

RV 2.27

r̥ṣi: kūrma gār̥tsamada or gr̥tsamada; devatā: ādityagaṇa;
chandaḥ: triṣṭup

इ॒मा गि॑र आ॒दि॒त्येभ्यो॑ घृ॒तसूः॑ स॒नाद् राज॑भ्यो जु॒ह्वा जु॑होमि ।
 शृ॒णोतु॑ मि॒त्रो अ॒र्य॒मा भ॒गो न॒स् तु॒विजा॑तो वरु॒णो द॑क्षो अंशः ॥ २-०२७-०१
 इ॒मं स्तो॑मं स॒क्रत॑वो मे अद्य मि॒त्रो अ॒र्य॒मा वरु॑णो जुषन्त ।
 आ॒दि॒त्यासः॑ शु॒च्यो धा॑र॒पू॒ता अ॒वृ॒जिना॑ अन॒वद्या॑ अरि॒ष्टाः ॥ २-०२७-०२
 त आ॒दि॒त्यास॑ उ॒रवो॑ ग॒भीरा॑ अ॒द॒ब्धासो॑ दि॒प्सन्तो॑ भूर्य॒क्षाः ।
 अ॒न्तः प॑श्यन्ति वृ॒जिनो॑त साधु॒ सर्वं॑ राज॒भ्यः पर॑मा चिद् अ॒न्ति ॥ २-०२७-०३
 धा॒रय॑न्त आ॒दि॒त्यासो॑ जगत् स्था दे॒वा विश्व॑स्य भु॒वनस्य॑ गो॒पाः ।
 दी॒र्घा॒धियो॑ र॒क्षमा॑णा अ॒सुर्य॑म् ऋ॒तावा॑नश् च॒यमा॑ना ऋ॒णानि॑ ॥ २-०२७-०४
 वि॒द्याम् आ॑दि॒त्या अ॒वसो॑ वो अ॒स्य यद् अ॒र्य॒मन् भ॒य आ॑ चिन् म॒योभु॑ ।
 यु॒ष्माक॑म् मि॒त्राव॑रुणा प्र॒णीतौ॑ परि श्व॒भ्रेव॑ दु॒रितानि॑ वृ॒ज्याम् ॥ २-०२७-०५

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सु॒गो हि॑ वो अ॒र्य॒मन् मि॒त्र प॑न्था॒ अनु॑क्षरो वरु॒ण साधु॑र् अ॒स्ति ।
 तेना॑दि॒त्या अ॒धि वो॑चता नो य॒च्छता॑ नो दु॒ष्परि॑हन्तु शर्म ॥ २-०२७-०६
 पि॒प॒र्तु नो॑ अ॒दि॒ती राज॑पुत्राति॒ द्वेषा॑स्य अ॒र्य॒मा सु॒गोभिः॑ ।
 बृ॒हन् मि॒त्रस्य॑ वरु॒णस्य॑ शर्मो॒प स्या॑म पु॒रुवी॑रा अरि॒ष्टाः ॥ २-०२७-०७
 ति॒स्रो भू॑मीर् धा॒रय॑न् त्रीँ उ॒त द्यू॑न् त्रीणि व्र॒ता वि॑दथे अ॒न्तर् ए॑षाम् ।
 ऋ॒तेना॑दि॒त्या म॒हि वो॑ म॒हित्वं॑ तद् अ॒र्य॒मन् वरु॑ण मि॒त्र चारु॑ ॥ २-०२७-०८
 त्री रो॑चना दि॒व्या धा॑रयन्त हिरण्य॒याः शु॒च्यो धा॑र॒पू॒ताः ।
 अ॒स्वप्न॑जो अ॒निमि॑षा अ॒द॒ब्धा उ॒रुशँ॑सा ऋ॒जवे॑ म॒र्त्याय॑ ॥ २-०२७-०९
 त्वं विश्वे॑षां वरु॒णासि॑ राजा ये च दे॒वा असु॑र ये च म॒र्ताः ।

शतं नो रास्व शरदो विचक्षे ऽश्यामायूषि सुधितानि पूर्वा ॥ २-०२७-१० ७

न दक्षिणा वि चिकिते न सव्या न प्राचीनम् आदित्या नोत पश्चा ।
पाक्या चिद् वसवो धीर्या चिद् युष्मानीतो अभयं ज्योतिर् अश्याम् ॥ २-०२७-११
यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश् च नित्याः ।
स रेवान् याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥ २-०२७-१२
शुचिर् अपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।
नकिष् टं घ्नन्त्य् अन्तितो न दूराद् य आदित्यानां भवति प्रणीतौ ॥ २-०२७-१३
अदिते मित्र वरुणोत मृळ यद् वो वयं चक्रुमा कच् चिद् आगः ।
उर्व् अश्याम् अभयं ज्योतिर् इन्द्र मा नो दीर्घा अभि नशन् तमिस्राः ॥ २-०२७-१४
उभे अस्मै पीपयतः समीची दिवो वृष्टि सुभगो नाम पुष्यन् ।
उभा क्षयाव् आजयन् याति पृत्सूभाव् अर्धो भवतः साधू अस्मै ॥ २-०२७-१५
या वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे विचृत्ताः ।
अश्वीव ताअति येष रथेनारिष्ठा उराव् आ शर्मन् स्याम ॥ २-०२७-१६
माहम् मघोनो वरुण प्रियस्य भूरिदान्न आ विदं शूनम् आपेः ।
मा रायो राजन् सुयमाद् अव स्थां बृहद् वदेम विदथे सुवीराः ॥ २-०२७-१७ ८

