

RV 5.82

**r̥ṣi: śyāvāśva ātreya; devatā: savitā:
chanda: gāyatrī, 1 anuṣṭup**

तत् सवितुर् वृणीमहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरम् भगस्य धीमहि ॥ ५-०८२-०१
अस्य हि स्वयशस्तरं सवितुः कच्च चन प्रियम् ।
न मिनन्ति स्वराज्यम् ॥ ५-०८२-०२
स हि रत्नानि दाशुषे सुवाति सविता भगः ।
तम् भागं चित्रम् ईमहे ॥ ५-०८२-०३
अद्या नो देव सवितः प्रजावत् सावीः सौभगम् ।
परा दुष्वप्यं सुव ॥ ५-०८२-०४
विश्वानि देव सवितुर् दुरितानि परा सुव ।
यद् भद्रं तन् न आ सुव ॥ ५-०८२-०५
अनागसो अदितये देवस्य सवितुः सवे ।
विश्वा वामानि धीमहि ॥ ५-०८२-०६
आ विश्वदेवं सत्पतिं सूक्तैर् अद्या वृणीमहे ।
सत्यसवं सवितारम् ॥ ५-०८२-०७
य इमे उभे अहनी पुर एत्य् अप्रयुच्छन् ।
स्वाधीर् देवः सविता ॥ ५-०८२-०८
य इमा विश्वा जातान्य् आश्रावयति श्लोकेन ।
प्र च सुवाति सविता ॥ ५-०८२-०९

Analysis of RV 5.82

तत् सवितुर् वृणीमहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरम् भगस्य धीमहि ॥ ५-०८२-०१

tát savitúr vr̥ṇīmahe vayám devásya bhójanam
śráyiṣṭhaṃ sarvadhātamaṃ túram bhágasya dhīmahī5.082.01

1. Of Savitri divine we embrace that enjoying, that which is the best, rightly disposes all, reaches the goal, even Bhaga's, we hold by the thought.

Interpretation:

"That we enclose into ourselves, that enjoying of Savitar, of the God, which is the best, which is the most powerful in establishing and holding the All, strong and swift in its movement towards the goal, that of the Lord of Bliss we fix our concentration upon."

It is an interesting thought that the enjoyment of Savitar is upholding All, supporting all in the oneness of the Universe.

Vocabulary:

tura, mfn. *quick, willing, prompt* RV. AV.; *strong, powerful, excelling, rich, abundant* RV. AV. TS. Kauṣ.

अस्य हि स्वयशस्तरं सवितुः कच् चन प्रियम् ।
न मिनन्ति स्वराज्यम् ॥ ५-०८२-०२

ásya hí sváyaśastaram savitúḥ kác caná priyám
ná minánti svarājyam 5.082.02

2. For of him no pleasure in things can they diminish, for too self-victorious is it, nor the self-empire of this Enjoyer.

Interpretation:

"His indeed is a self victorious delight, stronger of all that may oppose it, the self empire of Savitar, which none can diminish."

It is a crucial characteristic of Savitar, that there is no power in this or that world which can diminish his delight, which is self ruling in all the manifested and not yet manifested things. It is because of his delight that none can actually leave this creation, though it is so difficult to bear.

Happy, inert, he lies beneath her feet:
His breast he offers for her cosmic dance

Of which our lives are **the quivering theatre,**
And none could bear but for his strength within,
Yet none would leave because of his delight.¹

Vocabulary:

sva-yaśastara, mfn. *glorious or illustrious through one's own (acts) , self-sufficient* (compar. -tara) RV. AV.

स हि रत्नानि दाशुषे सुवाति सविता भगः ।

तम् भागं चित्रम् ईमहे ॥ ५-०८२-०३

sá hí rātnāni dāśúṣe suvāti savitā bhagaḥ
tām bhāgam citrām īmahe 5.082.03

3. 'Tis he that sends forth the delights on the giver, the god who is the bringer forth of things; that varied richness of his enjoyment we seek.

Interpretation:

"He indeed urges onto, suvāti, the giver of the Sacrifice the spiritual experiences of delight, for he is Savitar Bhaga, the Impeller of all things and the Enjoyer of all things. It is that Delight varied by many different perceptions of Consciousness (citram) that we seek."

