

## **Sarasvati in the Veda - Part 3**

### **Quotation from Sri Aurobindo's work "The Life Divine" on the Divine Thought and the Divine Intuition.**

"But once this entry into the inner being is accomplished, the inner Self is found to be capable of an opening, an ascent upwards into things beyond our present mental level; that is the second spiritual possibility in us. The first most ordinary result is a discovery of a vast static and silent Self which we feel to be our real or our basic existence, the foundation of all else that we are. There may be even an extinction, a Nirvana both of our active being and of the sense of self into a Reality that is indefinable and inexpressible. But also we can realise that this self is not only our own spiritual being but the true self of all others; it presents itself then as the underlying truth of cosmic existence. It is possible to remain in a Nirvana of all individuality, to stop at a static realisation or, regarding the cosmic movement as a superficial play or illusion imposed on the silent Self, to pass into some supreme immobile and immutable status beyond the universe. But another less negative line of supernormal experience also offers itself; for there takes place a large dynamic descent of light, knowledge, power, bliss or other supernormal energies into our self of silence, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies. It is evident in either case that we have risen beyond the mind of Ignorance into a spiritual state; but, in the dynamic movement, the resultant greater action of Consciousness-Force may present itself either simply as a pure spiritual dynamis not otherwise determinate in its character or it may reveal a spiritual mind-range where mind is no longer ignorant of the Reality,—not yet a supermind level, but deriving from the supramental Truth-Consciousness and still luminous with something of its knowledge. It is in the latter alternative that we find the secret we are seeking, the means of the transition, the needed step towards a supramental transformation; for we perceive a graduality of ascent, a communication with a more and more deep and immense light and power from above, a scale of intensities which can be regarded as so many stairs in the ascension of Mind or in a descent into Mind from That which is beyond it. We are aware of a sealike downpour of masses of a spontaneous knowledge which assumes the nature of Thought but has a different character from the process of thought to which we are accustomed; for there is nothing here of seeking, no trace of mental construction, no labour of speculation or difficult discovery; it is an automatic and spontaneous knowledge from a Higher Mind that seems to be in possession of Truth and not in search of hidden and withheld realities. One observes that this Thought is much more capable than the mind of including at once a mass of knowledge in a single view; it has a cosmic character, not the stamp of an individual thinking. Beyond this Truth-Thought we can distinguish a greater illumination instinct with an increased power and intensity and driving force, a luminosity of the nature of Truth-Sight with thought formulation as a minor and dependent activity. If we accept the Vedic image of the Sun of Truth,—an image which in this experience becomes a reality we may compare the action of the Higher Mind to a composed and steady sunshine, the energy of the Illumined Mind beyond it to an outpouring of massive lightnings of flaming sun-stuff. Still beyond can be met a yet greater power of the Truth-Force, an intimate and exact Truth-vision, Truth-thought, Truth-sense, Truth-feeling, Truth-action, to which we can give in a special sense the name of Intuition; for though we have applied that word for want of a better to any supra-intellectual direct way of knowing, yet what we actually know as intuition is only one special movement of self-existent knowledge. This new range is its origin; it imparts to our intuitions something of its own distinct character and is

very clearly an intermediary of a greater Truth-Light with which our mind cannot directly communicate.”<sup>1</sup>

## **Study of Rig-Veda VI.61, Hymn to Sarasvati, the flowing Stream of divine Inspiration.**

### **Text in Devanāgarī.**

ṛṣiḥ: bharadvājo bārhaspatyaḥ; devatā: sarasvatī; chandaḥ: 1-3 jagatī, 4-12 gāyatrī, 13 jagatī, 14 triṣṭup.