imā gīra ādityébhyo ghr̥tásnūḥ sanād rājabhyo juhúvā juhomi
śr̥nótu mitró aryamā bhágo nas tuvijātó váruṇo dákṣo áṁśaḥ 2.027.01

imam stōmam sákratavo me adyá mitró aryamā váruṇo juṣanta
ādityāsaḥ śúcayo dhārapūtā ávrjinā anavadyā áriṣṭāḥ 2.027.02

tā ādityāsa urávo gabhīrā ádabdhāso dípsanto bhūriakṣāḥ
antāḥ paśyanti vr̥jinótā sādhu sárvaṃ rājabhyaḥ paramā cid ánti 2.027.03

dhāráyanta ādityāso jágat sthā devā vísvasya bhúvanasya gopāḥ
dirghādhiyo rákṣamāṇā asuryam̐ r̥tvānaś cáyamānā r̥ñāni 2.027.04

vidyām ādityā ávaso vo asyá yád aryaman bhayá ā cin mayobhú
yuṣmākam mitrāvaruṇā práṇītau pári śvábhrevā duritāni vṛjyām 2.027.05

sugó hí vo aryaman mitra pánthā anrḷṣaró varuṇa sādḥúr ásti
ténādityā ádhi vocatā no yáchatā no duṣparihántu śárma 2.027.06

pípartu no áditī rājaputrā áti dvéṣāṃsi aryamā sugébhīḥ
brḥán mitrásya váruṇasya śárma úpa syāma puruvīrā áriṣṭāḥ 2.027.07

tisró bhūmīr dhārayan trím̐r utá dyūn trīṇi vratā vidáthe antár eṣām
ṛténādityā máhi vo mahitvám̐ tád aryaman varuṇa mitra cāru 2.027.08

trī rocanā diviyā dhārayanta hiraṇyáyāḥ súcayo dhārapūtāḥ
ásvapnajo animiṣā ádabdḥā uruśáṃsā rjāve mártiyāya 2.027.09

tuvám̐ víśveṣām̐ varuṇāsi rájā yé ca devā asura yé ca mártāḥ
śatám̐ no rāsva śarádo vicákṣe aśyām̐āyūṃṣi súdhitāni pūrvā 2.027.10

ná dakṣiṇā ví cikite ná savyā ná prácīnam̐ ādityā nótá paścā
pākíyā cid vasavo dhíríyā cid yuṣmānīto ábhayaṃ̐ jyótir aśyām̐ 2.027.11

yó rájabhya ṛtanībhyo dadāsa yám̐ vardháyanti puṣṭáyaś ca nítýāḥ
sá revān̐ yāti prathamó ráthena vasudāvā vidátheṣu praśastāḥ 2.027.12

súcir apāḥ sūyávasā ádabdḥa úpa kṣeti vrddhāvayāḥ suvīraḥ
nákiṣ ṭám̐ ghnanti ántito ná dūrād yá ādityānām̐ bhávati práṇītau 2.027.13

ádite mítra váruṇotá mṛḷa yád vo vayám̐ cakṛmā kác cid āgaḥ
urú aśyām̐ ábhayaṃ̐ jyótir indra mā no dīrghā abhí naśan támisrāḥ 2.027.14

ubhé asmai pīpayataḥ samícī divó vrṣṭím̐ subhágo nāma púṣyan
ubhā kṣáyāv̐ ājāyan yāti pṛṭsú ubhāv̐ árdhau bhavataḥ sādḥú asmai 2.027.15

yā vo māyā abhidrúhe yajatrāḥ páśā ādityā ripáve vícṛttāḥ
aśvīva tám̐ áti yeṣam̐ ráthena áriṣṭā urāv̐ ā śárman siyāma 2.027.16

māhám̐ maghóno varuṇa priyásya bhūridāvna ā vidaṃ̐ súnam̐ āpéḥ
mā rāyó rájan suyámād̐ áva sthām̐ brḥád vadema vidáthe suvīrāḥ 2.027.17

Analysis of the hymn RV 2.27¹

इ॒मा गि॑र आ॒दि॒त्येभ्यो॑ घृ॒त॒सूः॑ स॒नाद् रा॒ज॒भ्यो जु॒ह्वा जु॒होमि॑ ।
 शृ॒णोतु॑ मि॒त्रो अ॒र्य॒मा भ॒गो न॒स् तु॒वि॒जातो॑ वरु॒णो द॒क्षो अं॒शः ॥ २-०२७-०१

imā gīra ādityébhyo ghṛtásnūḥ sanād rājabhyo juhuvā juhomi
 śṛṇótu mitró aryamā bhágo nas tuvijátó varuṇo dákṣo aṃśaḥ 2.027.01

1. THESE hymns that drop down fatness, with the ladle I ever offer to the Kings Adityas. May Mitra, Aryaman, and Bhaga hear us, the mighty Varuna, Daksa, and Amsa.

