

Rig Veda, Book 5,
Eleven Hymns to Mitra and Varuna.¹

RV 5.62

r̥ṣi: śrutavit ātreya; devatā: mitrāvaruṇā; chandaḥ: triṣṭup

ऋ॒तेन॑ ऋ॒तम् अपि॑हितं ध्रु॒वं वां॑ सूर्य॑स्य यत्र॑ विमु॒चन्त्य॑ अश्वान् ।
दश॑ शता॒ सह॑ तस्थु॒स् तद् एकं॑ दे॒वानां॑ श्रेष्ठं॑ वपु॒षाम् अप॑श्यम् ॥ ५-०६२-०१

तत् सु॑ वाम् मि॒त्रावरु॑णा महि॒त्वम् ईर्मा॑ तस्थु॒षीर् अह॑भिर् दु॒दुहे॑ ।
विश्वाः॑ पि॒न्वथः॑ स्व॒सरस्य॑ धे॒ना अनु॑ वाम् एकः॑ पवि॒र् आ वव॑र्त ॥ ५-०६२-०२

अ॒धारय॑तं पृथि॒वीम् उत॑ द्यां मि॒त्रराजा॑ना वरु॒णा महो॑भिः ।
वर्ध॑यतम् ओष॒धीः पि॒न्वतं॑ गा अव॑ वृष्टिं॑ सृ॒जतं॑ जी॒रदानू॑ ॥ ५-०६२-०३

आ वाम्॑ अश्व॒ासः सु॒युजो॑ वहन्तु॒ यतर॑श्मय॒ उप यन्त्व॑ अर्वा॒क् ।
घृ॒तस्य॑ निर्णि॒ग्नु अनु॑ वर्तते॒ वाम् उप॑ सि॒न्धवः॑ प्र॒दिवि॑ क्षरन्ति ॥ ५-०६२-०४

अनु॑ श्रु॒ताम् अ॒मतिं॑ वर्ध॑द् उ॒र्वीम् बर्हि॑र् इव॒ यजु॑षा रक्ष॒माणा॑ ।
नम॑स्वन्ता॒ घृत॑दक्षाधि॒ गर्ते॑ मि॒त्रासा॑थे वरु॒णेळास्व् अ॒न्तः ॥ ५-०६२-०५

अ॒क्रवि॑हस्ता॒ सुकृ॑ते॒ पर॑स्पा॒ यं त्रा॑सा॒थे वरु॑णेळास्व् अ॒न्तः ।
राजा॑ना॒ क्षत्र॑म् अ॒हणी॑यमाना॒ सह॑स्रस्थू॒णं वि॒भृथः॑ सह॒ द्वौ ॥ ५-०६२-०६

¹ The Secret of the Veda, p. 518

हिरण्यनिर्णिग् अयो अस्य स्थूणा वि भ्राजते दिव्यु अश्वाजनीव ।
भद्रे क्षेत्रे निमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥ ५-०६२-०७

हिरण्यरूपम् उषसो व्युष्टाव् अयस्थूणम् उदिता सूर्यस्य ।
आ रोहथो वरुण मित्र गर्तम् अतश् चक्षाथे अदितिं दितिं च ॥ ५-०६२-०८

यद् बँहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा ।
तेन नो मित्रावरुणाव् अविष्टं सिषासन्तो जिगीवाँसः स्याम ॥ ५-०६२-०९

ṛténa rtám ápihitam dhruvám vām sūryasya yātra vimucānti áśvān
dāsa śatā sahā tasthus tād ékaṃ devānām śréṣṭham vāpuṣām apaśyam /5.062.01

tāt sú vām mitrāvaruṇā mahitvām ĩrmā tasthúṣir áhabhir duduhre
víśvāḥ pinvathaḥ svāsarasya dhénā ánu vām ékaḥ pavír ā vavarta / 5.062.02

ádhārayatam pṛthivīm utá dyām mítrarājānā varuṇā máhobhiḥ
vardhāyatam óśadhīḥ pínvataṃ gā áva vr̥ṣṭīm srjataṃ jīradānū / 5.062.03

ā vām áśvāsaḥ suyújo vahantu yatáraśmaya úpa yantu arvāk
ghrtāsya nirṇig ánu vartate vām úpa síndhavaḥ pradívi kṣaranti / 5.062.04

ánu śrutām amátim vārdhad urvīm barhír iva yájuṣā rákṣamāṇā
nāmasvantā dhṛtadakṣādhi gārte mítrāsāthe varuṇéḷāsu antāḥ / 5.062.05

ákravīhastā sukr̥te paraspā yām trāsāthe varuṇéḷāsu antāḥ
rājānā kṣatrām áhr̥ṇiyamānā sahāsrasthūṇam bibhr̥thaḥ sahā dvaú / 5.062.06

hīraṇyanirṇig áyo asya sthūṇā ví bhrājate diví aśvājanīva
bhadre kṣétre nímitā tīlvile vā sanéma mádhvo ádhigartiyasya / 5.062.07

hīraṇyarūpam uśaso víuṣṭāv áyasthūṇam úditā sūriyasya
ā rohatho varuṇa mitra gārtam átaś cakṣāthe áditim ditiṃ ca / 5.062.08

yád bāmhiṣṭham nātivídhe sudānū áchidraṃ śárma bhuvanasya gopā
téna no mitrāvaruṇāv aviṣṭam síśāsanto jigivāṃsaḥ siyāma / 5.062.09

