

RV 5-67 ṛṣi: yajata ātreya; devatā: mitrāvaruṇā; chanda: anuṣṭup

बळ् इ॒त्था दे॒व निष्कृ॑तम् आदि॒त्या यज॑तं बृ॒हत् ।
वरु॑ण मि॒त्रार्य॑मन् वर्षि॑ष्ठं क्ष॒त्रम् आ॑शाथे ॥ ५-०६७-०१
आ यद् योनिं॑ हि॒रण्य॑यं वरु॑ण मि॒त्र स॑दथः ।
धर्ता॑रा च॒र्षणी॑नां यन्तं॑ सु॒म्नं रि॑शादसा ॥ ५-०६७-०२
विश्वे॑ हि विश्व॒वेद॑सो वरु॑णो मि॒त्रो अ॑र्यमा ।
व्रता॑ पदे॒व स॑श्चिरे॒ पान्ति॑ म॒र्त्यं रि॑षः ॥ ५-०६७-०३
ते हि स॒त्या ऋ॑तस्पृ॒श ऋ॑तावा॒नो जने॑-जने ।
सु॒नीथा॑सः सु॒दान॑वो ऽहो॑श् चिद् उ॒रुच॑क्रयः ॥ ५-०६७-०४
को नु॑ वाम् मि॒त्रास्तु॑तो वरु॑णो वा त॒नूना॑म् ।
तत् सु॑ वाम् ए॒षते॑ म॒तिर् अ॒त्रिभ्य॑ ए॒षते॑ म॒तिः ॥ ५-०६७-०५

bál itthā deva niṣkṛtām ādityā yajatām brhāt
várūṇa mitra áryaman vārṣiṣṭhaṃ kṣatrām āśathe° 5.067.01

ā yád yōniṃ hiraṇyāyaṃ várūṇa mitra sádathaḥ
dhartārā carṣaṇīnāṃ yantāṃ sumnāṃ riśādasā 5.067.02

vísve hí vísvávedaso várūṇo mitró aryamā
vratā padéva saścire pānti mártiyaṃ riśáh 5.067.03

té hí satyā ṛtasprśa ṛtāvāno jáne-jane
sunithāsaḥ sudānavo aṃhós cid urucákrayaḥ 5.067.04

kó nú vām mitra ástuto várūṇo vā tanūnām
tát sú vām éṣate matír átribhya éṣate matíḥ 5.067.05

The Twin Upholders and Protectors

Mitra and Varuna perfect the vastness of the superconscient being which is the object of sacrifice; they possess the full abundance of its force. When they reach that luminous origin and home, they give men, labourers in the sacrificial work, its peace and bliss; on the way to it they protect the mortal from his spiritual enemies who would stand in the way of his immortality; for they keep firm to their higher workings and to the seats of the higher consciousness to which those workings belong and to which man rises in his ascent; universal and all-knowing they destroy these enemies who are the forces of egoism and limiting ignorance. True in their being, they are the powers that possess and touch the Truth in each individual being; leaders of the journey and the battle they create the wideness of that higher consciousness even out of our narrow and distressed mortality. It is that highest which the thought in the Atris desires and reaches to by affirming Mitra, Varuna and Aryaman, the godheads, in the "bodies" inhabited by the human soul.

ब॒ळ् इ॒त्था॑ दे॒व नि॒ष्कृ॑तम् आ॒दि॒त्या य॑जतं बृ॒हत् ।
 व॒रु॒ण मि॒त्राय॑मन् व॒र्षि॑ष्ठं क्ष॒त्रम् आ॒शा॒थे ॥ ५-०६७-०१

bá| itthā deva niṣkṛtām ādityā yajatām brhāt
 varuṇa mitra āryaman vārṣiṣṭham kṣatram āśathe° 5.067.01

1. In truth, O godheads, ye two sons of the infinite Mother, rightly perfected by you is the Vastness for which we sacrifice. O Varuna, Mitra, Aryaman, you possess its most abundant force.

Interpretation:

There is a grammatical difficulty here, *āśathe*, 'you two gain', is in dual. as well as *deva-ādityā*, whereas in the second line the three gods: Varuna, Mitra and Aryaman are invoked.

Vocabulary:

baḷ, ind. in truth, certainly (Sāy.= satyam) RV.

itthā, (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*

आ यद् योनिं हिरण्ययं वरुण मित्र सदथः ।

धर्तारा चर्षणीनां यन्तं सुम्नं रिशादसा ॥ ५-०६७-०२

ã yád yóniṃ hiraṇyáyaṃ váruṇa mítra sádathah
dhartārā carṣaṇīnāṃ yantāṃ sumnāṃ riśādasā 5.067.02

2. When you enter into your original home of golden light, O Varuna, O Mitra, upholders of men in their labour, destroyers of the enemy, reach for them the bliss.