1. Эти песни, плавающие в жире, языком
 Я приношу в жертву Адитьям, издревле царям.
 Да услышит нас Митра, Арьяман, Бхага,
 Рожденный силой Варуна, Дакша, Анша!

Interpretation:

'May Mitra, Aryaman, Bhaga, hear us, the powerful Varuna, Daksha and Amsa! These singings for the Adityas, the sons of the Divine Mother, which are full of luminous clarity, I offer to the Ancient Kings!'
 Here all the original six Adityas are mentioned, who constitute the workings of the Aditi. The order in which they are mentioned here is somewhat strange, where Varuna is positioned in the forth place though his place is always first.

- 1) Varuna, (Sat)
- 2) Mitra, (Chit)
- 3) Aryaman, (Tapas)
- 4) Bhaga, (Ananda)
- 5) Daksha, (Supramental Thought-Power Discernment-Distribution)
- 6) Amsa, (Supramental Portions constituting the Unity)
- 7) Surya or Savitar is the seventh Son of Aditi, who is called often simply Aditya, represents all the six in his luminosity and oneness.

Vocabulary:

sanāt, ind. *from of old , always , for ever* RV.

¹ Here we use the translations of Griffith and Yelizarenkova.

इ॒मं स्तो॒मं स॒क्र॒त॒वो मे॑ अद्य॒ मि॒त्रो अ॒र्य॒मा वरु॑णो जुषन्त ।

आ॒दि॒त्यासः शु॒च्यो धार॑पू॒ता अ॒वृ॒जि॒ना अन॑वद्या अरि॒ष्टाः ॥ २-०२७-०२

imáṃ stómaṃ sákratavo me adyá mitró aryamā varuṇo juṣanta
ādityāsaḥ śúcayo dhārapūtā ávrjinā anavadyā áriṣṭāḥ 2.027.02

2 With one accord may Aryaman and Mitra and Varuna this day accept this praise-song - Adityas bright and pure as streams of water, free from all guile and falsehood, blameless, perfect.

2. Этому моему восхвалению пусть радуются сегодня
Единодушные Митра, Арьяман, Варуна —
Сверкающие Адитьи, очищенные, как потоки (сомы),
Без кривизны, без упрека, без вреда!

Interpretation:

“May Mitra, Aryaman and Varuna rejoice today with this affirmation of mine, and become one in power, *sakratavaḥ*. The divine Sons of Infinity are bright, having pure streams (of heavenly waters), without crookedness, perfect, and friendly.”

Vocabulary:

sakratu, (sa-) mfn. *being of one accord or one mind with* (instr.) RV.
kratu, m., *plan, design, intention, resolution, determination, purpose* RV. VS.; *desire, will, willingly, readily* RV.; *power, ability* RV. *deliberation, consultation* RV. VS. *intelligence, understanding; inspiration, enlightenment* RV.

त आ॒दि॒त्यास॑ उ॒रवो॑ ग॒भी॒रा अ॒द॒ब्धा॑सो दि॒प्स॒न्तो भू॒र्य॒क्षाः ।

अ॒न्तः प॒श्य॒न्ति वृ॒जि॒नो॒त सा॒धु॒ सर्व॑ रा॒ज॒भ्यः॑ प॒र॒मा चि॒द् अ॒न्ति॑ ॥ २-०२७-०३

tá ādityāsa urávo gabhīrā ádabdhāso dípsanto bhūriakṣāḥ
antāḥ paśyanti vrjinótā sādhuḥ sarvaṃ rājabhyaḥ paramā cid ānti 2.027.03

3 These Gods, Adityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,
Looking within behold the good and evil near to the Kings is even the thing most distant.

3. Эти Адитьи, широкие, глубокие,
Не поддающиеся обману (и) стремящиеся обмануть, с множеством

глаз видят кривое и прямое внутри.
 Всѣ, даже самые дальние (предметы) — вблизи от (этих) царей.

Interpretation:

“These Sons of Aditi are vast and deep. They cannot be suppressed or conquered but themselves seek to suppress and conquer; with many eyes they see within what is false and what is true, all for the Kings is easily reachable even the things from beyond.”

It explains the most important characteristic of Adityas, their ability to reach everything and everyone.

Adabdha, dipsantaḥ, are the derivations from root *dabh*, to suppress, to destroy, and to deceive. Sri Aurobindo translates this word in the hymns to Agni, as the *ádābhya*, the untameable; *ádabdhaḥ* [śásvato dabhaḥ], he is the eternal unconquerable who tramples all things under his feet.