The word *citram* is often used as an adjective in the Veda for power or delight. It is derived from root *ci*, to perceive, to know. In the later language it is always translated as 'various', 'colorful', 'many-colored', and even 'picture' etc. So if we try to fix the meaning of this Vedic term introducing the meaning of its root, it could be translated as 'conscious', or 'perceiving many facets or colors of', or even 'varied in many different perceptions', etc. So the phrase tam bhāgam citram īmahe, can be translated as "we seek the delight capable of perceiving or being conscious of the many aspects of this Creation", which is the Universal Delight.

अद्या नो देव सवितः प्रजावत् सावीः सौभगम् ।

परा दुष्वप्यं सुव ॥ ५-०८२-०४

adyā no deva savitaḥ prajāvat sāvīḥ saubhagam
pārā duṣvāpnyam suva 5.082.04

4. Today, O divine Producer, send forth on us fruitful felicity, dismiss what belongs to the evil dream.

¹ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 63

Interpretation:

"Now urge onto us your fruitful and perfect delight, O Savitar! Urge away the evil perception from us, which was imposed on us as if a bad dream." Realisation of the consciousness of the Lord is compared to the waking up from the nightmare, *duṣvapnyam*. The Rishi has realized already this perception and asks Savitar to generate the Delight full of fruitful outcome, full of offspring, for man, and to urge the consciousness of falsehood and ignorance to get away and not to veil the perception of the truth.

Vocabulary:

duṣvapnya/ duṣvapnya, n. *bad sleep or dreams* RV. AV.

su, (= *sū*) 1. 2. P. (Dha1tup. xxii , 43 and xxiv , 32 ; *savati, sauti*,) to urge, impel, incite ŚBr. KātyŚr.

sū, 6., to set in motion , urge , impel , vivify , create , produce RV. &c. &c. to grant , bestow (esp. said of Savitr) RV. to allow , authorize ŚBr., to urge or impel violently (said of Savitr) RV.

sū, (cf. *sū* and *su*) 2. A. (Dha1tup. xxiv , 21 *sūte*), to beget , procreate , bring forth , bear , produce , yield RV. &c. &c.

su, 5. P. A. (Dha1tup. xxvii , 1 *sunoti, sunute*), to press out , extract (esp. the juice from the Soma plant for libations) RV. AV.; to distil , prepare (wine , spirits &c.)

विश्वानि देव सवितर् दुरितानि परा सुव ।
यद् भद्रं तन् न आ सुव ॥ ५-०८२-०५

víśvāni deva savitar duriṭāni pārā suva
yád bhadraṃ tán na ā suva 5.082.05

5. All evils, O divine Producer, dismiss; what is good, that send forth on us.

Interpretation:

"All that leads us in a wrong way, you, O God Savitar, send away from us! And that which is Good you send onto us!"

Now the Rishi asks Savitar to impel all that is auspicious onto men, beneficial for their growth, *bhadram*, and to remove, dispel all that which is obstructing his sacrificial march towards the Truth. It is a formula of a dynamic truth, which has to choose at every moment or at every step on the journey towards the manifestation of the Divine what is to be done. Such an attitude demands from a pilgrim a full awakening and alertness all the time, which implies that the Self has been already found and realized. But if the realization of the Self did not take place and the people are exposed to such a dynamic pressure of *Ritam*, they would have to suffer the consequences of the battles they themselves cannot handle. They would have to invoke the powers and presence of the Godheads to help them out. Even if they have

realized their Self, they would need the help of the Universal Forces of the Divine, what to say about those who did not yet found themselves?

अना॒गसो॑ अ॒दितये॑ दे॒वस्य॑ स॒वितुः॑ स॒वे ।
विश्वा॑ वा॒मानि॑ धी॒महि॑ ॥ ५-०८२-०६

ánāgaso áditaye devásya savitúḥ savé
víśvā vāmāni dhīmahī 5.082.06

6. Blameless for infinite being in the outpouring of the divine Producer, we hold by the thought all things of delight.

Interpretation:

“For it is when Savitar is urging us towards the realization of Infinite Consciousness of Aditi that we become sinless and faultless, holding in our mind all things of delight.”

What is suggested here is that being on the right Path is making man faultless and sinless, for it is then he can hold in his consciousness all things of delight, the manifold perception of delight, bhāgam citram, and by doing so becomes most true to All. This is the core of this vision: the delight neutralizes the division made by day and night, as it were, and by dwelling on it one becomes supporting All.