इ॒यम् अ॒ददाद् र॒भसम् ऋ॒णच्यु॑तं दि॒वोदा॑सं व॒ध्रच॑श्वाय दा॒शुषे॑ ।  
या श॒श्वन्त॑म् आ॒चखा॑दावसम् पणिं ता ते दा॒त्राणि॑ तविषा सरस्वति ॥ ६-६१-१  
इ॒यं शु॒ष्मेभि॑र् बिसखा इ॒वारु॑जत् सानु गिरीणां तविषेभिर् ऊ॒र्मिभिः॑ ।  
पा॒राव॑तघ्नीम् अवसे सुवृ॒क्तिभिः॑ सरस्वतीम् आ वि॒वासे॑म धी॒तिभिः॑ ॥ ६-६१-२  
सर॒स्वति॑ दे॒वनि॑दो नि ब॒र्हय॑ प्रजां विश्वस्य वृ॒सय॑स्य मा॒यिनः॑ ।  
उ॒त क्षि॑तिभ्यो ऽवनीर् अ॒विन्दो॑ विषम् ए॒भ्यो अ॒स्रवो॑ वाजिनीवति ॥ ६-६१-३  
प्र णो॑ दे॒वी सर॒स्वती॑ वाजेभिर् वाजिनीवती । धी॒नाम् अ॒वित्र्यु॑ अवतु ॥ ६-६१-४  
यस् त्वा॑ दे॒वि सर॒स्वत्यु॑ उपब्रूते धने हि॒ते । इन्द्रं॑ न वृ॒त्रतू॑र्ये ॥ ६-६१-५  
त्वं दे॒वि सर॒स्वत्यु॑ अवा वाजेषु वाजिनि । रदा॑ पू॒षेव॑ नः स॒निम् ॥ ६-६१-६  
उ॒त स्या॑ नः सरस्वती घो॒रा हि॑रण्यवर्तनिः । वृ॒त्रघ्नी॑ वष्टि सु॒ष्टुति॑म् ॥ ६-६१-७  
यस्या॑ अनन्तो अ॒हुत॑स् त्वेषश् च॒रिष्णु॑र् अ॒र्णवः॑ । अ॒मश् च॑रति रो॒रुवत् ॥ ६-६१-८  
सा नो॑ विश्वा अति द्विषः स्व॒सूर॑ अन्या ऋ॒ताव॑री । अ॒तन्न॑ अ॒हेव॑ सूर्यः ॥ ६-६१-९  
उ॒त नः॑ प्रि॒या प्रि॒यासु॑ सप्तस्वसा सु॒जुष्टा॑ । सरस्वती स्तो॒म्या भू॑त् ॥ ६-६१-१०  
आप॑प्रुषी पार्थि॒वान्यु॑ उरु रजो अ॒न्तरि॑क्षम् । सरस्वती नि॒दस् पा॑तु ॥ ६-६१-११  
त्रि॒षध॑स्था सप्तधातुः पञ्च जा॒ता वर्ध॑यन्ती । वाजे॑ वाजे ह॒व्या भू॑त् ॥ ६-६१-१२

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प्र या महिम्ना महिनासु चेकिते द्युम्नेभिर् अन्या अपसाम् अपस्तमा ।  
रथ इव बृहती विभ्वने कृतोपस्तुत्या चिकितुषा सरस्वती ॥ ६-६१-१३  
सरस्वत्य् अभि नो नेषि वस्यो माप स्फरीः पयसा मा न आ धक् ।  
जुषस्व नः सख्या वेश्या च मा त्वत् क्षेत्राण्य् अरणानि गन्म ॥ ६-६१-१४

## **Text in Transliteration.**

iyāṃ adadād rabhasām ṛṇacyútaṃ dívodāsaṃ vadhriaśvāya dāsúṣe |  
yā śásvantam ācakhādāvasām paṇīm tā te dātrāṇi taviṣā sarasvati |1|

iyāṃ śúṣmebhir bisakhā ivārujat sānu girīṇāṃ taviṣebhir ūrmībhiḥ |  
pārāvataghnīm āvase suvṛktībhiḥ sárasvatim ā vivāsema dhītībhiḥ |2|

sárasvati devanído ní barhaya prajāṃ vísvasya bṛsayasya māyīnaḥ  
utá kṣitībhyo avánīr avindo viṣām ebhyo asravo vājīnīvati |3|