Interpretation:

When you settle in you Origin full of golden light [inside us], O Varuna and Mitra, [then you are] upholding [us] who are doing here the sacrificial work. O Destroyers of enemies, stretch out your perfect Thought of Grace for us!

Vocabulary:

hiraṇyaya, mf(ī)n. *golden, abounding in gold*;

yoni, m. only in RV;

sumna, mfn. benevolent, kind, gracious, favourable RV. x , 5 , 3 ; n. benevolence, favour, grace RV. TS.; devotion, prayer, hymn RV. ; satisfaction, peace, joy, happiness ib.

yantam, Imp. 2 pers., dual., from root yam Ved., "stretch you two".

विश्वे हि विश्ववेदसो वरुणो मित्रो अर्यमा ।

व्रता पदेव सश्चिरे पान्ति मर्त्यं रिषः ॥ ५-०६७-०३

vísve hí víśvávedaso váruṇo mitró aryamā
vratā padéva saścire pānti mártiyaṃ riśáh 5.067.03

3. Universal and all-knowing are Varuna and Mitra and Aryaman; they keep firm to the law of their workings, even as to the seats to which they arrive, and guard mortal man from his foes.

Interpretation:

It is a description from the point of view of the evolving consciousness of the individual. First of all how could Varuna and Mitra arrive at their seats and follow the laws of their workings, protecting mortals from their enemies, if they

are already those godheads on those plains of consciousness? Why they should protect the mortal from his foes?

It is because they are seen from within man's unilluminated consciousness that they finally can arrive at or climb to their own Throne, or level of consciousness in man, protecting him from his foes. Since Varuna and Mitra are on all the levels of consciousness they also journey with the soul of man, introducing it to the higher realms of its own.

Vocabulary:

sac/saśc, (connected with 2. sajj, sañj, sakh; cf. sap) 1 A. *to be associated or united with, have to do with, be familiar with, associate one's self with* (instr.) RV. AV. *be possessed of, enjoy* (instr. or acc.) ib.; *to take part or participate in, suffer, endure* (instr.) RV. *to be connected with; to fall to the lot of* (acc. S3Br. ; *to be together* RV. AV.; *to go after, follow, accompany, adhere or be attached to* (acc.) RV.

ते हि सत्या ऋतस्पृश ऋतावानो जने-जने ।

सुनीथासः सुदानवो ऽहोश् चिद् उरुचक्रयः ॥ ५-०६७-०४

té hí satyā ṛtaspṛśa ṛtāvāno jāne-jane
sunithāsaḥ sudānavao aḥhoś cid urucakrayaḥ 5.067.04

4. For because they are true in their being, they touch the Truth and hold the Truth in creature and creature; perfect leaders in the journey, perfect in force for the battle, they create the wideness even out of this narrow being.

Interpretation:

That is why the Rishi says about Mitra and Varuna: 'For they are in touch with the Truth, masters of the Truth in every human being born in the earthly body. They are the leaders in their inner journey, and generous givers of the divine wealth, *sudānavaḥ*, and they are creating the wideness of the greater mind in the narrow space of human mentality.

Vocabulary:

sudānu, mfn. *pouring out or bestowing abundantly, bounteous, munificent* (said of various gods) RV. AV.

urucakri, mfn. (fr. kr) , *doing or effecting large work or great wealth, granting ample assistance* RV. ii , 26 , 4; v , 67 , 4

को नु वाम् मित्रास्तुतो वरुणो वा तनूनाम् ।

तत् सु वाम् एषते मतिर् अत्रिभ्य एषते मतिः ॥ ५-०६७-०५

kó nú vām mitra ástuto váruṇo vā tanūnām
tát sú vām éṣate matír átribhya éṣate matíḥ 5.067.05

5. Which of you, O Mitra, is unaffirmed, thou or Varuna, in our bodies?¹
Wholly our thought seeks That from you, That for the Enjoyers² our Thought
desires.

Interpretation:

Here the symbolism of these godheads being affirmed in the consciousness of human beings becomes completely revealed. “Who of you is not yet fully established in the consciousness of these bodies (levels of consciousness)? Our thought is seeking well that establishment of yours! For the Travelers on the Path it seeks it.”