The Lords of the Thousand-Pillared Home of Truth and Bliss

The Rishi hymns the eternal and immutable Truth of which the Truth in mutable things is the veil; that is the goal of the journey of the manifested Sun of divine knowledge; it is the eternal unity of all things that are and the supreme Divine of which the Gods are various forms. Into it unite all the wealth of being and knowledge and power and bliss won by the sacrifice. It is the large vastness of the wide purities of Varuna and of the shining harmonies of Mitra. There, **eternally stable, dwell the herds of the divine radiances of knowledge**; for that is the happy field to which they here are travelling. **The Impeller** of the cosmic movement and journey pours out knowledge in us, the milk of the herds, by the dawns of the inner light and there descend the streams of the immortal existence **followed by the single and perfect movement of Mitra-Varuna, the Light and the Purity, the Harmony and the Infinity**. It is the rain of heaven which these two Godheads pour down, **upholding the physical existence in its fruits and the celestial in its herding radiances of illumination**. They thus create in man a force full of divine knowledge and a wide being which they guard and increase, a strewn seat for the sacrifice. This thousand-pillared force of knowledge they make a home for themselves and dwell there in the revelations of the Word. It is luminous in its form and its pillars of life have an iron strength and stability. They ascend to it in the dawning, in the rising of the Sun of knowledge and **look with that eye of their divine vision on the infinite existence and the finite**, the indivisible unity of things and their multiplicity. It is a home full and large with the sweetness and ecstasy of the supreme and inviolable peace and bliss which by their cherishing and fostering protection we seek to conquer and possess.

ऋतेन ऋतम् अपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यु अश्वान् ।
दश शता सह तस्थुस् तद् एकं देवानां श्रेष्ठं वपुषाम् अपश्यम् ॥ ५-०६२-०१

ṛténa rtám ápihitam dhruvám vāṃ sūryasya yātra vimucānti áśvān
dāśa śatā sahā tasthus tād ékaṃ devānāṃ śréṣṭhaṃ vápuṣām apaśyam /5.062.01

1. By the Truth² is veiled that ever-standing Truth of yours where they unyoke the horses of the Sun; ³

² The active cosmic Truth of things diffused and arranged in their mutability and divisibility of Time and Space veils the eternal and unchanging Truth of which it is a manifestation.

³ The eternal Truth is the goal of the divine Light which arises in us and journeys upward into higher and higher heavens through the shining upper ocean.

there the ten hundreds ⁴ stand still together; That One, – I have beheld the greatest of the embodied gods. ⁵

Interpretation:

Sri Aurobindo writes in the Secret of the Veda:

“The self-luminous One is the goal of the Aryan-minded; therefore the seers worshipped him in the image of the Sun. One existent, him have the seers called by various names, Indra, Agni, Yama, Matarishwan. The phrases “That One”, “That Truth”,⁶ occur constantly in the Veda in connection with the Highest and with the image of His workings here, the Sun. In one sublime and mystic chant the refrain returns perpetually, “The vast mightiness of the Gods, – That One.” There is the goal of that journey of the Sun by the path of the Truth which we have seen to be also the journey of the awakened and illumined soul. “Concealed by this truth is that Truth of you,” of Mitra and Varuna, “where they unyoke the horses of the Sun. The ten hundreds meet there together, – That One, I have seen the supreme God of the embodied gods.” But in itself the One is timeless and our mind and being exist in Time. “It is neither today nor tomorrow; **who knoweth That which is transcendent? When it is approached, it vanishes from us.** **Therefore we have to grow towards it by giving birth to the gods in ourselves,⁷ increasing their strong and radiant forms, building up their divine bodies, and this new birth and self-building is the true nature of the sacrifice,** – the sacrifice through which there is the awakening of our consciousness to immortality.”⁸

Explaining the transcendental character of the Kings Varuna and Mitra Sri Aurobindo says:

“But beyond our farthest skies in the supreme ocean of light and expanse of the highest superconscient ether our haven awaits us in a Truth hidden by lesser truth, even as in the inconscient Night darkness is enwrapped and protected by an ever greater darkness. That is the truth of King Varuna. **Thither the Dawns shining arise, the rivers travel and the Sun unyokes there the horses of his chariot.** And Varuna contains, sees, governs all this in his vast being and by his illimitable knowledge. **All these oceans are his, even to the Inconscient** and its nights so opposite in their seeming to his nature which is that of the extended radiance of one eternal, vast sun of happy light and truth. **Day and Night, light**

⁴ The entire plenitude of the divine wealth in its outpourings of knowledge, force and joy.

⁵ The One, the Deva veiled by his form of the divine Sun. Cf. Isha Upanishad, “That splendour which is thy fairest form, O Sun, that let me behold. The Purusha who is there and there, He am I.”

⁶ Tad ekam, tat satyam – phrases always carefully misinterpreted by the commentators.

⁷ Devavīti, devatāti.

