

RV 5-68

r̥ṣ.i: yajata ātreya; devatā: mitrāvaruṇā; chanda: gāyatrī

प्र वो मित्राय गायत वरुणाय विपा गिरा ।
 महिक्षत्राव् ऋतम् बृहत् ॥ ५-०६८-०१
 सम्राजा या घृतयोनी मित्रश् चोभा वरुणश् च ।
 देवा देवेषु प्रशस्ता ॥ ५-०६८-०२
 ता नः शं पार्थिवस्य महो रायो दिव्यस्य ।
 महि वां क्षत्रं देवेषु ॥ ५-०६८-०३
 ऋतम् ऋतेन सपन्तेषिरं दक्षम् आशाते ।
 अद्रुहा देवौ वर्धते ॥ ५-०६८-०४
 वृष्टिद्यावा रीत्यापेषस् पती दानुमत्याः ।
 बृहन्तं गतम् आशाते ॥ ५-०६८-०५

prá vo mitrāya gāyata varuṇāya vipā girā
 máhikṣatrāv ṛtām br̥hát 5.068.01

samrājā yā ghṛtāyonī mitrás cobhā varuṇás ca
 devā devēṣu praśastā 5.068.02

tā naḥ śaktam pāṛthivasya mahó rāyó diviyásya
 máhi vāṃ kṣatrām devēṣu 5.068.03

ṛtām ṛtēna sápan tā ṣirām dákṣam āśāte
 adrúhā devaú vardhete 5.068.04

vṛṣṭidyāvā ritīpā ṣás pátī dānumatyāḥ
 br̥hántam gátam āśāte 5.068.05

The Lords of the Great Force

Because they hold the great battle-force of the Truth, Mitra and Varuna lead us to the vastness of that Truth. By that force they rule all imperially, contain the Truth's clarities and their powers are manifested in all the godheads. Therefore should they put forth their power in these godheads for the human possession of the great felicity and wealth of the Truth in earth and heaven. They reach the Truth by the Truth; for they have its discernment full of the impulsion that goes straight to the knowledge; therefore they increase divinely without falling into the harms of the Ignorance. As lords of that powerful impulsion they bring down the heavens in a luminous rain upon the mortal and take possession of the vast as a home.

प्र वो॑ मि॒त्राय॑ गाय॒त वरु॑णाय वि॒पा गि॒रा । महि॑क्षत्राव् ऋ॒तम् बृ॒हत् ॥ ५-०६८-०१

prá vo mitráya gāyata varuṇāya vipā girā
māhikṣatrāv ṛtām brhāt 5.068.01

1. Sing ye to Mitra and Varuna with the word that enlightens; because they have that great force, theirs is the Truth, the Vast.

Vocabulary:

vip, mfn. inwardly stirred or excited, inspired RV. f. 'easily moved or bent, flexible (?)', a switch, rod &c., the shaft (of an arrow), the rods (which form the bottom of the Soma filter, and support the straining cloth) RV.

सम्रा॑जा या घृ॒तयो॑नी मि॒त्रश् चो॒भा वरु॑णश् च । दे॒वा दे॒वेषु॑ प्रश॒स्ता ॥ ५-०६८-०२

samrājā yā ghr̥tāyonī mitrás cobhā varuṇas ca
devā devēṣu praśastā 5.068.02

2. All-rulers are they, yes, both of them, Mitra and Varuna, homes of the clarity, gods, manifested by the word in the gods.

Interpretation and notes:

The word *ghṛta-yoni*, Bah. compound, Sri Aurobindo translates as Bahuvrihi itself: 'homes of the clarity', which lit. means 'whose home is clarity'.

The words *devēṣu praśastā* (ppp of *pra-śas*) he translates as 'manifested by the word in the gods', which otherwise can be simply translated as 'praised among the gods'.

Vocabulary:

ghṛtayoṇi, mfn. abiding or living in ghee (Agni , the sacrifice) RV. iii , 4 , 2 ; producing fertilizing rain or welfare (Mitra and Varuṇa , Vishṇu) RV. v , 68 , 2 VS. v , 38.