prá ṇo deví sárasvatī vājebhir vājīnīvati | dhīnām avitrí avatu |4|

yás tvā devi sarasvati upabrūté dháne hité | índraṃ ná vṛtratūriye |5|

tuvāṃ devi sarasvati ávā vājeṣu vājini | rádā pūṣéva naḥ saním |6|

utá syā naḥ sárasvatī ghorā hiraṇyavartaniḥ | vṛtraghní vaṣṭi suṣṭutím |7|

yásyā anantó áhrutas tveṣás carīṣṇúr arṇaváh | ámaś cárati róruvat |8|

sā no vísvā áti dvīṣaḥ svásṛr anyā ṛtāvarī | átann áheva sūriyaḥ |9|

utá naḥ priyā priyāsu saptásvasā sújuṣṭā | sárasvatī stómiyā bhūt |10|

āpaprúṣī pārthivāni urú rájo antárikṣam | sárasvatī nidás pātu |11|

triṣadhástḥā saptádhātuḥ páñca jātā vardháyantī | vāje vāje háviyā bhūt |12|

prá yā mahimnā mahínāsu cékite dyumnébhir anyā apásām apástamā |  
rátha iva bṛhatī vibhvāne kṛtā upastútyā cikitúṣā sárasvatī |13|

sárasvati abhí no neṣi vāsyo māpa spharīḥ páyasā mā na ā dhak |  
juśásva naḥ sakhiyā veśíyā ca mā tvát kṣétrāṇi áraṇāni ganma |14|

## Text with Translations and Vocabulary.

इयम् अददाद् रभसम् ऋणच्युतं दिवोदासं वध्र्याश्वाय दाशुषे ।  
या शश्वन्तम् आचखादावसम् पाणिं ता ते दात्राणि तविषा सरस्वति ॥ ६-६१-१

iyám adadād rabhasám ṛṇacyútaṃ dívodāsaṃ vadhriaśvāya dāśúṣe |  
yā śásvantam ācakhādāvasám paṇim tā te dātrāṇi taviṣā sarasvati |1|

### Interpretation:

To the giver of sacrifice, whose life-force was cut, she gave the impassioned (or, energetic) deficit-removing Servant of Heaven, she who undermined (with her divine inspiring flow) the lasting expansion (or, occupation) of the (unconscious) power of greed (or, selfish action). These, O divine Stream, are your delivering actions (or, liberating gifts) that break through (beyond all limitations to the goal). (1)

### Comments:

Commonly the names Divodāsa und Vadhryāśva are taken by the translators as representing two mythological or historical figures. Here they are taken in their literal meaning to bring out the full psychological content of this verse. If we take this whole hymn in an esoteric sense the "Servant of Heaven" might well relate to a latent divine or soul power in the otherwise hampered seeker, which Sarasvati makes accessible to him.

In many passages where the term "tavas" appears it seems to represent not just power or strength in general, but especially a power that breaks through some form of resistance or opposition. This can be seen as well in the next verse.

### With Sanskrit:

To the giver of sacrifice (dāśúṣe), whose life-force was cut (vadhriaśvāya), she gave (iyám adadād) the impassioned (or, energetic) (rabhasám) deficit-removing (ṛṇacyútaṃ) Servant of Heaven (dívodāsaṃ), she who (yā) undermined (ācakhāda) (with her divine inspiring flow) the lasting (śásvantam) expansion (or, occupation) (avasám) of the (unconscious) power of greed (or, selfish action) (paṇim). These (tā), O divine Stream (sarasvati), are your (te) delivering actions (or, liberating gifts) (dātrāṇi) that break through (taviṣā). (1)

### Vocabulary:

rabhas, n. *violence, impetuosity, zeal, ardour, force, energy RV.; (-sā) ind. violently, impetuously, forcibly, roughly MBh. Pur.;*

SA: delightful or passionate force, rapture, vehemence, etc.;

vadhryāśva, m. *"having castrated horses" N. of a man RV. Br. &c. (in PancavBr. he has the patr. anūpa); pl. the family of Vadhry-asva SrS. (cf. vādhryāśva and bradhnaśva).*

ṛṇacyut, mfn. *inciting to fulfilment of obligations (to the gods &c.) RV. VI.61.1;*