⁸ Amṛtasya cetanam.

and darkness are symbols in his infinity. “Luminous Varuna has embraced the nights; he holds the Dawns within him by his creative knowledge; visioned, he is around every object.”⁹

“If the purity, infinity, strong royalty of Varuna are the grand framework and majestic substance of the divine being, Mitra is its beauty and perfection. ... King Varuna is one who sleeps not, but is awake and mighty forever, eternally an effective force and worker for the Truth and the Right. Still he acts as the guardian of the Truth rather than constitutes it, or constitutes rather through the action of other godheads who avail themselves of his wideness and surging force. He keeps, drives even the shining herds, but does not assemble them in the pastures, an upholder of our powers and remover of obstacles and enemies much more than a builder of our parts.

Who then gathers knowledge into this nodus or links divine action in this sustainer of works? Mitra is the harmoniser, Mitra the builder, Mitra the constituent Light, Mitra the god who effects the right unity of which Varuna is the substance and the infinitely self-enlarging periphery. These two Kings are complementary to each other in their nature and their divine works. In them we find and by them we gain harmony in largeness: we see in the Godhead and increase in ourselves purity without defect basing love faultless in wisdom. Therefore these two are a great duo of the self-fulfilling godhead and the Vedic word calls them together to a vaster and vaster sacrifice to which they arrive as the inseparable builders of an increasing Truth.”

Sri Aurobindo beautifully describes the Transcendental and its breakthrough into the lower realms of mind and life in Savitri:

There is a being beyond the being of mind,
 An Immeasurable cast into many forms,
 A miracle of the multitudinous One,
 There is a consciousness mind cannot touch,
 Its speech cannot utter nor its thought reveal.
 It has no home on earth, no centre in man,
 Yet is the source of all things thought and done,
 The fount of the creation and its works,
 It is the origin of all truth here,
The sun-orb of mind's fragmentary rays,
Infinity's heaven that spills the rain of God,
The Immense that calls to man to expand the Spirit,
The wide Aim that justifies his narrow attempts,
A channel for the little he tastes of bliss.

⁹ SV, p. 502

Some shall be made the glory's receptacles
 And vehicles of the Eternal's luminous power.
 These are the high forerunners, the heads of Time,
 The great deliverers of earth-bound mind,
 The high transfigurers of human clay,
 The first-born of a new supernal race.

**The incarnate dual Power shall open God's door,
 Eternal supermind touch earthly Time.**

The superman shall wake in mortal man

And manifest the hidden demigod

*Or grow into the **God-Light and God-Force***

Revealing the secret deity in the cave.

Then shall the earth be touched by the Supreme,
 His bright unveiled Transcendence shall illumine
 The mind and heart and force the life and act
 To interpret his inexpressible mystery
 In a heavenly alphabet of Divinity's signs.¹⁰

In the next passage Sri Aurobindo shows how mental lesser truth is covering up the supreme Truth, and how the Transcendental is influencing and forming our life from the beyond, dripping as a bright hue, through the gold lattices and the shields of the terrestrial mind:

This brilliant roof of our descending plane,

Intercepting the free boon of heaven's air,

Admits small inrushes of a mighty breath

Or fragrant circuits **through gold lattices;** (*hiraṇmayena pātreṇa satyasyāpīhitam mukham*)

It shields our ceiling of terrestrial mind

From deathless suns and the streaming of God's rain,

Yet canalises a strange irised glow,

And bright dews drip from the Immortal's sky.

A passage for the Powers that move our days,

Occult behind this grosser Nature's walls,

A gossamer marriage-hall of Mind with Form

Is hidden by a tapestry of dreams;

Heaven's meanings steal through it as through a veil,

Its inner sight sustains this outer scene.¹¹

¹⁰ P 705

¹¹ p 104

तत् सु वाम् मित्रावरुणा महित्वम् ईर्मा तस्थुषीर् अहभिर् दुदुहे ।

विश्वाः पिन्वथः स्वसरस्य धेना अनु वाम् एकः पविर् आ ववर्त ॥ ५-०६२-०२

tát sú vām mitrāvaruṇā mahitvám īrmā tasthúṣīr áhabhir duduhre
víśvāḥ pinvathaḥ svásarasya dhénā ánu vām ékaḥ pavír ā vavarta / 5.062.02

2. That is the utter vastness of you, O Mitra and Varuna; there the Lord of the movement milks the herds of his stable radiances by the days. Lo, you twain swell all the streams of the Blissful One and your one wheel ¹² moves in their path.

Vocabulary:

irmā, ind. *in this place, here, to this place; going constantly, or instigating* [Sāy.] RV. dhenā, f. *a milch cow pl.; any beverage made of milk* RV.; a mare (?), i, 101, 10 v, 30 9; *speech, voice* (?), i, 2, 3 (Sāy. ; cf. Naigh. i, 11); N. *of the wife of Brihaspati* TĀr.; pavi, m. (perh. orig. "brightness, sheen"; cf. pāvaka) *the tire of a wheel* (esp. a golden tire on the chariot of the Aśvins and Maruts) RV. AitĀr. *the metallic point of a spear or arrow* ib., *the iron band on a Soma-stone* ib., an arrow Nir. xii,30; a thunderbolt Naigh. ii, 20; speech; fire L.