ता नः॑ शं॑ पार्थि॑वस्य॑ महो॑ रायो॑ दि॒व्यस्य॑ । महि॑ वां क्षत्रं॑ दे॒वेषु॑ ॥ ५-०६८-०३

tā naḥ śaktam pārthivasya mahó rāyó diviyásya
máhi vāṃ kṣatrám devéṣu 5.068.03

3. Therefore put forth strength for our great felicity ¹ heavenly and earthly; for great is your force in the gods.

Interpretation:

Lit. the phrase means: "These two are fortunately for us, with their great wealth of earthly and heavenly kind. Great is your force in the gods."

Vocabulary:

Sam, 2 ind. *auspiciously , fortunately , happily , well* (frequently used in the Veda , rarely in later language ; often to be translated by a subst. , esp. in the frequent phrase, " happiness and welfare " , sometimes joined with the verbs bhū , as , kr , dā , yā , sometimes occurring without any verb ; with Dat. or gen. [cf. Pān2. 2-3] RV. &c. &c.

ऋ॒तम् ऋ॒तेन॑ स॒पन्तेषि॑रं दक्ष॑म् आशा॒ते ।
अ॒द्रुहा॑ दे॒वौ वर्धे॑ते ॥ ५-०६८-०४

ṛtām ṛtēna sápañtā ṣirám dáksam āśāte
adrúhā devaú vardhete 5.068.04

4. By the Truth you attain knowledge of the Truth, you possess a judgment of impelling force; ² O gods, you grow and come not to hurt.

¹ The felicity or happy wealth of the wide Truth-consciousness manifested not only in the higher mental planes of our consciousness, but in our physical being.

² The straight impulsion which the gods possess; man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement, has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move without stumbling and suffering from Truth to greater Truth, straight, felicitously.

Interpretation and notes:

Sri Aurobindo translates *iṣira*- as an adjective 'of impelling force' for *dakṣam* as 'judgment' and *adruhā*, as they who 'come not to hurt'.

Vocabulary:

iṣira, mfn. *refreshing, fresh flourishing vigorous, active, quick* RV. AV. VS.; (-am) ind. quickly RV. x , 157 , 5

sap, (cf. *sac*); 1. P. *sapati*, A, *to follow or seek after, be devoted to, honour, serve , love, caress* (also sexually) RV. TS. VS.;

adruh, (nom. *a-dhruk*) mfn. *free from malice or treachery* RV.

वृष्टिद्यावा रीत्यापेषस् पती दानुमत्याः ।

बृहन्तं गतम् आशाते ॥ ५-०६८-०५

vrṣṭidyāvā rītiāpā iṣās pātī dānumatyāḥ
br̥hāntaṃ gartam āśāte 5.068.05

5. Turning heaven to rain, winners of the streaming movement, masters of that forceful impulsion, you take possession of your vast home.

Interpretation and notes:

Vrṣṭi-dyāvā, Bah., lit. 'whose heaven is rain';

Rīty-āp, Bah, 'whose waters are in motion';

'The two lords of the generous forceful impulsion' *dānumatyāḥ iṣas patī*.

Vocabulary:

rītyap, mfn. *streaming with water* RV.

iṣ, [-ṭ] f. *anything drunk, a draught, refreshment, enjoyment libation the refreshing waters of the sky, sap, strength, freshness, comfort, increase good condition, affluence* RV. AV. VS. AitBr.

dānumat, mfn. *trickling, fluid* ib.

Appendix

The Dawn and the powers of Aditi.

The Dawn brings the light from the Transcendental into the lower hemisphere of our darkened existence of mind, life and body. She is first who introduces light into the Darkness after which the Creator, God Savitar comes and then Surya is finally revealing his body of light.

Sri Aurobindo explains their relations in the Secret of the Veda in this way: "He (Surya) is the light of the Truth rising on the human consciousness in the wake of the divine Dawn whom he pursues as a lover follows after his beloved and he treads the paths she has traced for him. For Dawn the daughter of Heaven, the face or power of Aditi, is the constant opening out of the divine light upon the human being; she is the coming of the spiritual riches, a light, a power, a new birth, the pouring out of the golden treasure of heaven into his earthly existence."