Appendix

On Aryaman³

“Aryaman, third of the four great solar godheads, is the least prominent of them all in the invocations of the seers. No separate hymn is addressed to him and, if his name occurs not unfrequently, it is in scattered verses; there is no strong body of Riks from which we can construct firmly our idea of his functions or recompose his physiognomy. Most often he is simply invoked by his bare name along with Mitra and Varuna or in the larger group of the sons of Aditi, almost always in adjunction to other kindred deities. Still there are half a dozen or more half-riks from which his one chief and characteristic action emerges accompanied by the usual epithets of the Lords of the Truth, epithets expressive of Knowledge, Joy, Infinity and Power.

In the later tradition the name of Aryaman is placed at the head of the Fathers to whom as their appropriate offering is given the symbolic food, the *pinḍa* of the

¹ Not the physical body only; the soul dwells here in five sheaths or embodyings.

² The Atris, – literally, eaters; the word may also mean Travellers.

³ Volume: 15 [CWSA] (The Secret of the Veda), Page: 514

Puranic funeral and memorial rites. In the Puranic traditions the Fathers are of two classes, divine and human, the latter being the ancestors, the Manes. But it is in connection with the Fathers as the souls who have attained to heaven, to immortality that we must think of Aryaman. Krishna in the Gita, enumerating the chief powers or manifestations of the eternal Godhead in things and beings, speaks of himself as Ushanas among the seers, Bhrigu among the Rishis, Vyasa among the sages, Vishnu among the children of Aditi, Aryaman among the Fathers. Now in the Veda the Fathers are the ancient illumined ones who discovered the Knowledge, created and followed the Path, reached the Truth, conquered Immortality; and in the few Riks in which Aryaman's separate personality emerges, it is as the God of the Path that he is hymned.

His name Aryaman, kin etymologically to the words *arya*, *ārya*, *ari*, by which are distinguished the men or peoples who follow the Vedic culture and the Gods who assist them in their battles and their aspirations, is similarly indicative. The Aryan is the traveller on the Path, the aspirant to immortality by divine sacrifice, one of the shining children of Light, a worshipper of the Masters of the Truth, a fighter in the battle against the powers of darkness who obstruct the human journey. Aryaman is the godhead in whose divine power this Aryahood is rooted; he is this Force of sacrifice, aspiration, battle, journey towards perfection and light and celestial bliss by which the path is created, travelled, pursued beyond all resistance and obscurity to its luminous and happy goal.

In consequence, the action of Aryaman takes up the attributes of Mitra and Varuna as leaders of the Path. This Force fulfils the happy impulses of that Light and Harmony and the movement of infinite knowledge and power of that pure Vastness. Like Mitra and Varuna he makes men travel on the path; he is full of the perfect happiness of Mitra; he is complete in the will and the works of sacrifice; he and Varuna distinguish the path for mortals. He is like Varuna a godhead manifold in his births; like him he oppresses the wrath of the hurter of men. It is by the great path of Aryaman that we shall cross beyond the souls of a false or evil thought who obstruct our path. Aditi, mother of the Kings, and Aryaman carry us by paths of a happy travelling beyond all inimical powers. The man who seeks the straightness of Mitra's and Varuna's workings and by the force of the word and the affirmation embraces their law with all his being, is guarded in his progress by Aryaman.

But the Rik most distinctive of the function of Aryaman is that which describes him as **"Aryaman of the unbroken path, of the many chariots, who dwells as the sevenfold offerer of sacrifice in births of diverse forms."** He is the deity of the human journey who carries it forward in its irresistible progress which the attacks of the enemy cannot overcome or successfully interrupt so long as this divine Force is our leader. The journey is effected through a manifold movement of our evolution, the many chariots of Aryaman. It is the journey of the human sacrifice which has a sevenfold energy of its action because there is a sevenfold

principle in our being which has to be fulfilled in its integral perfection; **Aryaman is the master of the sacrificial action who offers this sevenfold working to the godheads of the Divine Birth.** Aryaman within us develops our various forms of birth in the ascending planes of our existence by which the Fathers climbed, travellers on his path, and by which it must be the aspiration of the Aryan soul to climb, to the highest summit of Immortality.

Thus Aryaman sums up in himself the whole aspiration and movement of man in a continual self-enlargement and self-transcendence to his divine perfection. By his continuous movement on the unbroken path Mitra and Varuna and the sons of Aditi fulfil themselves in the human birth."

If Varuna can be seen as a Universal traveler on the Path, and Mitra as the very Path and the force by which we travel then Aryaman can be seen as a power supporting an individual traveler, working out the details of his births in this journey to the Divine Birth. We have to undergo many changes, many different births within ourselves, so he "is the master of the sacrificial action who offers this sevenfold working to the godheads of the Divine Birth". He develops within us "our various forms of birth in the ascending planes of our existence by which the Fathers climbed, travellers on his path, and by which it must be the aspiration of the Aryan soul to climb, to the highest summit of Immortality."