Vocabulary:

anti, 1 ind. before, in the presence of near RV. AV.; (with gen.) within the proximity of, to [cf. Lat. {ante}]

धारयन्त आदित्यासो जगत् स्था देवा विश्वस्य भुवनस्य गोपाः ।
 दीर्घाधियो रक्षमाणा असुर्यम् ऋतावानश् चयमाना ऋणानि ॥ २-०२७-०४

dhāráyanta ādityāso jágat sthā devā víśvasya bhúvanasya gopāḥ
 dīrghādhīyo rākṣamāṇā asuryam ṛtāvānaś cáyamānā ṛṇāni 2.027.04

4 Upholding that which moves and that which moves not, Adityas, Gods, protectors of all being, Provident, guarding well the world of spirits, true to eternal Law, the debt-exactors.

4. Адитьи поддерживают (всѣ) движущееся (и) неподвижное.
 (Они —) боги, пастухи всего мироздания,
 С далеко простирающейся мыслью, охраняющие мир асуров,
 Соблюдающие (вселенский) закон, наказывающие за вину.

Interpretation:

“They support all that moves and moves not; the Gods are the protectors of the whole Universe. With their luminous and self supporting Thought which reaches afar, they protect the Great Power of the Gods. The Masters of the Truth, Ritam, they reject the outlaws.”

Vocabulary:

ci, 3 cl. 1. cayate, (p. cayamāna) to detest, hate (Nir. iv, 25) RV. i, 167, 8 and 190, 5; to revenge, punish, take vengeance on (acc.), ii, 27, 4

विद्याम् आदित्या अवसो वो अस्य यद् अर्यमन् भय आ चिन् मयोभु ।
युष्माकम् मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम् ॥ २-०२७-०५ ६

vidyām ādityā ávaso vo asyá yád aryaman bhayá ā cin mayobhú
yuṣmākam mitrāvaruṇā prāṇītau pári śvábhreva duritāni vṛjyām 2.027.05

5 May I, Adityas, share this your favour which, Aryaman, brings profit e'en in danger. Under your guidance, Varuna and Mitra, round troubles may I pass, like rugged places.

5. Хочу познать, о Адитьи, эту вашу поддержку,
Которая особенно утешительна в опасности, о Арьяман.
Под вашим предводительством, о Митра-Варуна,
Я хотел бы объехать трудности, как ямы.

Interpretation:

"I want to know this growth of yours and your protection, O Adityas, which creates delight even in the terrible turmoil? And under your guidance may I pass over all the dangerous places."

Vocabulary:

mayobhu, mfn. *causing pleasure, delighting*;
praṇīti, f. *conduct, leading, guidance* RV. AV.
śvabhrā, m. n. (of doubtful derivation) *a chasm, gap, hole, pit, den* RV. &c. &c.
vrj, 1. 7. P. *to bend, turn* RV.; *to twist off, pull up, pluck, gather* (esp. sacrificial grass) RV. TBr. *to wring off or break a person's (acc.) neck* RV. vi, 18, 8; *to avert, remove* RV.; (A1.) *to keep anything from (abl. or gen.), divert, withhold, exclude, abalienate* RV. TS. Br.
mfn. *thornless (as a path or a couch)* RV.

सुगो हि वो अर्यमन् मित्र पन्था अनृक्षरो वरुण साधुर् अस्ति ।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु शर्म ॥ २-०२७-०६

sugó hí vo aryaman mitra pánthā anṛkṣaró varuṇa sādihúr ásti
tēnādityā ádhi vocatā no yáchatā no duṣparihántu śárma 2.027.06

6 Smooth is your path, O Aryaman and Mitra; excellent is it, Varuna, and thornless. Thereon, Adityas, send us down your blessing: grant us a shelter hard to be demolished.

6. Ведь ваш путь легко проходим, о Арьяман (и) Митра,
Он без шипов (и) прям, о Варуна.
Наставьте же на нем, о Адитьи!
Даруйте нам вашу труднопробиваемую защиту!

Interpretation:

“Your Path, O Aryaman, O Mitra, is easy to trod, without a thorn, leading straight to the goal. By that Path of yours, O Adityas, sons of Infinity, tell us where to go! Give us your peaceful protection which is difficult to fight.”

Vocabulary:

anṛkṣara, mfn. *thornless* (as a path or a couch) RV.; ṛkṣara, m. (probably fr. ṛṣ) *a thorn* (see an-ṛkṣara); *a priest* Un2. iii , 75 (fr. ṛṣ)
duṣparihantu, mfn. *difficult to be removed or destroyed* RV. ii , 27 , 6.
adhi-vac, (aor. Imper. 2. sg. vocā, 2 du. -vocatam, 2. pl. -vocata) *to speak in favour of, advocate* RV. VS.