So Dawn is the power of Aditi and all her powers are the solar deities, called in the Veda Adityas, they are Varuna, Mitra, Aryaman, Bhaga, Daksha, Ansha and Surya or Savitar. These seven children of Aditi are the guardians of that supreme Light. It is with the help of these godheads and their action that the Divine Mother manifests the Supreme in Time and Space. There was though the eighth son known as Vivasvat or Martanda, who descended into the mortal regions of Darkness. Sri Aurobindo speaks about this Myth in the chapter "The Guardians of Light":

"We are told that there are eight sons of the cosmic Aditi who are born from her body; by seven she moves to the gods, but the eighth son is Martanda, of the mortal creation, whom she casts away from her; with the seven she moves to the supreme life, the original age of the gods, but Martanda is brought back out of the Inconscient into which he had been cast to preside over mortal birth and death.

This Martanda or eighth Surya is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness and thence he must be released into splendour and freedom by the gods and seers through the power of the sacrifice."

On Adityas and other Gods.

"Aditi is the infinite Light of which the divine world is a formation and the gods, children of the infinite Light, born of her in the Ritam, manifested in that active truth of her movement **guard it against Chaos and Ignorance.**"³ These are the Guardians of Light, the godheads who bring the higher light and infuse it into the darkness of the lower creation. "It is they who maintain the invincible workings of the Truth in the universe, they who build its worlds into an image of the Truth. They, bounteous givers, loose out upon man its floods variously imaged by the mystic poets as the sevenfold solar waters, the rain of heaven, the streams of the Truth, the seven mighty Ones of heaven, the waters that have knowledge, the floods that breaking through the control of Vritra the Coverer ascend and overflow the mind. They, seers and revealers, make the light of the Truth to arise on the darkened sky of his mentality, fill with its luminous and honey-sweet satisfactions the atmosphere of his vital existence, transform into its vastness and plenitude by the power of the Sun the earth of his physical being, create everywhere the divine Dawn."⁴

"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

There is a passage which can shed some light on the the nature of four Kings in the Secret of the Veda.

"Still the union comes about by a combination of their powers and therefore each has in it his own proper nature

³ Volume: 15 [CWSA] (The Secret of the Veda), Page: 475

⁴ Volume: 15 [CWSA] (The Secret of the Veda), Page: 475

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

and function. That of the Four is to build up the whole divine state into its perfection by the natural interaction of its four essential elements.

- 1) The Divine is existence all-embracing, infinite and pure; Varuna brings to us the infinite oceanic space of the divine soul and its ethereal, elemental purity.
- 2) The Divine is boundless consciousness, perfect in knowledge, pure and therefore luminously right in its discernment of things, perfectly harmonious and happy in its concordance of their law and nature; Mitra brings us this light and harmony, this right distinction and relation and friendly concord, the happy laws of the liberated soul concordant with itself and the Truth in all its rich thought, shining actions and thousandfold enjoyment.
- 3) The Divine is in its own being pure and perfect power and in us the eternal upward tendency in things to their source and truth; Aryaman brings to us this mighty strength and perfectly-guided happy inner upsurging.
- 4) The Divine is the pure, the faultless, the all-embracing, the untroubled ecstasy that enjoys its own infinite being and enjoys equally all that it creates within itself; Bhaga gives us sovereignly that ecstasy of the liberated soul, its free and unfallen possession of itself and the world.

This quaternary is practically the later essential trinity of Sachchidananda,—Existence, Consciousness, Bliss with self-awareness and self-force, Chit and Tapas, for double terms of Consciousness; but it is here translated into its cosmic terms and equivalents.

- 1) Varuna the King has his foundation in the all-pervading purity of Sat;**
- 2) Mitra the Happy and the Mighty, most beloved of the Gods, in the all-uniting light of Chit;**
- 3) many-charioted Aryaman in the movement and all-discerning force of Tapas;**
- 4) Bhaga in the all-embracing joy of Ananda.**

Yet as all these things form one in the realised godhead, as each element of the trinity contains the others in itself and none of them can exist separately from the rest, therefore each of the Four also possesses by force of his own essential quality every general attribute of his brothers. For this

reason if we do not read the Veda as carefully as it was written, we shall miss its distinctions and see only the indistinguishable common functions of these luminous Kings, —as indeed throughout the hymns the unity in difference of all the gods makes it difficult for the mind not accustomed to the subtleties of psychological truth to find in the Vedic divinities anything but a confused mass of common or interchangeable attributes. But the distinctions are there and have as great a force and importance as in the Greek and Egyptian symbolism. Each god contains in himself all the others, but remains still himself in his peculiar function.”⁶

⁶ Volume: 15 [CWSA] (The Secret of the Veda), Page: 497