Aryaman "fulfils the happy impulses of that Light and Harmony" of Mitra and "the movement of infinite knowledge and power of that pure Vastness" of Varuna, he makes man travel on the path: ascend to the higher realms. He makes man change and be born on every level of this ascent. It is a power of Arya of always ascending and growing consciousness.

On Bhaga

"The goal of the path is the divine beatitude, the illimitable joy of the Truth, of the infinity of our being. **Bhaga is the godhead who brings this joy and supreme felicity into the human consciousness; he is the divine enjoyer in man.** All being has this divine enjoyment of existence for its aim and end, whether it seeks for it with knowledge or with ignorance, with the divine strength or the weakness of our yet undeveloped powers. "On Bhaga the strong calls for his increasing, on Bhaga he who has not the strength; then he moves towards the Delight." "Let us call in the Dawn on Bhaga strong and victorious, the son of Aditi who is the wide-upholder, on whom the afflicted and the fighter and the king meditate and they say to the Enjoyer, Give us thy enjoyment." "Let it be the divine Enjoyer who possesses the enjoyment and by him let us be its possessors; to thee every man calls, O Bhaga; do thou become, O Enjoyer, the leader of our journey." **An increasing and victorious felicity of the soul**

rejoicing in the growth of its divine possessions which gives us strength to journey on and overcome till we reach the goal of our perfection in an infinite beatitude, this is the sign of the birth of Bhaga in man and this his divine function.

All enjoyment comes indeed from Bhaga Savitri, the mortal as well as the divine; “creating a wide and vast force he brings forth for men their mortal enjoyment.” But the Vedic ideal is the inclusion of all life and all joy, divine and human, the wideness and plenty of earth and the vastness and abundance of heaven, the treasures of the mental, vital, physical existence uplifted, purified, perfected in the form of the infinite and divine Truth. It is this all-including felicity which is the gift of Bhaga. The Enjoyer is to be called on by men because he has many riches and ordains perfectly all delights,—the thrice seven delights upheld by him in the being of his mother Aditi. It is by creating in us “the wide and vast force”, it is when the Divine as Bhaga, Pushan, Aditi, the infinite, the undivided puts on the radiances of the infinite consciousness like a robe and distributes without division all desirable boons that divine felicity comes to us in its fullness. Then he gives to the human being full enjoyment of that greatest delight. Therefore Vasishtha cries to him, “O Bhaga, our leader, Bhaga who hast the wealth of the Truth, giving unto us, raise up and increase, O Bhaga, this thought in us,” — the Truth-thought by which the felicity is attained.

Bhaga is Savitri the Creator, he who brings forth from the unmanifest Divine the truth of a divine universe, dispelling from us the evil dream of this lower consciousness in which we falter amidst a confused tangle of truth and falsehood, strength and weakness, joy and suffering. An infinite being delivered out of imprisoning limits, an infinite knowledge and strength receiving in thought and working out in will a divine Truth, an infinite beatitude possessing and enjoying all without division, fault or sin, this is the creation of Bhaga Savitri, this that greatest Delight.”⁴

On All Four Kings

“This creation of the divine Creator goddess Aditi speaketh forth to us, this the all-kings Varuna and Mitra and Aryaman with one mind and heart.” **The four Kings find themselves fulfilled with their infinite Mother by the delightful perfection in man of Bhaga the Enjoyer, the youngest and greatest of them all. Thus is the divine creation of the fourfold Savitri founded on Varuna, combined and guided by Mitra, achieved by Aryaman, enjoyed in Bhaga: Aditi the infinite Mother realises herself in the human being by the birth and works of her glorious children.**⁵

⁴ Volume: 15 [CWSA] (The Secret of the Veda), Page: 516

⁵ Volume: 15 [CWSA] (The Secret of the Veda), Page: 516

- 1) Varuna is the Infinite foundation of the Self as the Universal traveler.
- 2) Mitra is a guide and the Path for this Universal Traveler, measuring out His steps, as it were, with his joy of knowledge.
- 3) Aryaman is an achiever by power of aspiration, and the fulfillment on the Path; the individual traveler, as it was, Arya, the one who aspires, makes an effort. He fulfils the movement of Mitra and Varuna in man, leading him to his Divine Birth in the sevenfold movement of his sacrificial workings towards the godheads.
- 4) Bhaga is the enjoyment of that fulfillment in man by Varuna, Mitra and Aryaman.