अधारयतं पृथिवीम् उत द्यां मित्रराजाना वरुणा महोभिः ।

वर्धयतम् ओषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥ ५-०६२-०३

ádhārayatam pṛthivīm utá dyām mītrarājānā varuṇā máhobhiḥ
vardháyatam óṣadhīḥ pínvatam gā áva vr̥ṣṭīm sr̥jatam jīradānū / 5.062.03

3. You uphold earth and heaven, O Mitra King and King Varuna, by your greatneses; you increase the growths of earth, you nourish the shining herds of heaven, you pour forth the rain of its waters, O swift in strength.

Interpretation:

Sri Aurobindo explains the symbolism of the ocean and the rivers in connection with the King Varuna:

"From this idea of the oceans arose naturally the psychological concept of the Vedic rivers. These rivers are everywhere. They are the waters which flow down

¹² The unified movement, when the lower wheel of the Sun is struck away; the inferior truth is taken up into the unity of the higher truth from which it now seems to be separate in its motion.

from the mountain and ascend the mind ranging through and illuminating with their flow the dark subconscious secrets of Vritra; they are the mighty ones of Heaven whom Indra brings down on the Earth; they are the streams of the Truth; they are the rain from its luminous heavens; they are the seven eternal sisters and companions; they are the divine waters who have knowledge. They descend upon the earth, they rise from the ocean, they flow to the ocean, they break out from the doors of the Panis, they ascend to the supreme seas.

Oceanic Varuna is king of all these waters. "In the uprising of the rivers" it is said "he is a brother of seven sisters, he is in their middle." And another Rishi has sung, "In the rivers Varuna is seated upholding the law of his works, perfect in will for empire." Vasishtha speaks with a more explicit crowding of psychological suggestions, of "the divine, pure and purifying waters, honey-pouring, in the midst of whom King Varuna marches looking down on the truth and the falsehood in creatures." Varuna too, like Indra with whom he is often associated, releases the waters; sped from his mighty hands they too, like him, become all-pervading and flow to a limitless goal. "The son of Infinity, the wide upholder, has loosed them forth everywhere; the rivers journey to the truth of Varuna."

Not only the goal, the march too is his. "Varuna of the puissance and the thousandfold vision beholds the goal of these rivers; he is the king of the kingdoms, he is the form of the rivers, for him is a strength supreme and universal." His oceanic movement envelops all the kingdoms of being and ascends to the Paradise of the heaven of heavens. **"He is the hidden ocean"** it is said "and he climbs passing beyond heaven; when he has set the sacrificial word in these dawns, then with his luminous foot he tramples asunder illusions and ascends to Paradise." **Varuna, we see, is the oceanic surge of the hidden Divine as he rises, progressively manifested, to his own infinite wideness and ecstasy in the soul of the god-liberated seer."**

There are wonderful statements explaining the mystery of this creation in double terms of the dweller and the dwelling.

Cf. *vasām rājānaṃ vasatiṃ janānām*, "the King of the dwelling places and the Dwelling Place of those who are born in the body." Indicating that all the dwelling places are for him to dwell and at the same time He himself is a dwelling place of all those creatures, which got embodied in the physical body, who were born.

Cf. also with:

"The one who sees all the beings in himself and himself in all the beings... etc."
yas tu sarvāṇi bhūtāny ātmany evānupaśyati sarvabhūteṣu cātmanam tato na vijugupsate/ yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ, tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ// ĪśUp

There is an interesting description of the relation between the lower and higher creation in Savitri, how the higher transcendental realms determine and conceive the creation below through the intermediaries, 'the sovereign Kings of Thought', 'Intercessors with a luminous Unseen':

In a sublimer and more daring soar
 To the wide summit of the triple stairs
 Bare steps climbed up like flaming rocks of gold
 Burning their way to a pure absolute sky.
August and few the sovereign Kings of Thought
Have made of Space their wide all-seeing gaze
Surveying the enormous work of Time:
A breadth of all-containing Consciousness
Supported Being in a still embrace.
 Intercessors with a luminous Unseen,
 They capt in the long passage to the world
 The imperatives of the creator Self
 Obeyed by unknowing earth, by conscious heaven;
 Their thoughts are partners in its vast control.
 A great all-ruling Consciousness is there
 And Mind unwitting serves a higher Power;
 It is a channel, not the source of all.
 The cosmos is no accident in Time;
 There is a meaning in each play of Chance,
 There is a freedom in each face of Fate.
 A Wisdom knows and guides the mystiered world;
 A Truth-gaze shapes its beings and events;
 A Word self-born upon creation's heights,
 Voice of the Eternal in the temporal spheres,
 Prophet of the seeings of the Absolute,
 Sows the Idea's significance in Form
 And from that seed the growths of Time arise.¹³

Vocabulary:

jīradānu, mfn. (Pat. on Pāṇ2.1-1 , 4 Vārtt. 1 and vi , 1 , 66) *dropping or sprinkling abundantly* RV. AV.

jīra, mf(ā)n., *quick, speedy, active* RV. (Naigh. ii , 15); *driving* (with gen.) RV. i , 48 , 3 ; m. *quick movement (of the Soma stones)* , v , 31 , 12

¹³ Savitri, p. 271

dānu, mfn. *valiant, victor, conqueror*, m. *a class of demons* (cf. dānava) RV. (f., i, 54, 7);
 n. *a fluid, drop, dew* ({-naspati} m. du. of Mitrā-Varuṇā or of the Aśvins RV.
 pinv, 1. P. , to cause to swell, distend to cause, to overflow or abound RV. AV. Br.;
 {pinvate}, to swell, be distended, abound, overflow ib.
 pinva, mfn. *causing to swell or flow* (see dānu-p-).