आ॒ विश्व॑दे॒वं स॒त्पतिं॑ सू॒क्तैर् अद्या॑ वृ॒णीमहे॑ ।
स॒त्यस॑वं स॒वितार॑म् ॥ ५-०८२-०७

ā víśvádevaṃ sátpatiṃ sūktair adyā vṛṇīmahe
satyāsavaṃ savitāram 5.082.07

7. The universal godhead and master of being we accept into ourselves by perfect words today, the Producer whose production is of the truth—

Interpretation:

Sri Aurobindo translates *ā vṛṇīmahe*, ‘we choose for us’, as ‘we accept into ourselves’, which is very close to the original meaning of the root *vṛ*, to enclose and therefore to choose.

“We accept into ourselves by expressing it perfectly in our consciousness (by the hymns), the God in the Universe, *viśva-devam*, who is the Lord of Existence, Savitar, who urges Truth to manifest.”

The Lord of Existence, *satpati*, is also here in the Universe as *viśvadeva*. It is he who is urging the Truth to manifest here, *satyasava*, the Lord, Isha, the Impeller, Savitar. So we, people, accept his urging movement within us to manifest the Truth, and, by expressing it perfectly in us by the affirmations, allow him to manifest through us.

य॒ इ॒मे॒ उ॒भे॑ अ॒ह॒नी॑ पु॒र ए॒त्य् अ॒प्र॒यु॒च्छन् ।

स्वा॒धी॒र् दे॒वः॑ स॒वि॒ता ॥ ५-०८२-०८

yá imé ubhé áhanī purá éti áprayuchan
suādhīr devāḥ savitā 5.082.08

8. He who goes in front of both this day and night never faltering, placing rightly his thought, the divine Producer—

Interpretation:

"He moves in front of both day and night, never inattentive, thoughtful God, Savitar!"

The time of Savitar's worship in India is in the morning before the day and in the evening before the night. It is the time of neither day nor night, but of their oneness, as it were, which is symbolically representing Savitar. He is manifesting the Truth by both Day and Night, being none of them exclusively.

Vocabulary:

prayucchati, P. *to be absent (with manasā) to be absent in mind, be careless or heedless* RV.

svādhī, mfn. *well-minded, thoughtful, heedful, devout, pious* RV.

य॒ इ॒मा॑ वि॒श्वा॑ जा॒तान्य् आ॑श्राव॒यति॑ श्लो॒केन॑ ।

प्र॒ च सु॒वा॒ति॑ स॒वि॒ता ॥ ५-०८२-०९

yá imā víśvā jātāni āśrāváyati ślókena
prá ca suvāti savitā 5.082.09

9. He who by the rhythm makes heard of the knowledge all births and produces them, the divine Producer.

Interpretation:

"He makes all the beings, which are born here in this manifestation, aware of the Truth by the sacred Word, and impels them forward, the Divine Impeller."

There are two major actions of Savitar (1) in Knowledge he makes all creatures know by the sacred Word, by his Consciousness present in them and compelling them by his command, and (2) in Power he makes all their bodies (forms of their existence). So, all the creatures who are born here on earth know what to do and how to be because of the Divine Impeller within them. (Cf. KeUp 1.1.1)

Appendix

To Bhaga Savitri, the Enjoyer²

Four great deities constantly appear in the Veda as closely allied in their nature and in their action, Varuna, Mitra, Bhaga, Aryaman. Varuna and Mitra are continually coupled together in the thoughts of the Rishis; sometimes a trio appears together, Varuna, Mitra and Bhaga or Varuna, Mitra and Aryaman. Separate sūktas addressed to any of these godheads are comparatively rare, although there are some important hymns of which Varuna is the deity. But the Riks in which their names occur, whether in hymns to other gods or in invocations to the All-gods, the Viśve Devāḥ, are by no means inconsiderable in number.

These four deities are, according to Sayana, solar powers, Varuna negatively as lord of the night, Mitra positively as lord of the day, Bhaga and Aryaman as names of the Sun. We need not attach much importance to these particular identifications, but it is certain that a solar character attaches to all the four. In them that peculiar feature of the Vedic gods, their essential oneness even in the play of their different personalities and functions, comes prominently to light. Not only are the four closely associated among themselves, but they seem to partake of each other's nature and attributes, **and all are evidently emanations of Surya Savitri**, the divine being in his creative and illuminative solar form.