पि॒प॒र्तु॑ नो॒ अ॒दि॒ती॑ रा॒ज॒पु॒त्रा॒ति॑ द्वे॒षां॑स्य् अ॒र्य॒मा॑ सु॒गे॒भिः॑ ।

बृ॒ह॒न् मि॒त्र॒स्य॑ व॒रु॒ण॒स्य॑ श॒र्मो॑प॒ स्या॒म पु॒रु॒वी॒रा॑ अ॒रि॒ष्टाः॑ ॥ २-०२७-०७

pípartu no áditī rājaputrā āti dvéṣāṃsi aryamā sugébhīḥ
bṛhán mitrásya váruṇasya śárma úpa syāma puruvīrā áriṣṭāḥ 2.027.07

7 Mother of Kings, may Aditi transport us, by fair paths Aryaman, beyond all hatred. May we uninjured, girt by many heroes, win Varuna's and Mitra's high protection.

7. Адити, у которой сыновья — цари, (и) Арьяман да переправят нас
Через враждебные действия легкопроходимыми (путями)!
Да будем мы с многими мужами, невредимые,
Под высокой защитой Митры (и) Варуны!

Interpretation:

“May the Divine Mother, whose sons are the Kings, carry us to the other shore, over all the discordances of hate, by the easy and true paths may Aryaman carry us over! For the Abode of Mitra and Varuna is vast and great. May we become the all-heroes, unharmed!”

Vocabulary:

śarman, n. (prob. fr. śri and connected with 1. śaraṇa, śarīra) *shelter, protection, refuge, safety* RV. &c.; *a house* Naigh. iii , 4

ति॒स्रो॑ भू॒मीर् धा॒रयन्॑ त्रीँ॑ उ॒त द्यू॑न् त्री॒णि व्र॑ता वि॒दथे॑ अ॒न्तर॑ ए॒षाम् ।
ऋ॒तेना॑दि॒त्या म॒हि वो॑ म॒हित्वं॑ तद् अ॒र्यम॑न् वरु॒ण मि॒त्र चा॑रु ॥ २-०२७-०८

tisrō bhūmīr dhārayan trīmīr utā dyūn trīṇi vratā vidāthe antār eṣām
ṛtēnādityā māhi vo mahitvāṃ tād aryaman varuṇa mitra cāru 2.027.08

8 With their support they stay three earths, three heavens; three are their functions in the Gods' assembly. Mighty through Law, Adityas, is your greatness; fair is it, Aryaman, Varuna, and Mitra.

8. Они несут три земли и три неба.
Внутри у них — три обета при жертвоприношении.
(Вселенским) законом велико ваше величие, о Адитьи,
Оно (нам) дорого, о Арьяман, Варуна, Митра.

Interpretation:

“They (Adityas) support the three earths, and the three heavens. Three are the laws within the sacrificial gathering (inside the Antariksha). By the Truth the sons of Infinity have their greatness great, and that is beautiful, O Aryaman, Varuna and Mitra.”

“They (Adityas) support the three earths, and the three heavens. Three are the laws within the sacrificial gathering (inside the Antariksha).² By the Truth the sons of Infinity have their greatness great, and that is beautiful, O Aryaman, Varuna and Mitra.”

There are three earths, three levels in the vital, and the three levels in the mind.

Mental mind, Vital mind, Physical mind	MIND	SVAR	<u>Supermind</u>
		—	UNITY
Mental vital, Vital vital, Physical vital	VITAL	—	MANY IN ONE and ONE IN MANY
Mental physical, Vital physical, Physical physical	PHYSICAL	—	MANY

² See also Prashna Upanishad 2.6,13

The next passage mentions also the three luminous realms *rocanā*.

Vocabulary:

cāru, mf(us)n. (2. can) *agreeable, approved, esteemed, beloved, endeared, (Lat.); dear* (with dat. or loc. of the person) RV. VS.; *pleasing, lovely, beautiful, pretty* RV. AV. MBh. &c.; ind. *so as to please, agreeably* (with dat.) RV.

त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसो ऋजवे मर्त्याय ॥ २-०२७-०९

trī rocanā diviyā dhārayanta hiraṇyāyāḥ śúcayo dhārapūtāḥ
āsvapnajo animiṣā ādabdhā uruśaṃsā ṛjāve mārtiyāya 2.027.09

9 Golden and splendid, pure like streams of water, they hold aloft the three bright heavenly regions. Ne'er do they slumber, never close their eyelids, faithful, far-ruling for the righteous mortal.

9. Они поддерживают три светлых небесных пространства,
(Они,) золотистые, сверкающие, очищенные, как потоки (сомы),
Не дремлющие, не смыкающие глаз, не поддающиеся обману,
Чья хвала далеко раздается для правого смертного.

Interpretation:

“They support also the three luminous worlds in heaven, being golden and bright having pure streams (of immortal ambrosia Soma). They do not sleep, do not close their eyelids, unhurt, indicating to the vastness in the word for the sincere mortal.”

Now in addition to the three spaces of mental, vital and physical nature, the three luminous worlds are mentioned where Adityas are pure with golden light, possessing the streams of the immortalising Ananda. ³

To understand better these three rocanāni, one has to read the chapter from the Life Divine called the Triple Status of the Supermind. Sri Aurobindo writes about these three levels:

“The first founds the inalienable unity of things, the second modifies that unity so as to support the manifestation of the Many in One and One in Many; the third further modifies it so as to support the evolution of a diversified individuality which, by the action of Ignorance, becomes in us at a lower level the illusion of the separate ego.”

