tāv ā yātam úpa dravát). (5)

Sri Aurobindo's Reference in The Secret of the Veda:

Indra and Vayu awaken in consciousness (cetathaḥ) to the flowings of the Soma-wine; that is to say, the mind-power and life-power working together in human mentality are to awaken to the inflowings of this Ananda, this Amrita, this delight and immortality from above. They receive them into the full plenitude of the mental and nervous energies, *cetathaḥ sutānāṃ vājiniṅvasū*.

Vocabulary:

dravat, mfn. *running, swift RV. &c.; ind. quickly, speedily;*  
dru, 2 dravati, -te RV. &c., *to run, hasten, flee RV. AV. SBr. MBh. Kav. &c.;*  
vājini-vasu, mfn. = prec. RV., *bestowing strength or power TAR.;*  
SA: gods rich in the force of plenitude;

Old Translators:

5 Well do ye mark libations, ye Vayu and Indra, rich in spoil

So come ye swiftly hitherward.

5. Vayu und Indra! Ihr versteht euch auf die ausgepreßten Tränke, ihr Gewinnreichen. Kommet also eilig heran!

वा॒यव् इन्द्र॑श् च॒ सु॒न्व॒त आ॑ या॒तम् उप॑ निष्कृ॒तम् । म॒क्ष्व् ऐ॒त्था धि॒या न॑रा ॥ १-२-६

vāyav índraś ca sunvatá ā yātam úpa niṣkṛtám | makṣú itthā dhiyā narā |6|

Interpretation:

O Vayu and Indra, come near to the perfect preparation of the soma-presser ([sunvatá ā yātam úpa niṣkṛtám](#)), - swiftly (come) by the right understanding ([makṣú itthā dhiyā](#)), O powers of the conscious Soul ([narā](#)). (6)

Sri Aurobindo's Reference in The Secret of the Veda:

The Ananda thus received constitutes a new action preparing immortal consciousness in the mortal and Indra and Vayu are bidden to come and swiftly perfect these new workings by the participation of the thought, *ā yātam úpa niṣkṛtám makṣú dhiyā*.

For *dhī* is the thought-power, intellect or understanding. It is intermediate between the normal mentality represented by the combination of Indra and Vayu and the Ritam or truth consciousness.

It is at this point that Varuna and Mitra intervene and our passage begins. Without the psychological clue the connection between the first part of the hymn and the close is not very clear, nor the relation between the couple Varuna-Mitra and the couple Indra-Vayu. With that clue both connections become obvious; indeed they depend upon each other.

Vocabulary:

sunvat, mfn. *pressing out (the Soma) &c.*; m. *the offerer of a Soma sacrifice* Sis.;

niṣkṛta, mfn. *done away, removed, expelled, atoned, expiated (cf. a-niṣkṛta)*; *made ready, prepared*;

SA: *perfected*; *perfected offering*;

makṣu, (Padap. -kṣu) ind. *quickly, rapidly, soon, directly* RV.;

itthā, ind. Ved. *thus (often used in the Rig-veda, and sometimes only to lay stress on a following word; therefore by native etymologists [Nir.] considered as a particle of affirmation)*; *itthā is often connected with words expressing devotion to the gods &c. in the sense of thus, truly, really especially with dhī as an adjective. Hence itthā-dhī = such, i.e. true (satyā) or real worship. Similarly, itthā-dhī mfn. so devout, so pious i.e. very devout, performing such or true works [Say.] RV. AV. KathUp.*;

dhī, 2 f. *thought, (esp.) religious thought, reflection, meditation, devotion, prayer (pl. Holy Thoughts personified) RV.*; *understanding, intelligence, wisdom (personified as the wife of Rudra-Manyu BhP.), knowledge, science, art; mind, disposition, intention, design (ifc. intent upon Kav.)*;

Old Translators:

6 Vayu and Indra, come to what the Soma presser hath prepared:

Soon, Heroes, thus I make my prayer.

6. Vayu und Indra! Kommet zum Treffort des Somapressenden, alsbald, so recht nach Wunsch, ihr Herren!

मि॒त्रं हु॒वे पू॒तद॑क्षं वरु॒णं च रि॒शाद॑सम् । धि॒यं घृ॒ताची॑ साध॒न्ता ॥ १-२-७

mitráṃ huve pūtádaḥṣaṃ váruṇaṃ ca riśádasam | dhíyaṃ ghṛtácīṃ sádhantā |7|

Sri Aurobindo's Translation in The Secret of the Veda:

"I invoke Mitra of purified strength (or, purified discernment) and Varuna destroyer of our foes perfecting (or accomplishing) a bright understanding." (7)

Interpretation:

I call the Lord of all-embracing Love, who has the pure discernment (mitráṃ huve pūtádaḥṣaṃ), and the Lord of vast Purity, who destroys all powers that seek to injure (váruṇaṃ ca riśádasam); they both accomplish a clarified understanding (dhíyaṃ ghṛtácīṃ sádhantā). (7)

Sri Aurobindo's comments:

