

RV 5. 70

ṛṣi: urucakri ātreya; devatā: mitrāvaruṇā; chandaḥ: gāyatrī

पु॒रू॒रु॒णा॑ चि॒द् ध्यू॑ अस्त्य् अ॒वो नू॑नं वां वरु॒ण ।
 मि॒त्र वँ॑सि वां सु॒मति॑म् ॥ ५-०७०-०१
 ता वां स॒म्यग् अ॒द्रु॒ह्वा॒णेष॑म् अ॒श्याम॑ धाय॒से ।
 वयं॑ ते रु॒द्रा स्या॑म ॥ ५-०७०-०२
 पा॒तं नो॑ रु॒द्रा पा॒युभि॑र् उ॒त त्रा॑येथां सु॒त्रात्रा॑ ।
 तु॒र्याम॑ द॒स्यून् त॒नूभिः॑ ॥ ५-०७०-०३
 मा क॒स्याद्भु॑त॒क्रतू॑ यक्ष॒म् भु॑जे॒मा त॒नूभिः॑ ।
 मा शेष॑सा मा त॒नसा॑ ॥ ५-०७०-०४

purūrūṇā cid dhī ásti ávo nūnám vāṃ varuṇa
 mítra vāṃsi vāṃ sumatím 5.070.01

tā vāṃ samyág adruhvāṇā íṣam aśyāma dhāyase
 vayāṃ té rudrā siyāma 5.070.02

pātám no rudrā pāyúbhīr utá trāyethāṃ sutrātrā
 turyāma dásyūn tanūbhiḥ 5.070.03

mā kásya adbhutakratū yakṣám bhujemā tanūbhiḥ
 mā śéśasā mā tánasā 5.070.04

The Increasers of Being and Deliverers

The Rishi desires **the wide and multiple fostering of our being** and its powers which Varuna and Mitra give and **their complete impulsion of our strength towards the perfect foundation of the divine status**. He prays to them to protect and deliver him from the Destroyers and prevent their adverse control from impairing the growth of the godhead in our various sheaths or bodies.

पु॒रू॒रु॒णा॑ चि॒द् ध्यू॑ अस्त्यु॒ अवो॑ नू॒नं वा॑ वरुण ।

मि॒त्र वँ॑सि वा॑ सु॒मति॑म् ॥ ५-०७०-०१

purūrúṇā cid dhī ásti ávo nūnám vāṃ varuṇa
mítra váṃsi vāṃ sumatím 5.070.01

1. Multiple indeed by the wideness¹ is now your fostering of our being, O Varuna. O Mitra, I would enjoy your perfect-mindedness.

Interpretation:

Let's look into what language and how the Rishi speaks affirming Mitra and Varuna in his consciousness:

"Multiple and vast is your growth in us now! O Varuna, O Mitra, I aspire to possess and to enjoy, *vamsi*, your supreme-mindedness, *sumatim*."

The growth towards the Supreme presumes the multiple and manifold realization in our individual consciousness. It is only when we are becoming universalized that many chariots of our Divine being, consciousness, power and bliss will move within our individual consciousness, and will open us to the wonders of the Lord's supreme perception.

Actually all the poverty of our life is due to this narrowness in our consciousness *amhas*, or *amhati*, often complained about in the hymns dedicated to Adityas and especially Varuna and Mitra. This narrowness is compelling us to look for the delight of this multiple existence of the Divine in a narrow and selfish way. All here is formed around this smallness of our being: the perceptions of our mind, feelings and emotions of our life and the strength and suppleness of our body. But if the perfect-mindedness of Mitra and Varuna could enter into our being we would have a chance to overgrow our limited perceptions and to move towards the multiple vastness of our being.

¹ The wideness of the infinite Truth-plane with the manifold wealth of its spiritual contents. Its condition is the perfection of **the thought-mind and psychic mentality** proper to a divine nature, which comes to man as **the grace of the gods, sumati**.

Vocabulary:

purūruṇā, ind. *far and wide* RV. (most probably it is a combination of puru-uru in Instr.)
van cl. 8. P. A., *to like, love, wish, desire* RV. AV.; *to gain, acquire, procure* (for
one's self or others) RV. AV.; *to conquer, win, become master of, possess* RV. AV.

