

RV 4.54

ṛṣi: vāmadeva gautama; devatā: savitā;

chanda: jagatī, 6 triṣṭup

अ॒भूद् दे॒वः स॒वि॒ता व॒न्द्यो नु न इ॒दानी॑म् अ॒ह्ण॑ उप॒वाच्यो॑ नृ॒भिः ।

वि॒ यो र॒त्ना भ॒जति॑ मान॒वेभ्यः॑ श्रेष्ठं॑ नो अत्र॑ द्र॒विणं॑ यथा द॒धत् ॥ ४-०५४-०१

दे॒वेभ्यो॑ हि प्रथ॒मं यज्ञि॑येभ्यो ऽमृत॒त्वं सु॒वासि॑ भा॒गम् उ॒त्तम॑म् ।

आद् इद् दामा॑नं स॒वित॑र् व्य॒ ऊर्णु॑षे ऽनू॒चीना॑ जी॒विता॑ मानु॒षेभ्यः॑ ॥ ४-०५४-०२

अचि॑त्ती यच् च॒क्रुमा॑ दै॒व्ये जने॑ दी॒नैर् दक्षैः॑ प्र॒भूती॑ पू॒रुष॑त्वता ।

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

न प्र॒मिये॑ स॒वित॑र् दै॒व्यस्य॑ तद् यथा॑ वि॒श्वम् भु॒वनं॑ धा॒रयि॑ष्यति ।

यत् पृथि॑व्या वरि॒मन् आ॑ स्व॒ङ्गुरि॑र् व॒ष्मन् दि॒वः सु॒वति॑ स॒त्यम् अ॒स्य तत् ॥ ४-०५४-०४

इन्द्र॑ज्येष्ठान् बृ॒हद्भ्यः॑ प॒र्वते॑भ्यः क्षयाँ॑ ए॒भ्यः सु॒वासि॑ प॒स्त्या॑वतः ।

यथा॑-यथा॑ प॒तय॑न्तो वि॒येमि॑र ए॒वैव॑ त॒स्थुः स॒वितः॑ स॒वाय॑ ते ॥ ४-०५४-०५

ये ते त्रि॑र् अ॒हन् स॒वितः॑ स॒वासो॑ दि॒वे-दि॒वे सौ॑भ॒गम् आ॒सुव॑न्ति ।

इन्द्रो॑ द्या॒वापृथि॑वी सि॒न्धुर् अ॒द्भिर् आ॒दित्यै॑र् नो अ॒दितिः॑ शर्म॑ यँसत् ॥ ४-०५४-०६

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 kṛṣṇēna rājasā dyām rṇoti 1.035.09

Analysis of RV 4.54

अभूद् देवः सविता वन्द्यो नु न इदानीम् अह्ण उपवाच्यो नृभिः ।

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

ābhūd devāḥ savitā vāndiyo nú na idānīm āhna upavāciyo nṛbhiḥ
ví yó rātnā bhájati mānavébhiyaḥ śréṣṭhaṃ 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.

देवेभ्यो हि प्रथमं यज्ञियेभ्यो ऽमृतत्वं सुवसि भागम् उत्तमम् ।

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

devébhyo hí prathamám yajñíyebhiyo
amṛtatvám suvási bhāgám uttamám
ād 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 prasavishyadhvam 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.ṛ) cl. 2. P. A1. ūrṇoti and ūrṇauti, Pāṇ2. 7-3 , 90, to cover , invest , hide , surround AV. vii , 1 , 2

अचि॑त्ती॒ यच् च॑कृ॒मा दै॒व्ये ज॑ने॒ दी॒नैर् द॑क्षैः प्र॒भू॒ती पू॒रु॒षत्व॑ता ।

दे॒वेषु॑ च॒ सवि॑तर् मानु॒षेषु॑ च॒ त्वं नो॒ अत्र॑ सु॒वता॑द् अ॒ना॒गसः॑ ॥ ४-०५४-०३

ácittī yác cakrṃmā daíviye jáne
dīnaír dákṣaiḥ prábhūṭī pūruṣatvátā
devéṣu ca savitar mānuṣeṣu ca
tuvám no átra suvatād ánāgasah 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."¹

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 प्रमिये॑ सवितुर् दैव्यस्य॑ तद् यथा॑ विश्वम्॑ भुवनं॑ धारयिष्यति॑ ।

यत् पृथिव्या॑ वरिमन् आ स्वङ्गुरिर् वष्मन् दिवः॑ सुवति॑ सत्यम् अस्य॑ तत् ॥४-०५४-०४

ná pramíye savitúr daíviyasya tád
yáthā víśvam bhúvanam dhārayiṣyáti
yát pṛthivyā vārimann ā suaṅgurír
váṛṣman divaḥ 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.

¹ Volume: 18-19 [SABCL] (The Life Divine), Page: 2

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

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 Sinivāḷi) RV.

इन्द्रज्येष्ठान् बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः ।

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

índrajyeṣṭhān brhád̥bhyaḥ párvatebhiyaḥ
kṣáyām̐ 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. *paś-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 *spaś* 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 त्रिर् अहन् सवितः सवासो दिवे-दिवे सौभगम् आसुवन्ति ।

इन्द्रो द्यावापृथिवी सिन्धुर् अद्भिर् आदित्यैर् नो अदितिः शर्म यँसत् ॥ ४-०५४-०६

yé te trír áhan savitaḥ savāso
divé-dive saúbhagam āsuvánti
índro dyāvāpṛthiví 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.