³ There are three heavens of Savitar mentioned in the RV, two are in his own realms and one is in the realm of Yama. RV 1.35.6: *tisro dyāvah savitur dvā upastāṃ ekā yamasya bhuvane virāṣāt.*

These three luminous realms are then recreated in the three heavens of the mind, three spaces of the vital, and the tree levels of the physical.

trī rocanā diviyā dhārayanta	three luminous realms of the Supermind
trīm̐ utá dyūn	three luminous realms of the Mind
trīṇi vratā vidáthe antár eṣām	three sacrificial actions in the Vital
tisró bhūmīr dhārayan	three earths of the physical they hold.

In the hymn to Varuna and Mitra 5.069.01 these levels are again mentioned without mentioning about the three bhūmīḥ, three earths of the physical, which is mentioned in our hymn to Adityas:

trī rocanā varuṇa	three luminous realms of the Supermind
trīm̐ utá dyūn	three luminous realms of the Mind
trīṇi mitra dhārayatho rájāṃsi	three luminous spaces of the Vital

Vocabulary:

uruṣāṃsa, mfn. *to be praised by many, praised by many* RV. (said of Varuṇa, Pūshan, Indra, Soma, and the Ādityas).

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।

शतं नो रास्व शरदो विचक्षे ऽश्यामायूंषि सुधितानि पूर्वा ॥ २-०२७-१० ७

tuvám víśveṣāṃ varuṇāsi rájā yé ca devā asura yé ca mártāḥ
śatám no rāsva śarado vicákṣe aśyāmayūṃṣi súdhitāni pūrvā 2.027.10

10 Thou over all, O Varuna, art Sovran, be they Gods, Asura! or be they mortals. Grant unto us to see a hundred autumns ours be the blest long lives of our forefathers.

10. Ты Варуна — царь для всех,
И для тех, кто боги, о Асура, и для тех, кто смертные.
Даруй нам увидеть сто осеней!
Мы хотим достигнуть хорошо установленных, прежних жизненных сроков!

Interpretation:

“You are, O Varuna, a King of All, whether of the gods or the mortals, O Asura! Grant us to manifest our life of hundred years, for we want to achieve the life-time and the life-power as they were well established by our forefathers.”

The hundred years of life span is the symbolic number, meaning the fullness of realization in life. Sri Aurobindo explains the symbolism of this number as 7 times 7 is 49, where the seven worlds are within the seven worlds and there is 1 which sustains them in oneness, which makes it 50. Then this vision is valid for the upper and the lower hemisphere, which makes it 100. Thus the number 100 is a symbol of completeness in the Veda.

There is an interesting passage from the Isha Upanishad:

kurvann eveha karmāṇi jijīviṣet śataṃ samāḥ/
evaṃ tvayi nānyatheto'sti na karma lipyate nare// 2

“Doing here verily works one should wish to live a hundred years/ only thus and not otherwise in you, karma does not stick to men.”

What is interesting here is that doing works one should wish to live a full life, realising all possibilities. So by being here and living sacrificial life, that means offering all to the Supreme, one would become free from the consequences of action and even may liberate other men also.

Now in this hymn we got a reason for this wish to live a hundred years, for it was established perfectly by our forefathers, which means that by such an action their participation and influence can be fully activated within the creation, for they have already realized the goal and are here to help others to do so. And only thus and not otherwise the karma will not stick to men.

Vocabulary:

vicakṣ, A caṣṭe (Ved. inf. -cakṣe) , to appear , shine RV.; to see distinctly , view , look at, perceive , regard RV. AV. BhP.; make manifest , show RV.; to proclaim , announce , tel/ Br. MBh. BhP.

न दक्षिणा वि चिकित्ते न सव्या न प्राचीनम् आदित्या नोत् पश्चा ।

पाक्या चिद् वसवो धीर्या चिद् युष्मानीतो अभयं ज्योतिर् अश्याम् ॥ २-०२७-११

ná dakṣiṇā ví cikite ná savyā ná prācīnam ādityā nótá paścā
pākīyā cid vasavo dhīrīyā cid yuṣmānīto ábhayaṃ jyótir aśyām 2.027.11

11 Neither the right nor left do I distinguish, neither the east nor yet the west, Adityas. Simple and guided by your wisdom, Vasus! may I attain the light that brings no danger.

11. Не различаю я ни справа, ни слева,
Ни спереди, ни сзади, о Адитьи.

И в неразумии, и в мудрости, о Басу,
Пусть достигну я света, исключаящего страх, ведомый вами!

Interpretation:

"I don't perceive what is right and what is left, neither the east nor the west, O divine Sons of Infinity, being led by you I want to attain to the Light beyond all danger, whether I am still to be prepared for it, or am wise enough to do it, O Shining dwellers in the Substance!"

It is interesting to notice here that the Adityas are mentioned in the first part where it is spoken about the discernment, and in the part where there is a question of being ready for the journey here in the body the name *vasu* is used, which Sri Aurobindo translates as 'dweller in the substance'. Agni is one of the *vasus*.