In the style of the Veda when there is a transition of this kind from one movement of thought to another developing out of it, the link of connection is often indicated by the repetition in the new movement of an important word which has already occurred in the close of the movement that precedes. This principle of suggestion by echo, as one may term it, pervades the hymns and is a mannerism common to all the Rishis. The connecting word here is *dhī*, thought or intellect. *Dhī* differs from the more general word, *matī*, which means mentality or mental action generally and which indicates sometimes thought, sometimes feeling, sometimes the whole mental state. *Dhī* is the thought mind or intellect; as understanding it holds all that comes to it, defines everything and puts it into the right place, or often *dhī* indicates the activity of the intellect, particular thought or thoughts. It is by the thought that Indra and Vayu have been called upon to perfect the nervous mentality, *niṣkṛtām dhīyā*. But this instrument, thought, has itself to be perfected, enriched, clarified before the mind can become capable of free communication with the Truth-consciousness. Therefore Varuna and Mitra, Powers of the Truth, are invoked "accomplishing a richly luminous thought", *dhíyaṃ ghṛtácīṃ sádhantā*.

This is the first occurrence in the Veda of the word *ghṛta*, in a modified adjectival form, and it is significant that it should occur as an epithet of the Vedic word for the intellect, *dhī*. In other passages also we find it continually in connection with the words *manas*, *manīṣā* or in a context where some activity of thought is indicated. The root *ghṛ* conveys the idea of a strong brightness or heat such as that of fire or the summer sun. It means also to sprinkle or anoint, Greek *chrío*. It is capable of being used to signify any liquid, but especially a bright, thick liquid. It is the ambiguity of these two possible senses of which the Vedic Rishis took advantage to indicate by the word outwardly the clarified butter in the sacrifice, inwardly a rich and bright state or activity of the brain-power, *medhā*, as basis and substance of illuminated thought. By *dhíyaṃ ghṛtácīṃ* is meant, therefore, the intellect full of a rich and bright mental activity.

(Footnote: The root *dhī* means to hold or to place.)

Varuna and Mitra who accomplish or perfect this state of the intellect, are distinguished by two several epithets. Mitra is *pūtadaḥṣa*, possessed of a purified judgment; Varuna is *riśādas*, he destroys all hurters or enemies. In the Veda there are no merely ornamental epithets. Every word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs. There are two obstacles which prevent the intellect from being a perfect and luminous mirror of the truth-consciousness; first, impurity of the discernment or discriminative faculty which leads to confusion of the Truth, secondly the many causes or influences which interfere with the growth of the Truth by limiting its full application or by

breaking up the connections and harmony of the thoughts that express it and which thus bring about poverty and falsification of its contents. Just as the Gods in the Veda represent universal powers descended from the Truth-consciousness which build up the harmony of the worlds and in man his progressive perfection, so the influences that work against these objects are represented by hostile agencies, Dasyus and Vritras, who seek to break up, to limit, to withhold and deny. Varuna in the Veda is always characterized as a power of wideness and purity; when, therefore, he is present in man as a conscious force of the Truth, all that limits and hurts the nature by introducing into it fault, sin and evil is destroyed by contact with him. He is *riśādas*, destroyer of the enemy, of all that seek to injure the growth. Mitra, a power like Varuna of Light and Truth, especially represents Love, Joy and Harmony, the foundations of Mayas, the Vedic beatitude. Working with the purity of Varuna and imparting that purity to the discernment, he enables it to get rid of all discords and confusions and establish the right working of the strong and luminous intellect.

Vocabulary:

pūta-dakṣa, mfn. *pure-minded RV.*;

riśādas, mfn. (prob. fr. riśa+adas, ad) *devouring or destroying enemies RV.*;

riśa, mfn. *tearing*; m. *an injurer, enemy (cf. riśādas)*;

ghṛtācī, f. (fr. 2. añc Pan. 6-3, 95 Vartt. 2 Pat.) *abounding in ghee, filled with ghee, sprinkling ghee, shining with ghee RV. AV. ix,1,4 AsvGr. ii,10,6; N. of an Apsaras*;

sādh, 1 (connected with 2. sidh) cl. 1. P. A. sādati, -te; cl.4. sādhyati, cl. 5. sādhnōti, *to go straight to any goal or aim, attain an object, to be successful, succeed, prosper RV.; to being straight to an object or end, further, promote, advance, accomplish, complete, finish ib.*;

2 (ifc.) *accomplishing, performing (see yajña-sādh)*;

Old Translators:

7 Mitra, of holy strength, I call, and foe-destroying Varuna,  
Who make the oil-fed rite complete.

7. Ich rufe den Mitra von lauterer Wirkenskraft und Varuna, den herrenstolzen, die beide das gesalbte Gedicht gelingen lassen.