आ वाम् अश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्व् अर्वाक् ।
 घृतस्य निर्णिग् अनु वर्तते वाम् उप सिन्धवः प्रदिवि क्षरन्ति ॥ ५-०६२-०४

ā vām aśvāsaḥ suyújo vahantu yatáraśmaya úpa yantu arvāk
 ghr̥tāsya nirṇig̃ ānu vartate vām úpa síndhavaḥ pradīvi kṣaranti / 5.062.04

4. Let horses perfectly yoked with their well-governed reins of light bear you down to us; the form of the clarity follows in your coming and the Rivers flow in the front of heaven.

Interpretation:

The transcendental Purity and wideness with its Harmony and Bliss, well governed in power and knowledge, aśvāsaḥ suyujō vahantu yata-raśmayaḥ, are invited now to come down into the lower hemisphere of the material body, upa yantu arvāk. And with them coming the beatitude of the clarity follows, and the supreme rivers flow in front of the heaven, sindhavaḥ pradivi kṣaranti, the transcendental rivers enter the creation.

There is a wonderful passage in Savitri about the heavenly rivers of bliss and luminous force pouring down and of the eagles of Omniscience descending down from the Beyond:

Even on the struggling Nature left below
 Strong periods of illumination came:
 Lightnings of glory after glory burned,
 Experience was a tale of blaze and fire,
 Air rippled round *the argosies of the Gods*,
 Strange riches sailed to him from the Unseen;
 Splendours of insight filled the blank of thought,
 Knowledge spoke to the inconscient stillnesses,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight (cf. with Maruts)
Rained from the all-powerful Mystery above.
 Thence stooped **the eagles of Omniscience.** (see in Appendix)

A dense veil was rent, a mighty whisper heard;
 Repeated in the privacy of his soul,
 A wisdom-cry from rapt transcendences
 Sang on the mountains of an unseen world;
 The voices that an inner listening hears
 Conveyed to him their prophet utterances,
 And flame-wrapped outbursts of the immortal Word
 And flashes of an occult revealing Light
 Approached him from the unreachable Secrecy.¹⁴

Vocabulary:

arvāk, *down*;

nirñij, f. *a shining dress or ornament, any bright garment &c.* RV.

pradiv, f. (fr. {div} , heaven; Nom. -dyaus) *the third or highest heaven* (in which the Pitris are said to dwell) AV.; *the fifth of seven heavens* SāñkhBr.; mfn. (fr. div, *day* [cf. Lat. diu]) *existing from olden times, ancient* RV. (-divas) ind. *from of old, long since, always, ever* (ānuprad-, as of old, as formerly) ib. AV.; (-divi) ind. *at all times, always, ever* RV.

अनु श्रुताम् अमतिं वर्धद् उर्वीम् बर्हिर् इव यजुषा रक्षमाणा ।

नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्व अन्तः ॥ ५-०६२-०५

ānu śrutām amatiṃ vārdhad urvīm barhír iva yajuṣā rākṣamāṇā
 námasvantā dhṛtadakṣādhi gārte mītrāsāthe varuṇéḷāsu antāḥ / 5.062.05

5. Increasing the strength that comes to our ear of knowledge, guarding by the sacrificial word¹⁵ your wide realm¹⁶ as if our seat of sacrifice, bringing obeisance, holding fast to judgment, you take your seat in your home, O Mitra, within the revealings of knowledge, O Varuna.

Interpretation:

Sri Aurobindo translates adhi garte āsāthe, as 'take your seat in your home'. There is an interesting suggestion in this play of words: to settle in one's own home. It is as if Mitra and Varuna do not fully settled in their own home,

¹⁴ Ibid p. 37

¹⁵ Yajur. The Rik is the word which brings with it the illumination, the Yajur the word which guides the sacrificial action in accordance with the Rik.

¹⁶ Or, "increasing and guarding the wide strength".

indicating that there is a place in this creation which is not fully occupied by the Supreme. So they are invited to take their seat here in their own home. This home was prepared by them for themselves in the process of evolution, and now there is a time for them to settle here. Cf.: "All this is for habitation by the Lord." The world is His habitat, which He is to inhabit. Such an intrusion of the Supreme brings with it a power of a complete surrender and obeisance to it, *namasvantā*, and the power of upheld discrimination, *dhṛta-dakṣa*. It pertains and sustains from within all the revelations and expressions of knowledge, *ilāsu antaḥ*.