ता वा॑ सम्यग् अ॒द्रुह्वा॑णेष॒म् अ॒श्याम॑ धाय॒से ।

वयं॑ ते रु॒द्रा स्या॑म ॥ ५-०७०-०२

tā vāṃ samyág adruhvāṇā iṣam aśyāma dhāyase
vayāṃ té rudrā siyāma 5.070.02

2. You are they who betray not to harm;² may we enjoy your complete force of
impulsion for our founding; may we be they, O you violent godheads.

Interpretation:

“You are they who do not betray us on the path to the Divine!” We want to
possess and to enjoy your perfect power of will! May we be these [Rudras], O
Rudras!”

In the first verse the Rishi asks for the possession and enjoyment of the perfect
mindedness, sumati, and in this Rik he aspires for the perfect force of impulsion
towards the Divine realization, *samyak iṣam*. That is why Varuna and Mitra are
mentioned as Rudras here. It is also implied that we also want to be like Rudras
in the application of their perfect force of impulsion.

The Russian scholar Elizarenkova in her notes to this hymn is completely
puzzled why and how Varuna and Mitra are called Rudras, suggesting that we
have to translate it as an adjective: ‘crying’.

Vocabulary:

adruhvan, mfn. free from malice or treachery RV.

पातं॑ नो रु॒द्रा पा॒युभि॑र् उ॒त त्रा॑येथां सु॒त्रात्रा॑ ।

तुर्या॑म दस्यून् तनू॑भिः ॥ ५-०७०-०३

pātāṃ no rudrā pāyúbhīr utá trāyethāṃ sutrātrā
turyāma dásyūn tanúbhiḥ 5.070.03

² The harms of the Dasyus, destroyers of our being and enemies of its divine progress,
the sons of Limitation and Ignorance.

3. Protect us, O violent ones,³ with your protectings and deliver us with a perfect deliverance. May we in our embodyings break through the Destroyers.

Interpretation:

“Protect us, O two Rudras, with your protecting powers, and carry us over [the dangers] the best way it is possible to carry over! May we pass over the Dividers on all the levels of our being.”

The third thing asked by the Rishi in this hymn is the safe journey towards the Divine existence. By the virtue of perfect knowledge, sumati and by the perfect force impulsion, samyak iṣam, to travel over the dividers and destroyers to the goal of the divine fulfillment.

Vocabulary:

trai, 1. A. trāyate, to protect, preserve, cherish, defend, rescue from (gen. or abl.)

trātr, m. a protector, defender, one who saves from (abl. or gen.) RV. (with deva applied to Bhaga or Savitr) VS. AV. TS. (Indra) MBh. &c.

pāyu, m. (pā) a guard, protector RV. (esp. instr. pl. "with protecting powers or actions, helpfully") AV.

turyāma, Pot. from tṛ, to pass over.

मा कस्याद्भुतक्रतू यक्षम् भुजेमा तनूभिः ।

मा शेषसा मा तनसा ॥ ५.०७०.०४

mā kāśya adbhutakratū yakṣam bhujemā tanūbhiḥ
mā śéśasā mā tānasā 5.070.04

4. O transcendent in will-power, let us not in our embodyings suffer the control of any,⁴ nor in our begetting, nor our creation.

Interpretation:

“O you two, whose will power is of transcendental nature, we aspire to enjoy only your presence! Do not let us enjoy life sharing it with any other spirit! Neither in what we create nor in what we become!”

It is interesting that the enjoyment is seen as the key to the life one wants to live. One can enjoy being with Dasyus and living their kind of life, or one can enjoy

³ Rudras. Rudra is the Divine as the master of our evolution by violence and battle, smiting and destroying the Sons of Darkness and the evil they create in man. Varuna and Mitra as helpers in the upward struggle against the Dasyus assume this Rudrahood.

⁴ That is, any of the Destroyers.

being with other creatures and perceiving the world with their eyes. The Rishi affirms, invoking Mitra and Varuna, whose Power of Will is of Transcendental Consciousness-Being, that we (people) are seeking the enjoyment of their Supreme presence in all what we do and beget, and on all the levels of consciousness, *tanūbhiḥ*.

Vocabulary:

śeṣas, n. *offspring* RV.

tanas, n. *offspring* RV. v , 70 , 4.

yakṣa, n. a living supernatural being , spiritual apparition , ghost , spirit RV. AV. VS. Br.