ऋतेन मित्रावरुणाव् ऋतावृधाव् ऋतस्पृशा । क्रतुम् बृहन्तम् आशाथे ॥ १-२-८

ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtaspr̥śā | krátum bṛhántam āśathe |8|

Sri Aurobindo's Translation in The Secret of the Veda:

"By Truth Mitra and Varuna, truth-increasing, truth-touching, enjoy (or, attain) a mighty work" or "a vast (effective) power." (8)

Interpretation:

By the Truth the two Lords of divine Love and Purity (*ṛtēna mitrāvaruṇā*), who touch the Truth, who increase the Truth (*ṛtāvṛdhāv ṛtaspr̥śā*), possess a vast will-power (*krátum bṛhántam āśathe*). (8)

Sri Aurobindo's comments:

This progress enables the Truth-consciousness, the Ritam, to work in the human mentality. With the Ritam as the agency, *ṛtena*, increasing the action of the Truth in man, *ṛtāvṛdhā*, touching or reaching the Truth, enabling, that is to say, the mental consciousness to come into



successful contact with and possession of the Truth-consciousness, *ṛtaspr̥śā*, Mitra and Varuna are able to enjoy the use of a vast effective will-power, *krátum br̥hántam āśāthe*. For it is the Will that is the chief effective agent of the inner sacrifice, but a will that is in harmony with the Truth, guided therefore by a purified discernment. The Will as it enters more and more into the wideness of the Truth-consciousness becomes itself wide and vast, free from limitation in its view and of hampering impediments in its effectivity. It works *urāv anibādhe*, in the wideness where there is no obstacle or wall of limitation.

Thus the two requisites on which the Vedic Rishis always insist are secured, Light and Power, the Light of the Truth working in the knowledge, *dhíyaṃ ghr̥tácīṃ*, the Power of the Truth working in the effective and enlightened Will, *krátum br̥hántam*.

Vocabulary:

*ṛtāvṛdh*, mfn. *increasing or fostering truth or piety (said of gods) RV. VS.;*

*ṛtaspr̥ś*, mfn. *connected with pious works or worship RV. v,67,4 (N. of the Adityas); (touching water Say.);*

*aś*, 1 in classical Sanskrit only A. *aśnute*; Vedic forms are: *aśnoti*, &c.; *to reach, come to, arrive at, get, gain, obtain RV. &c.; to master, become master of. RV.; to enjoy MBh. xii,12136;*

Old Translators:

8 Mitra and Varuna, through Law, lovers and cherishers of Law,  
Have ye obtained your might power

8. Durch die Wahrheit habt ihr, Mitra und Varuna, ihr Wahrheitsmehrer, Wahrheits-pfleger,  
hohe Einsicht erlangt.

कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥ १-२-९

kaví no mitrávaruṇā tuvijātā urukṣáyā |dákṣaṃ dadhāte apásam |9|

Sri Aurobindo's Translation in The Secret of the Veda:

"For us Mitra and Varuna, seers, multiply-born, wide-housed, uphold the strength (or, discernment) that does the work." (9)

Interpretation:

For us the two Lords of divine Love and Purity, the seers (*kaví no mitrávaruṇā*), who are born manifold from their wide habituation (*tuvijātā urukṣáyā*), establish the discernment that accomplishes its work (*dákṣaṃ dadhāte apásam*). (9)

Sri Aurobindo's comments:

As a result Varuna and Mitra are shown to us in the closing verse of the hymn working in the full sense of their Truth, *kaví tuvijātā urukṣáyā*. *Kavi*, we have seen, means possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination. *Tuvijāta* is "multiply born", for *tuvi*, meaning originally strength or force, is used like the French word "force" in the sense of many. But by the birth of the gods is meant always in the Veda their manifestation; thus *tuvijātā* signifies "manifested multiply", in many forms and activities. *Urukṣaya* means dwelling in the wideness, an idea which occurs frequently in the hymns; *uru* is equivalent to *br̥hat*, the Vast, and indicates the infinite freedom of the Truth-consciousness. Thus we have as the result of the increasing activities of the Ritam the manifestation in the



human being of the Powers of wideness and purity, of joy and harmony, a manifestation rich in forms, seated in the wideness of the Ritam and using the faculties of the supra-mental consciousness.

This manifestation of the Powers of the Truth upholds or confirms the discernment while it does the work, *dákṣaṃ dadhāte apásam*. The discernment, now purified and supported, works in the sense of the Truth, as a power of the Truth and accomplishes the perfection of the activities of Indra and Vayu by freeing the thought and the will from all defect and confusion in their working and results.

Vocabulary:

tuvijāta, mfn. *of powerful nature (Indra, Varuna, &c.)*;

apas, 1 n. (fr. 1. ap), *work, action, especially sacred act, sacrificial act RV. [Lat. opus]*;

uru-kṣaya, mfn. *occupying spacious dwellings RV. 1.2.9 (said of Varuna) AV. vii,77,3 (said of the Maruts)*; m. *a spacious dwelling, wide habitation RV. x,118,8*;

dhā, 1 cl. 3. P. A. dadhāti, dhatte RV. &c.; *to put, place, set, lay in or on (loc.) RV. &c.; to appoint, establish, constitute RV. SBr.; to seize, take hold of, hold, bear, support, wear, put on (clothes) RV. AV. Kav. BhP. &c.*;

Old Translators:

9 Our Sages, Mitra-Varuna, wide dominion, strong by birth,  
Vouchsafe us strength that worketh well.

9. Die beiden Seher Mitra und Varuna von starker Art, mit weitem Wohnsitz, verleihen uns geschickte Wirkenskraft.