Vocabulary:

savya, mf(ā)n. (fr. *sū*) *left, left hand* (ind. -am &c. , "on the left") RV. &c. &c.; *opposite to left, right, right hand* -am, -ena, and ibc. , "on the right") *south, southern* (-am &c. , "to the south"); m. *the left arm or hand* RV. Br.

cit 4 P, cetati RV.; 3.P.A, (RV. ; Subj. ciketat RV. ; Impv. 2. sg. cikiddhi RV. ; p. cikitāna RV. ; perf. ciketa RV. &c; *to perceive, fix the mind upon, attend to, be attentive, observe, take notice of* (acc. or gen.) RV. SV. AV.

pākya, mfn. *fit to cook, eatable* ChUp. (cf. *bahu-*) *obtained by cooking or evaporation*.

dhīrya, n. *intelligence, prudence* RV. ii, 27, 11.

yuṣmānīta, led by you.

यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश् च नित्याः ।

स रेवान् याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥ २-०२७-१२

yó rājabhya ṛtanībhyo dadāśa yam vardhāyanti puṣṭāyaś ca nityāḥ
sá revān yāti prathamó ráthena vasudāvā vidátheṣu praśastáh 2.027.12

12 He who bears gifts unto the Kings, true Leaders, he whom their everlasting blessings prosper, moves with his chariot first in rank and wealthy, munificent and lauded in assemblies.

12. Кто почитал царей, праведных вождей,
И кого они усиливают постоянным процветанием,
Тот едет богатым, первым на колеснице,
Он прославлен на жертвенных собраниях как раздающий богатство.

Interpretation:

"The one who has offered himself to the Kings, the leaders to the Truth, whom they increase by their constant growth within him, he becomes the Master of

Heavenly Wealth, and moves first in the Chariot, becoming a distributor a hidden wealth in the substance, and gets praised in the sacrificial assemblies of the gods." Now the one becomes the *vasu-dāvan*, the giver of inner wealth, which may mean that he is able to enlighten and increase the inner being of men. And this is the result of men surrendering to the Divine Mother and her luminous Sons.

Vocabulary:

ṛtani, (Ved. for -nī) mfn. *leader of truth or righteousness* RV. ii , 27 , 12.

शुचि॑र् अपः॑ सू॒यवसा॑ अद॒ब्ध उप॑ क्षेति वृद्धवयाः॑ सुवीरः॑ ।

नकि॑ष् टं॒ घ्नन्त्य् अन्ति॑तो न दू॒राद् य आदि॑त्यानां भवति॒ प्रणी॑तौ ॥ २-०२७-१३

śúcir apáḥ sūyavasā ádabdha úpa kṣeti vṛddhávayāḥ suvírah
nákīṣ ṭam ghnanti ántito ná dūrād yá ādityānām bhávati práṇitau 2.027.13

13 Pure, faithful, very strong, with heroes round him, he dwells beside the waters rich with pasture. None slays, from near at hand or from a distance, him who is under the Adityas' guidance.

13. Светлый, не поддающийся обману, он живет
У вод с хорошими пастбищами, достигнув старости, имея
прекрасных сыновей.
Никогда не убьют ни изблизи, ни издалека
Того, кто находится под водительством Адитьев.

Interpretation:

"Pure, bright and unhurt he dwells near the nourishing heavenly waters full of supreme pastures, full of energy, perfect in heroic power. None can hurt him now whether from near or from far, who is under the guidance of Adityas."

It is a description of the realized soul living in the constant brightness and beauty and power. He has nothing to be afraid of, for none could hurt him.

Vocabulary:

suyavasa, mf(ā)n. (in Padap. for sū-y-) *having good pasturage , abounding in grass* RV.
n. *beautiful grass , good pasturage;* (-e ind. "when there is good pasturage") RV. TS.

अदि॑ते मि॒त्र वरु॑णोत मृ॒ळ यद् वो॑ वयं च॒कृमा॑ कच् चिद् आ॒गः ।

उर्व॑ अ॒श्याम् अ॒भयं॑ ज्योति॒र् इन्द्र॑ मा नो दी॒र्घा अ॒भि न॑शन् तमि॒स्त्राः ॥ २-०२७-१४

ádite mítra váruṇotá mṛ̥ṣa yád vo vayám cakrmā kác cid āgaḥ
urú aśyām ábhayaṃ jyótir indra mā no dīrghā abhí naśan támisrāḥ 2.027.14

14 Aditi, Mitra, Varuna, forgive us however we have erred and sinned against you. May I obtain the broad light free from peril: O Indra, let not during darkness seize us.

14. О Адити, Митра, Варуна, простите,
Если мы совершили против вас какой-нибудь грех!
О Индра, я хочу достигнуть широкого света, исключаящего страх!
Да не погубит нас долгий мрак!

Interpretation:

“O Divine Mother, O Mitra and Varuna, tolerate us, if we have sinned or done something which is not good for you.

May I reach to the Light, beyond all dangers, O Indra! Let not the long nights capture us.”