Appendix

Lets have a look into the hymn dedicated to Adityas by Vasishtha, on which Sri Aurobindo also commented in the Secret of the Veda.

RV 7.52

r̥ṣi: vasiṣṭha maitrāvaruṇi; devatā: ādityagaṇa; chandaḥ: triṣṭup

आ॒दि॒त्यासो॑ अ॒दि॒तयः॑ स्याम॒ पू॒र् दे॒वत्रा॑ वसवो म॒र्त्यत्रा॑ ।
सनेम॑ मि॒त्रावरु॑णा स॒नन्तो॑ भवेम॒ द्यावा॑पृथि॒वी भव॑न्तः ॥ ७-०५२-०१
मि॒त्रस् तन् नो॑ वरु॒णो मा॑मह॒न्त शर्म॑ तो॒काय॑ त॒नयाय॑ गो॒पाः ।
मा वो॑ भुजे॒मान्यजा॑तम् ए॒नो मा॑ तत् कर्म॒ वसवो॑ यच् चय॒ध्वे ॥ ७-०५२-०२
तुर॑ण्यवो ऽङ्गि॒रसो॑ नक्ष॒न्त रत्नं॑ दे॒वस्य॑ स॒वितु॑र् इ॒यानाः॑ ।
पि॒ता च॑ तन् नो॑ म॒हान् यज॑त्रो॒ विश्वे॑ दे॒वाः सम॑नसो जुष॒न्त ॥ ७-०५२-०३

Interpretation of RV 7.52

आ॒दि॒त्यासो॑ अ॒दि॒तयः॑ स्याम॒ पू॒र् दे॒वत्रा॑ वसवो म॒र्त्यत्रा॑ ।
सनेम॑ मि॒त्रावरु॑णा स॒नन्तो॑ भवेम॒ द्यावा॑पृथि॒वी भव॑न्तः ॥ ७-०५२-०१

ādityāso áditayaḥ siyāma púr devatrā vasavo martiyatrā
sánema mitrāvaruṇā sánanto bhávema dyāvāpr̥thivī bhávantaḥ 7.052.01

Interpretation:

Griffith cannot imagine here that men want or can become Adityas and Aditis, he translates word Adityas in the Vocative case, though it is in Nominative. The meaning of this verse is profound:

"May we become Adityas in their infinite qualities, which they all share in the Supreme Aditi, and become also a Fortress among Gods and among Mortals, O Luminous Dwellers in the substance! Realising, may we truly realize you, O Varuna and Mitra! Becoming, may we truly become you, O Heaven and Earth!"

Vasishtha prays that we may become fully realized and harmonized within the Divine Mother with all her supreme manifestations, embodying and sharing all her qualities and faculties, and at the same time maintaining our own identity in this manifestation, which cannot be altered neither by the gods nor by the mortals. 'Possessing your presence and power here, may we truly possess you,' - says the Rishi, where the root *san* has many meanings: to gain, acquire, obtain, gift, possess, enjoy, which implies many possible translations, such as: 'When we gain, may we truly gain you; or when we enjoy your presence, may we truly enjoy it, etc. We find the similar structure in the next phrase also where the root *bhu*, can be translated as to be, to become, arise, come into being, exist, live, stay, abide, etc.

But there is more to this verse. Its poetic rhythm suggests the meaning we cannot see in the grammatical structure of a sentence. Trishtubh has a caesura after four or five syllables and the cadence before the last three.

sánema mitrā | varuṇā sánanto
bhávema dyāvā | pr̥thivī bhávantaḥ

Even though the dvandva of Vocative mitrāvaruṇā or dyāvāpr̥thivī is undividable, they are in the middle of the pada separated by caesura. So the natural breath of the poetic rhythm creates a subtle suggestion which is not in the syntactic structure of the sentence:

May we win, Mitra | Varuna, winning!
May we become, Heaven | Earth becoming!

It suggests subtly this meaning: "We want to win Mitra, Varuna-winning. We want be Heaven, Earth-being." This can be an example how the poetic rhythm introduces the suggestion of new shades of meaning, widening our understanding of what the Rishi wanted to say.