Anu śrutām amatiṃ vardhad urvīm, can be also translated as: 'increasing the power here from the wide region of the beyond which always follows after the revelations of knowledge.' The supreme guardians thus have settled within the revelations of knowledge as the expressions or currents of consciousness, *ilāsu antaḥ*. So every movement the knowledge is expressed it becomes a movement of power, which is a characteristic of the Supramental manifestation.

Vocabulary:

śrut, 1 mfn. *hearing, listening; that which is heard, sound, noise;*

amati, f. *form, shape, splendour, luster;* RV. VS.; f. *want, indigence* RV. VS. AV.; mfn. *poor, indigent* RV.

dhṛtadakṣa, mfn. *of collected mind, attentive or constant* RV.

garta, m. *a high seat, throne* (of Mitra and Varuṇa) RV.; ("a house" Naigh.) *the seat of a war-chariot*, vi, 20, 9 *a table for playing at dice* Nir. iii, 5.

ilā, f. *praise;* cf. *ilā*, f. (closely connected with *idā* and *irā*,) *flow of speech, the earth, &c.*

अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणेळास्व् अन्तः ।

राजाना क्षत्रम् अहणीयमाना सहस्रस्थूणं विभृथः सह द्वौ ॥ ५-०६२-०६

ākrahastā sukṛte paraspā yaṃ trāsāthe varuṇelāsu antāḥ

rājānā kṣatram āhṛṇīyamānā sahasrasthūṇam bibhṛthaḥ sahā dvaú / 5.062.06

6. With hands that spare not, protectors of the beyond for the doer of perfect works whom you deliver and he dwells within the revealings of knowledge, kings free from passion, together you uphold a thousand-pillared strength.

Interpretation:

The protectors of the Beyond, they spare not the one, who is perfectly offering himself, whom they deliver in their revelations and expressions of knowledge, upholding the strength in him conquering darkness, together they stay full of peace, free from any agitation.

Sri Aurobindo describes how transcendental reality influenced the life and consciousness of Asvapati, a man, who is a sukṛt, the doer of perfect works, in the Vedic terms.

A fit companion of the timeless Kings,
Equalled with the godheads of the living Suns,
He mixed in the radiant pastimes of the Unborn,
 Heard whispers of the Player never seen
 And listened to his voice that steals the heart
 And draws it to the breast of God's desire,
And felt its honey of felicity
Flow through his veins like the rivers of Paradise,
Made body a nectar-cup of the Absolute.

In sudden moments of revealing flame,
 In passionate responses half-unveiled
 He reached the rim of ecstasies unknown;
 A touch supreme surprised his hurrying heart,
 The clasp was remembered of the Wonderful,
 And hints leaped down of white beatitudes.
 Eternity drew close disguised as Love
 And laid its hand upon the body of Time.
A little gift comes from the Immensitudes,
But measureless to life its gain of joy;
All the untold Beyond is mirrored there.
A giant drop of the Bliss unknowable
Overwhelmed his limbs and round his soul became
A fiery ocean of felicity;
He foundered drowned in sweet and burning vasts:
The dire delight that could shatter mortal flesh,
The rapture that the gods sustain he bore.
 Immortal pleasure cleansed him in its waves
 And turned his strength into undying power.
 Immortality captured Time and carried Life.¹⁷

Vocabulary:

akravi-hasta, mfn. *not having bloody hands* ["not having niggardly hands, not close-fisted" Sāy.] RV. v , 62 , 6.; a-kravi-hasta, 'the hands that spare not' according to SA.

kravis, n. *raw flesh, carrion*, RV i , 162 , 9 and 10, (?) blood, cf. in Slav. krov'; paraspā, m. *a protector, protecting* RV. TBr.

¹⁷ Savitri p. 236

trāsāthe, 1. A, *trāyate* (Impv. -yatām, 2. sg.-yasva and *trāsva*; pl.-yadhvam and *trādhvam* RV. ; ep. *trāti*, *trātu*, *trāhi* ; aor. Subj. *trāsate*, 2. du. *trāsāthe* RV.; inf. *trātum*, MBh. &c.; ind. p. *trātvā* BhP. ii, 7, 9) *to protect, preserve, cherish, defend, rescue from* (gen. or abl.)
hr̥ṇīya, Nom. A. -yate (only in *hr̥ṇīyathās* RV. *to be angry*.
sahasra-sthūṇa, mfn. *supported by a thousand columns* RV.
sthūṇā, f. *the post or pillar or beam of a house, any post or stake or pillar or column* RV. &c. &c.; *the trunk or stump of a tree* Kām.

हिरण्यनिर्णिग् अयो अस्य स्थूणा वि भ्राजते दिव्य् अश्वाजनीव ।

भद्रे क्षेत्रे निमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥ ५-०६२-०७

hiraṇyanirṇig āyo asya sthūṇā ví bhrājate diví aśvājanīva
bhadre kṣetre nimitā tilvile vā sanéma mādhuvo ādhigartiyasya / 5.062.07

7. Its form is of golden light, iron is its pillar and shines in heaven as if the swift lightning; ¹⁸ in the happy field ¹⁹ it is shaped or in the field of the gleaming. ²⁰ May we win possession of the sweet honey ²¹ which is in that home.