The long periods of darkness are mentioned, which suggest that the Rishis might have been descending into a Greater Night: the Inconscient.

Vocabulary:

tamisra, n. *darkness*, *dark night* (also pl.) MBh.; *a dark hell*, *hell* (in general) BhP.

उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन् ।

उभा क्षयाव् आजयन् याति पृत्सूभाव् अर्धौ भवतः साधू अस्मै ॥ २-०२७-१५

ubhé asmai pīpayataḥ samīcī divó vr̥ṣṭim̐ subhágo nāma púṣyan
ubhā kṣáyāv ājāyan yāti pṛtsú ubhāv árdhau bhavataḥ sādhub̐ asmai 2.027.15

15 For him the Twain united pour their fullness, the rain from heaven: he thrives most highly favoured. He goes to war mastering both the mansions: to him both portions of the world are gracious.

15. Для него оба обращенных друг к другу (мира) набухают
От дождя с неба. Он зовется счастливым, процветающим.
Завоевая оба места для жилья, идет он на битвы.
К нему благосклонны обе стороны!

Interpretation:

“Both the worlds, facing at each other, grow full for him and pour the heavenly rain onto him; and he growing full of the supreme bliss.

And conquering both the dwellings he moves among those who try to attack and suppress him. But both the halves of the world are supporting and protecting him directly and effectively. “

It is a stage when the two hemispheres higher and lower are fully supporting, nourishing, protecting and maintaining his ongoing sacrifice and he experiences the supreme bliss, *subhaga*, while growing with their support, *puṣyan*.

Thus he conquers for himself both the dwelling places in the night and in the light and moves among those who surround and attack him constantly, but without an effect on him, for he is supported by both the firmaments directly.

Vocabulary:

kṣaya, mfn. *dwelling, residing* RV. ; *an abode, dwelling-place, seat, house, pīpayat, (pyai), cl.1. A. payate (2. A. pr. p. piyāna); 3 P. pīpayat; Subj.; to swell, overflow, be exuberant, abound, increase, grow; (trans.) to fatten, cause to swell or be exuberant, surfeit* RV.

ṛt, f. (only in loc. pl. ṛtsu, in one place) RV. ; *battle, contest, strife.*

या वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे विचृत्ताः ।

अश्वीव ताअति येष रथेनारिष्ठा उराव् आ शर्मन् स्याम ॥ २-०२७-१६

yā vo māyā abhidrúhe yajatrāḥ pāśā ādityā ripáve vícṛttāḥ
aśvíva tā́m áti yeṣaṃ ráthena áriṣṭā urāv ā śárman siyāma 2.027.16

16 Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Adityas, May I car-borne pass like a skilful horseman: uninjured may we dwell in spacious shelter.

16. Хитрости, которые у вас для обидчика, о достойные жертв,
Силки, о Адитьи, для мошенника, которые (вы) поставили, —
Я хотел бы миновать их, как конник на колеснице!
Да будем мы невредимы под (вашей) широкой защитой!

Interpretation:

“O You who are worthy of Sacrifice, your powers by which you created all have their snares spread out for the enemy, false and treacherous, O sons of Infinity. May I pass over those dangerous places as if a rider on the horse! May we dwell unhurt in the vast place of yours. “

Vocabulary:

abhidruh, mfn. *seeking to injure, inimical* RV.

माहम् मघोनो वरुण प्रियस्य भूरिदान्न आ विदं शूनम् आपेः ।

मा रायो राजन् सुयमाद् अव स्थां बृहद् वदेम विदथे सुवीराः ॥ २-०२७-१७ ८

māhām maghóno varuṇa priyásya bhūridāvna ā vidaṃ śūnam āpéḥ
mā rāyó rājan suyámād áva sthām bṛhád vadema vidáthe suvīrāḥ 2.027.17

17 May I not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution. King, may never lack well-ordered riches. Lond may we speak, with heroes, in assembly.

17. Не хотел бы я, о Варуна, испытывать недостаток
В милом, щедром дарителе, в друге, много дающем!
Не хотел бы я лишиться, о царь, легко управляемого богатства!
Мы хотим провозгласить жертвенную раздачу, (чтобы иметь)
прекрасных мужей!

Interpretation:

"May I never come to know about a lack of support from my generous and beloved friend, O Varuna, the one who gives in multitudes. May I never depart from the shining wealth, O King, which is easy to keep. May we speak (by the truth of our hymns) wide and deep in the sacrificial assembly of the gods, which have perfect heroic powers."

Vocabulary:

śūna mfn. *swelled, swollen* (esp. "morbidly"), increased, grown); n. *emptiness* (orig. "swollen state", "hollowness" cf. śūnya), *lack, want, absence* RV.
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*.
suyama, mf(ā)n. *easy to be guided, tractable* (as a horse &c.) RV. TBr. *easy to be restrained or controlled or kept in order, well regulated* RV. AV. VS.

Other hymns to Adityas:

RV 7.51,52; 66 4-13;

RV 8.18.; 19,34-35; 47; 67; 101,7-8;