ṛṇ, cl. 8. P. A. ṛṇoti or arṇoti, -ṛṇute &c., *to go, move;*

ṛṇa, mfn. *going, flying, fugitive (as a thief) RV. vi,12,5; having gone against or transgressed, guilty; (am) n. anything wanted or missed; anything due, obligation, duty, debt;*

cyut, 1 mfn. *ifc. "moving" see ṛṣu-cyut "shaking, causing to fall, removing, destroying";*

divodāsa, (di-) m. *"heaven's slave" N. of Bharad-vāja (celebrated for his liberality and protected by Indra and the Asvins RV. i,112,14; 116, 18 &c.; the son of Vadhry-śva RV. VI.61.1; his father is also called Bhadra-sva, Bahv-śva &c., and his son Mitra-yu or Mitā-yu Hariv. Pur.); of the father of*

*Su-dās RV. vii,18,28; of a king of Kāśī surnamed Dhanvantari, founder of the Indian school of medicine Susr.;*

śaśvat, mf(śaśvatī, or -tī)n. (accord. to some for sasvat) *perpetual, continual, endless, incessant, frequent, numerous, many (esp. applied to the ever-recurring dawns) RV. all, every RV. AV. TBr.;*

khād, d. 1. P. khādati (ep. also A. -te; perf. cakhāda ib.), *to chew, bite, eat, devour, feed, prey upon RV. i,64,7 AV. VS. &c.; to hurt Susr.; to ruin Subh;*

ākhād, P. (perf. -cakhāda) *to eat, consume RV. VI.61.1 SBr. iii.;*

avas, 1 n. (av), *favour, furtherance, protection, assistance RV. AV. VS.; refreshing RV.; enjoyment, pleasure RV.;*

SA: manifestation, increase, fostering, guarding;

avasa, n. Ved. *refreshment, food, provisions, viaticum RV. i,93,4;*

I take this term here in relation to avas in the sense that Sri Aurobindo gives it.

dātra, n. *a sort of sickle or crooked knife RV. Apast. MBh. &c.; allotted portion, share, possession RV.;*

taviṣa, mfn. *strong, energetic, courageous RV.;* m. *the ocean Un. Sch.;* n. *power, strength (also pl.) RV. i,166,1 and 9;*

### Old Translators:

1. To Vadhryasva when he worshipped her with gifts she gave fierce Divodasa, canceller of debts.

Consumer of the churlish niggard, one and all, thine, O Sarasvati, are these effectual boons.

1. Sie schenkte dem opferspendenden Vadhryasva als Sohn den gewaltigen Divodasa, der die Schuld an die Manen tilgte, sie die dem Pani die Zehrung vollständig abzwackte. Das sind deine mächtigen Gaben, o Sarasvati.

इ॒यं शु॒ष्मेभि॑र् बि॒सखा॑ इ॒वारु॑जत् सानु॑ गिरी॑णां त॒विषे॑भिर् ऊ॒र्मिभिः॑ ।

पारा॑वत॒घ्नीम् अ॒वसे॑ सु॒वृक्ति॑भिः सर॒स्वती॑म् आ वि॒वासे॑म धी॒तिभिः॑ ॥ ६-६१-२

iyāṃ śuṣmebhir bisakhā ivārujat sānu girīṇāṃ taviṣēbhir ūrmībhiḥ |  
pārāvataghnīm āvase suvṛktībhiḥ sārāsvatīm ā vivāsema dhītībhiḥ |2|

### Interpretation:

Like one who digs up lotus-stalks she, by her aggressive waves that break through, tore open the ridge of the mountains. For our expansion we wish to invite (or, bring to light) with perfectly purifying (intuitive) thoughts the divine Stream, who destroys (or, overcomes) the distance (to the beyond). (2)

### Comments:

The term parāvat, which the old translators simply take in the sense of material distance, Sri Aurobindo translates already in the Veda with the same meaning as it refers to in the Upanishads namely as "the supreme of existence, the (supreme) Beyond, the supreme realm".