Surya Savitri is the Creator. According to the Truth of things, in the terms of the Ritam, the worlds are brought forth from the divine consciousness, from Aditi, goddess of infinite being, mother of the gods, the indivisible consciousness, the Light that cannot be impaired imaged by the mystic Cow that cannot be slain.

In that creation, Varuna and Mitra, Aryaman and Bhaga are four effective Puissances. Varuna represents the principle of pure and wide being, Sat in Sachchidananda; Aryaman represents the light of the divine consciousness working as Force; Mitra representing light and knowledge, using the

² Volume: 15 [CWSA] (The Secret of the Veda), Page: 299

principle of Ananda for creation, is Love maintaining the law of harmony; Bhaga represents Ananda as the creative enjoyment; he takes the delight of the creation, takes the delight of all that is created. It is the Maya, the formative wisdom of Varuna, of Mitra that disposes multitudinously the light of Aditi brought by the Dawn to manifest the worlds.

In their psychological function these four gods represent the same principles working in the human mind, in the human temperament. They build up in man the different planes of his being and mould them ultimately into the terms and the forms of the divine Truth. Especially Mitra and Varuna are continually described as holding firm the law of their action, increasing the Truth, touching the Truth and by the Truth enjoying its vastness of divine will or its great and uncontracted sacrificial action. Varuna represents largeness, right and purity; everything that deviates from the right, from the purity recoils from his being and strikes the offender as the punishment of sin. So long as man does not attain to the largeness of Varuna's Truth, he is bound to the posts of the world-sacrifice by the triple bonds of mind, life and body as a victim and is not free as a possessor and enjoyer. Therefore we have frequently the prayer to be delivered from the noose of Varuna, from the wrath of his offended purity. Mitra is on the other hand the most beloved of the gods; he binds all together by the fixities of his harmony, by the successive lustrous seats of Love fulfilling itself in the order of things, mitrasya dhāmabhiḥ. His name, Mitra, which means also friend, is constantly used with a play upon the double sense; it is as Mitra, because Mitra dwells in all, that the other gods become the friends of man. Aryaman appears in the Veda with but little distinctness of personality, for the references to him are brief. **The functions of Bhaga are outlined more clearly and are the same in the cosmos and in man.**

In this hymn of Shyavashwa to Savitri we see both the functions of Bhaga and his oneness with Surya Savitri; for it is to the creative Lord of Truth that the hymn is addressed, to Surya, but to Surya specifically in his form as Bhaga, as the Lord of Enjoyment. The word bhaga means enjoyment or the enjoyer and that this sense is the one held especially appropriate to the divine name, Bhaga, is emphasised by the use of bhojanam, bhāga, saubhagam in the verses of the hymn. **Savitri, we have seen, means Creator, but especially in the sense of producing, emitting from the unmanifest and bringing out into the manifest.** Throughout the hymn there is a constant dwelling upon this root-sense of the word which it is impossible to render adequately in a translation. In the very first verse there is a covert play of the kind; for bhojanam means both enjoyment and food and it is intended to be conveyed that the "enjoyment of Savitri" is Soma, from the same root su, to produce, press out, distil, Soma, the food of divine beings, the supreme distilling, highest production of the great

Producer. **What the Rishi seeks is the enjoyment in all created things of the immortal and immortalising Ananda.**³

It is this Ananda which is that enjoyment of the divine Producer, of Surya Savitri, the supreme result of the Truth; for Truth is followed as the path to the divine beatitude. This Ananda is the highest, the best enjoyment. It disposes all aright; for once the Ananda, the divine delight in all things is attained, it sets right all the distortions, all the evil of the world. It carries man through to the goal. **If by the truth and right of things we arrive at the Ananda, by the Ananda also we can arrive at the right and truth of things.** It is to the divine Creator in the name and form of Bhaga that this human capacity for the divine and right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces and physical being, when this divine form is received into himself by man, then the Ananda of the world manifests itself.

Nothing can limit, nothing can diminish, neither god nor demon, friend nor enemy, event nor sensation, whatever pleasure this divine Enjoyer takes in things, in whatever vessel or object of his enjoyment. For nothing can diminish or hedge in or hurt his luminous self-empire, svarājyam, his perfect possession of himself in infinite being, infinite delight and the vastnesses of the order of the Truth.