Interpretation:

The golden purity in the form of light of which the iron pillar is the support here shines in Heaven as a lightning-whip which compels the horses (=forces) to run. In the field of Bliss they **are completely measured** and in the field of the gleaming Truth. May we win possession of that Honey of our higher Home!

Vocabulary:

ayas, *iron, metal* RV. &c.; *an iron weapon* (as an axe , &c.) RV.
aśvājanī, f. *a whip* RV. v , 62 , 7; vi , 75 , 13.
tilvila, mf(ā)n. *fertile* RV. v , 62 , 7;
adhi-gartya, mfn. *being on the driver's seat* RV. v , 62 , 7. higher home;

हिरण्यरूपम् उषसो व्युष्टाव् अयस्थूणम् उदिता सूर्यस्य ।

आ रोहथो वरुण मित्र गर्तम् अतश् चक्षाथे अदितिं दितिं च ॥ ५-०६२-०८

¹⁸ Or, "the Mare", the energy of the Horse of Life.

¹⁹ The Ananda, the Bliss-World.

²⁰ The field of the gleaming of the Dawns, the world of the Light.

²¹ Madhu, the Soma.

híraṇyarūpam uśáso víuṣṭāv áyasthūṇam úditā sūriyasya
 ā rohatho varuṇa mitra gártam átaś cakṣāthe áditim dítiṃ ca / 5.062.08

8. To that home whose form is of the gold, whose pillars are of the iron, in the breaking of the Dawn, in the uprising of the Sun you ascend, O Varuna, O Mitra, and thence you behold the Infinite and the Finite. ²²

Interpretation:

The mystery of that home whose form is of the gold and pillars are of the iron is the secret of all creation. In this mysterious home the Dawn is breaking and the Sun is uprising. In this home Varuna and Mitra ascend, from which they see the Infinite Mother, Aditi, the parā prakṛti, and the finite, dividing Mother, Diti, of the aparā prakṛti. Our consciousness is thus becoming aware of both manifestations.

Vocabulary:

víuṣṭāu, Loc of vi-uṣṭi, *braking of the dawn*.

garta, m. *a high seat, throne* (of Mitra and Varuṇa) RV.; ("*a house*" Naigh.) *the seat of a war-chariot*, vi, 20, 9 *a table for playing at dice* Nir. iii, 5.

यद् ब॑हिष्ठं॑ नाति॒विधे॑ सु॒दानू॑ अ॒च्छिद्रं॑ शर्म॑ भुवनस्य गोपा ।
 तेन॑ नो मि॒त्रावरु॑णाव् अ॒विष्टं॑ सि॒षासन्तो॑ जि॒गीवाँसः॑ स्याम ॥ ५-०६२-०९

yád bāṃhiṣṭhaṃ nātivídhe sudānū áchidraṃ śárma bhuvanasya gopā
 téna no mitrāvaruṇāv aviṣṭaṃ síśāsanto jigivāṃsaḥ siyāma / 5.062.09

9. That bliss of yours which is most large and full and without a gap, O strong guardians of the world, so that none can pierce through and beyond it, by that cherish us, Mitra and Varuna; may we be victorious, who would take possession of that peace.

Interpretation:

That foundation, śarma, which is the greatest and not to be pierced, which has no gap, by that you, O Mitra and Varuna, support us in our growth, may we be desirous to gain it, may we have it conquered (occupied)!

Vocabulary:

bāṃhiṣṭha, mfn. (superl. of bahula Pāṇ 2.6-4, 157) strongest, most abundant

²² Aditi and Diti.

Vocabulary:

baṃhiṣṭha, mfn. (superl. of bahula Pāṇ 2.6-4, 157) *strongest, most abundant, most* RV.;
 vidh, mfn. (ifc.) *piercing, penetrating*; na-ati-vidhe, *not to pierce*, Dat. = Inf.;
 sudānu, mfn. *pouring out or bestowing abundantly, bounteous, munificent* (said of
 various gods) RV. AV.

aviṣṭam, Imper from av, *to protect, to nourish*.

san, 1. P., 8. P. A1. *to gain, acquire, obtain as a gift, possess, enjoy* RV. AV. Br.; *to gain
 for another, procure, bestow, give, distribute* RV.; (A1.) *to be successful, be granted or
 fulfilled*;

siṣāsant, Desir. from san, *to wish to acquire or obtain* RV. TS. AV.

jigīvas, Perf. from ji, *to conquer*.

Appendix

On the eagles of Omniscience and the rivers of the Beyond.

Rivers poured down of bliss and luminous force,
 Visits of beauty, storm-sweeps of delight
 Rained from the all-powerful Mystery above.
 Thence stooped **the eagles of Omniscience**.