### With Sanskrit:

Like (iva) one who digs up lotus-stalks (bisakhā) she (iyāṃ), by her aggressive (śuṣmebhir) waves (ūrmībhiḥ) that break through (taviṣēbhir), tore open (arujat) the ridge of the mountains (sānu girīṇāṃ). For our expansion (āvase) we wish to invite (or, bring to light) (ā vivāsema) with perfectly purifying (suvṛktībhiḥ) (intuitive) thoughts (dhītībhiḥ) the divine Stream (sārāsvatīm), who destroys (or, overcomes) the distance (pārāvataghnīm) (to the beyond). (2)

### Vocabulary:

śuṣman, 1 m. fire Sis. Balar.; 2 n. *strength, vigour, energy, courage, valour KasiKh.;*

śuṣma, 1 m. n. *fire, flame L. the sun L.;*

2 mf(ā)n. *hissing, roaring (as water) RV.;* *fragrant ib.;* *strong, bold ib.;* *m. hissing, roaring, rushing (of water, fire, the wind &c.) RV. AV.;*

SA: strength, (aggressive) force;

bisakhā, mfn. *one who digs up fibres of lotus-roots RV.;*

bisa, n. (m. only Hariv. 15445; also written vīsa; ifc. f. ā) *a shoot or sucker, the film or fibre of the water-lily or lotus, also the stalk itself or that part of it which is underground (eaten as a delicacy) RV. &c.;* *the whole lotus plant MBh. xii,7974;*

ruj, 1 cl. 6. P. *to break, break open, dash to pieces, shatter, destroy RV. &c.;*

pārāvataḡnī, f. (of han) *striking the distant (demon) or at a distance RV. VI.61.2;*

pārāvata, mf(ī)n. (fr. parā-vat) *remote, distant, coming from a distance, foreign RV. (instr. pl. "from distant quarters" AV.);*

SA: pārāvata, supreme 8.100.6. –vatāḡ, thoughts from the supreme 5.52.11;

ā vivāsema, is given by Whitney a. o. as a Desiderative of root van; so they take it as "desirous to win"; but, in fact, Griffith translates: "Let us invite" and the German translator: "We ask for grace".

Sri Aurobindo takes this form either as "lodge in our being", or "illumine", meaning he relates it to the vas roots. Here two samples where "illumine" or "bring to light" would give the better sense: kṛtām cid éno námasā vivāse 6.51.8; puraṃdarāsya gīrbhīr ā vivāse agnér vratāni pūrviyā mahāni 7.6.2;

dhī, 2 f. *thought, (esp.) religious thought, reflection, meditation, devotion, prayer (pl. Holy Thoughts personified) RV.;* *understanding, intelligence, wisdom (personified as the wife of Rudra-Manyu BhP.), knowledge, science, art;*

#### Old Translators:

2 She with her might, like one who digs for lotus-stems, hath burst with her strong waves the ridges of the hills.

Let us invite with songs and holy hymns for help Sarasvati who slayeth the Paravatas.

2. Sie brach mit Ungestüm gleich einem Wurzelgräber den Rücken der Berge mit den gewaltigen Wogen auf. Sarasvati, die die Fremden abwehrt, möchten wir mit Lobliedern, mit Gebeten zur Gnade erbitten.

सरस्वति देवनिदो नि बर्हय प्रजां विश्वस्य बृसयस्य मायिनः ।

उत क्षितिभ्यो ऽवनीर् अविन्दो विषम् एभ्यो अस्रवो वाजिनीवति ॥ ६-६१-३

sārasvati devanīdo ní barhaya prajāṃ vīśvasya bṛsayasya māyīnaḡ |  
utá kṣitībhya avānīr avindo viṣām ebhya asravo vājīnīvati |3|

#### Interpretation:

O divine Stream, diminish the restrainers of the gods, the progeny (creation or prolongation) of every oppressive maker of (wrong) formations. For you found out for the people (and their inner dwelling-places) the (other occupied) river-channels and full of substantial (conscious) energy flowed from them the poison (of their unconscious occupation) away. (3)

#### Comment:

The channels or streams might relate here to Sarasvati's Seven Sisters, of whom we hear later in this hymn. In this way Sarasvati builds the connections to all the other planes or dwelling-places (kshiti) of the soul and clears out the defilements of their earlier separate flowing, which was dominated by the powers of the inconscient.