Therefore it is he that brings the seven delights, sapta ratnā, to the giver of the sacrifice. He looses them forth on us; for they are all there in the world as in the divine being, in ourselves also, and have only to be loosed forth on our outer consciousness. The rich and varied amplitude of this sevenfold delight, perfect on all the planes of our being, is the bhāga, enjoyment or portion of Bhaga Savitri in the completed sacrifice, and it is that varied wealth which the Rishi seeks for himself and his fellows in the sacrifice by the acceptance of the divine Enjoyer.

Shyavashwa then calls on Bhaga Savitri to vouchsafe to him even today a felicity not barren, but full of the fruits of activity, rich in the offspring of the soul, prajāvat saubhagam. Ananda is creative, it is jana, the delight that gives birth to life and world; only let the things loosed forth on us be of the creation conceived in the terms of the truth and let all that belongs to the falsehood, to the evil dream created by the ignorance of the divine Truth, duḥṣvapnyam, be dismissed, dispelled away from our conscious being.

In the next verse he makes clearer the sense of duḥṣvapnyam. What he desires to be dispelled is all evil, viśvāni duritāni. Suvitam and duritam in the Veda mean literally right going and wrong going.⁴ Suvitam is truth of thought and action, duritam error or stumbling, sin and perversion. Suvitam is happy going, felicity, the path of Ananda; duritam is calamity, suffering,

³ (My notes): Savitar is always mentioned together with or in the context of the Night, and especially his three heavens, tisro dyāvāḥ, one of which is in the kingdom of Yama, the Universal Mind in the physical Universe, and other two are in his own domains of a Higher and Illumined Mind, and are the highest place in the lower hemisphere, where the higher light is assimilated, which itself is coming from above, the three luminous realms, trī rocanā of Intuitive Mind, Overmind and Supermind. It is being placed in the Manifestation by Savitar, as it were.

⁴ (My notes): These are the terms of the Dynamic truth, Ritam.

all ill result of error and ill doing. All that is evil, višvāni dūritāni, belongs to the evil dream that has to be turned away from us. Bhaga sends to us instead all that is good,—bhadram, good in the sense of felicity, the auspicious things of the divine enjoying, the happiness of the right activity, the right creation.

For, in the creation of Bhaga Savitri, in his perfect and faultless sacrifice,—there is a double sense in the word sava, “loosing forth”, used of the creation, and the sacrifice, the libation of the Soma,—men stand absolved from sin and blame by the Ananda, anāgaso, blameless in the sight of Aditi, **fit for the undivided and infinite consciousness of the liberated soul.**

The Ananda owing to that **freedom is capable of being in them universal.** They are able to hold by their thought all things of the delight, višvā vāmāni; for in the dhī, the understanding that holds and arranges, there is right arrangement of the world, perception of right relation, right purpose, right use, right fulfilment, the divine and blissful intention in all things.

It is the universal Divine, the master of the Sat, from whom all things are created in the terms of the truth, satyam, that the sacrificers today by means of the sacred mantras seek to accept into themselves under the name of Bhaga Savitri. It is the creator whose creation is the Truth, whose sacrifice is the outpouring of the truth through the outpouring of his own Ananda, his divine and unerring joy of being, into the human soul. He as Surya Savitri, master of the Truth, goes in front of both this Night and this Dawn, of the manifest consciousness and the unmanifest, the waking being and the subconscious and superconscious whose interaction creates all our experiences; and in his motion he neglects nothing, is never unheeding, never falters. He goes in front of both bringing out of the night of the subconscious the divine Light, turning into the beams of that Light the uncertain or distorted reflections of the conscious, and always the thought is rightly placed. The source of all error is misapplication, wrong placing of truth, wrong arrangement, wrong relation, wrong positing in time and place, object and order. But in the Master of Truth there is no such error, no such stumbling, no such wrong placing.

Surya Savitri, who is Bhaga, stands between the Infinite and the created worlds within us and without. All things that have to be born in the creative consciousness he receives into the Vijnana; there he puts it into its right place in the divine rhythm by the knowledge that listens and receives the Word as it descends and so he looses it forth into the movement of things, āśrāvayati ślokena pra ca suvāti. When in us each creation of the active Ananda, the prajāvat saubhagam, comes thus out of the unmanifest, received and heard rightly of the knowledge in the faultless rhythm of things, then is our creation that of Bhaga Savitri, and all the births of that creation, our children, our offspring, prajā, apatyam, are things of the delight, višvā vāmāni. This is the accomplishment of Bhaga in man, his full portion of the world-sacrifice.