It is interesting for us to compare here the concept of the Transcendental with its
 intruders from above into the lower hemisphere in two Vedic symbols of waters
 and eagles, or birds, which Sri Aurobindo is using in his Savitri:

In the verses dedicated to the Vac in the RV. 1.164 the Dīrghatamāḥ
 Aucathyaḥ says:

gaurīr mimāya salilāni tákṣatī ékapadī dvipádī sā́ cátuṣpadī
 aṣṭápadī návapadī babhūvúṣī sahásrākṣarā paramé víoman 1.164.41

*"She has created the streams of luminous waters, the Word, the
 Strongest among Lights (gauri).*

*She has fashioned all the creatures as one, two and four footed, who
 have become the eight and nine footed! The thousand aksharas [of
 the Word are] in the highest heaven!"²³*

táśyāḥ samudrá ádhi ví kṣaranti téna jīvanti pradísasá cátasraḥ
 tátaḥ kṣarati akṣáram tád víśvam úpa jīvati 1.164.42

²³ ibid: "Forming the water-floods, the buffalo hath lowed, one-footed or
 two-footed or four-footed, she, Who hath become eight-footed or hath
 got nine feet, the thousand-syllabled in the sublimest heaven."

"It is from her, the All-creating Word, that the waters of the upper Ocean flow down in all directions. It is by that [movement] all live in every corner of the world.

It is from that [movement of the Word] that Unchangeable is changing, (or Being is becoming). It is from that [movement] that all Universe lives."

catvāri vāk párimitā padāni tāni vidur brāhmaṇā yé manīṣiṇaḥ
gúhā trīṇi níhitā néṅgayanti turīyaṃ vācō manuṣyā vadanti 1.164.45

"The Word has been measured in four quarters. Those quarters are known to the knowers of the Word, brāhmaṇaḥ, who possess also the power of the Mind, manīṣiṇaḥ.²⁴

In the hidden place the three are established, which do not move. And the forth one men speak."²⁵

kṛṣṇām niyānaṃ hárayaḥ suparṇā apó vāsānā dívam út patanti
tá āvavr̥tran sádanād ṛtásya ād íd ghr̥téna pṛthiví ví udyate 1.164.47

"Dark the descent,[and] golden the birds; thus wearing the robes of the waters they are rising to heaven and again they return from that Seat of the Truth, and all the earth is moistened with their golden clarity."²⁶

Who are these golden birds descending into the darkness and wearing the form of waters (apas)? Why do they fly up to the sky again and again return to the earth to moisten it with a clarified butter (ghṛta)?

It is on the way up they wear the waters of our offering, and on the way back they carry the clarified butter to nourish the growth of Agni, the luminous dweller within the substance. They descend into the darkness as shining birds from heaven and they ascent carrying our unilluminated substance of consciousness (apas) for transformation up to heaven.²⁷

It is interesting to note in this regard another famous hymn where the symbol of the bird, pataṅga is mentioned again in the terms of speech and mind:

²⁴ This will become a reference to the later concept of fourfold Word: vaikhari, madhyamā, paśyantī and parā vāk.

²⁵ Griffith's translation: "Speech hath been measured out in four divisions, the Brahmans who have understanding know them. Three kept in close concealment cause no motion; of speech, men speak only the fourth division".

²⁶ ibid. "Dark the descent: the birds are golden-coloured; up to the heaven they fly robed in the waters. Again descend they from the seat of Order, and all the earth is moistened with their fatness."

²⁷ Cf. the concept of apas and ambhas, as the lower and upper oceans, respectively in the AitUp 1.1.2,3

RV 10.177

patamḡam aktám ásurasya māyáyā hrdā paśyanti mánasā vipaścítaḥ
samudré antáḥ kaváyo ví cakṣate márīcīnām padám ichanti vedhásaḥ
10.177.01

*"This Bird the wise see (discover) in their heart by the Creative Force
of Maya of the Asura, by the Thought.
Inside the Ocean the seers distinguish it clearly; those who are brave
are seeking the Seat of Light!"*

patamḡo vācam mánasā bibharti tām gandharvó avadad gárbhe antáḥ
tām dyótamānām svariyaṃ manīṣām ṛtásya padé kaváyo ní pānti 10.177.02

*"This Bird, the Sun, carries the Word by the Thought. It is the Word
that Gandharva spoke first seated within the Embryo.
The shining heavenly Word, full of Thought, the seers always protect
in the place of the Truth."*

ápaśyaṃ gopām ánipadyamānam ā ca párá ca pathíbhiś cárantam
sá sadhrīcīḥ sá víṣūcīr vásāna ā varīvarti bhúvaneṣu antáḥ 10.177.03

*"I saw him, the Protector of Knowledge, uncreated, moving on his
paths here and beyond. He moves in oneness, and in maniness; a
luminous dweller within rotates within the worlds."²⁸*

²⁸ Commentary of Sayana on RV10.177 is quite interesting: "The Sun carries the Word of all living creatures by his own Thought, holds and supports them, when He takes a form of Antaryāmin, sends the Word forward – that is the meaning originated in heaven, and is full of Thought, which means that it is a Master of Thought, the Creator of Delight, as it were. Such a Word the seers, the knowers of Shastra always protect and cherish in the Place of Truth, in the place of the Supreme Spirit."

²⁸ Griffith's translation.

"And thus sent by the Sun the Word [goes] in the Embryo, inside the body, and the vital force, called Gandharva, spoke this luminous Word, shining and heavenly, for it is originated in heaven, and is full of Thought, which means that it is a Master of Thought, the Creatrix of Delight, as it were. Such a Word the seers, the knowers of Shastra always protect and cherish in the Place of Truth, in the place of the Supreme Spirit."