मि॒त्रस् तन् नो॑ वरु॒णो मा॒मह॑न्त श॒र्म तो॒काय॑ तनयाय गोपाः ।
मा वो॑ भुजे॒मान्यजा॑तम् ए॒नो मा॒ तत् क॑र्म वसवो यच्च चयध्वे ॥ ७-०५२-०२

mitrás tán no váruṇo māmahanta śárma tokāya tánayāya gopāḥ
mā vo bhujema anyájātam éno mā tát karma vasavo yác cáyadhve 7.052.02

Interpretation:

"May Mitra and Varuna make this great in us; the Guardians of Light make this embodiment of peace and protection for the generations to come. May we never partake of evil, which comes from another. May we never do what will turn you away from us, O Luminous Dwellers in the substance!"

Mitra and Varuna, should make this grow in us, that is, us becoming harmonized with Adityas within the Divine Mother and building up at the same time the Fortress of our being which cannot be conquered neither by the gods nor my the mortals. This self-realisation in Mitra and Varuna, should support and increase even future generations.

'Grant to us that we may never partake of any sin, for it is not coming from you but from another source; may we never do that which may turn you away from us.'

This part of the verse is very similar in meaning to the RV 5.70.4, see: mā kasyādbhutakratū yakṣam bhujemā tanūbhiḥ mā šeṣasā mā tanasā/ "May we, O Mitra and Varuna, transcendental in will power, never enjoy in our bodies other spirit [than yours]; neither in our begettings nor in our expansion."

Vocabulary:

mamḥ, (cf. mah) 1. A. *mamhate, to give, grant, bestow* RV. ŚBr.; *to increase* ci, 1. *cayate* (p. *cayamāna*) *to detest, hate* (Nir. iv , 25) RV. i , 167 , 8 and 190 , 5 vii , 52 , 2, *to revenge, punish, take vengeance on* (acc.) , ii , 27 , 4

तुर॑ण्यवो ऽङ्गि॒रसो॑ नक्षन्त रत्नं दे॒वस्य॑ स॒वितु॑र् इया॒नाः ।
पि॒ता च॑ तन् नो॑ म॒हान् य॑जत्रो विश्वे दे॒वाः स॒मन॑सो जुषन्त ॥ ७-०५२-०३

turaṅyávo ángiraso nakṣanta rátnaṃ devásya savitúr iyānāḥ
pitā ca tán no mahān yájatro víśve devāḥ sámanaso juṣanta 7.052.03

Interpretation:

"Aspiring for the highest realization, Angirasas, seeking the luminous riches of the God Savitar, obtained them!

May our great Father, who is of the Sacrifice, and all the gods being of one mind accept and take delight in this our [realization]!

Vocabulary:

turaṅyu mfn. swift , zealous.

nakṣ, 1. P.A to come near, approach, arrive at, get, attain RV. AV. VS.

Sri Aurobindo explains this hymn in the Secret of the Veda:

"But the fifty-second hymn is still more significant and suggestive. The first Rik runs, "O Sons of the infinite Mother (*ādityāso*), may we become infinite beings (*aditayaḥ syāma*), may the Vasus protect in the godhead and the mortality (*devatrā martyatrā*); possessing may we possess you, O Mitra and Varuna, becoming may we become you, O Heaven and Earth," *sanema mitrāvaruṇā sananto, bhavema dyāvāpṛthivī bhavantaḥ*. This is evidently the sense that we are to possess and become the infinities or children of Aditi, the godheads, *aditayaḥ, ādityāso*. Mitra and Varuna, we must remember, are powers of Surya Savitri, the Lord of the Light and the Truth. And the third verse runs, "May the Angirases who hasten through to the goal move in their travelling to the bliss of the divine Savitri; and that (bliss) may our great Father, he of the sacrifice, and all the gods becoming of one mind accept in heart." *Turaṅyavo nakṣanta ratnaṃ devasya savitur iyānāḥ*. It is quite clear therefore that the Angirases are travellers to the light and truth of the solar deity from which are born the luminous cows they wrest from the Panis and to the bliss which, as we always see, is founded on that light and truth. It is clear also that this journey is a growing into the godhead, into the infinite being (*aditayaḥ syāma*), said in this hymn (verse 2) to come by the growth of the peace and bliss through the action in us of Mitra, Varuna and the Vasus who protect us in the godhead and the mortality."⁵

⁵ Volume: 15 [CWSA] (The Secret of the Veda), Page: 189