As in many other places in the Rig-Veda Sri Aurobindo's explanation of the term "nid" (root nind) as limiting or restraining makes much more sense than the dictionary meaning blaming or hating. This can be seen again in verse 11 below.

With Sanskrit:

O divine Stream (sárasvati), diminish (ní barhaya) the restrainers of the gods (devanído), the progeny (creation or prolongation) (prajām) of every oppressive (vísvasya bṛsayasya) maker of (wrong) formations (māyínaḥ). For (utá) you found out (avindo) for the people (and their inner dwelling-places) (kṣitibhyo) the (other occupied) river-channels (avánīr) and full of substantial (conscious) energy (vājīnīvati) flowed (asravo) from them (ebhyo) the poison (viṣám) (of their unconscious occupation) away. (3)

Vocabulary:

devanid, mfn. *hating the gods, a god-hater RV.;*

SA: obstructers of the gods;

nid, 2 f. *mocking, ridiculing, contempt mocker, scoffer, blamer, enemy RV.;*

SA: nidaḥ = the powers that limit; the Restrainers, Binders or Censurers 1.4.5; that which confines and limits 4.4.15;

nind, or nid cl. 1. P. nindati, ep. also -te, *to blame, censure, revile, despise, ridicule RV. &c.;*

bṛsaya, m. N. *of a demon (Say. = tvaṣṭr) RV. I.93.4 (prob.) a sorcerer, conjuror, VI.61.3;*

ni br̥h, (vr̥h) P. -br̥hati, *to throw down, overthrow, crush, destroy RV.;* Caus. -barhayati id. ib. MBh. &c.;

SA: ... the verbal senses from **barh** come from the idea of a heavy, pervading pressure; it means to cover, spread, crush, overtop and so be pre-eminent or excel...

avani, f. *course, bed of a river RV.;* *stream, river RV.;* *the earth Naigh. R. Pancat. &c.;* *the soil, ground Megh.;* *any place on the ground Suryas.;* (ayas) f. pl. *the fingers Naigh.;*

viṣa, m. *a servant, attendant RV.;* n. (also m. Siddh.; ifc. f. ā), *anything active, poison, venom, bane, anything actively pernicious RV. &c.;* *the fibres attached to the stalk of the lotus W. (see bisa);*

mf(ā)n. *poisonous AV. vii,113,2.;*

SA: the field of his occupancy 8.19.11; the poison 7.50.3; 10.87.18;

vājīnīvat, mfn. *possessing or driving swift mares, rich in horses (applied to various gods, and to the rivers Sindhu and Sarasvati) RV. AV. TBr.;* (accord. to others "strong", "spirited", "rich in sacrifices" &c.); m. *the sun AV.;* pl. *the steeds of the gods ib.;*

SA: energy of the plenty; thou who hast in thee all their plenty 1.92.13; 4.55.9; with all the plenitude, plentiful; opulent; full 1.3.10;

Old Translators:

3 Thou castest down, Sarasvati, those who scorned the Gods, the brood of every Bṛsaya skilled in magic arts.

Thou hast discovered rivers for the tribes of men, and, rich in wealth! made poison flow away from them (the rivers).

3. Sarasvati, streck die Götterschmäher nieder, die Nachkommenschaft jedes listigen Bṛsaya. Du gewannst unseren Völkern das Stromland und für jene (Nachkommen) flossest du von Gift, du an Belohnungen reiche.

प्र णो॑ दे॒वी सर॑स्वती॒ वाजे॑भिर् वाजिनी॑वती । धी॒नाम् अ॑वित्र्यु॒ अवतु॑ ॥ ६-६१-४

prá ṇo devī sárasvatī vājebhir vājīnīvati | dhīnām avitryá avatu |4|

Interpretation:

May Sarasvati, the divine Stream, full of substantial energy, the furtherer (or, increaser) of (intuitive) thoughts further (or, unfold) us with all her rich energies. (4)

With Sanskrit:



May the divine Stream (*devī sárasvatī*), full of substantial energy (*vājīnīvatī*), the furtherer (or, increaser) (*avitṛī*) of (intuitive) thoughts (*dhīnām*) further (or, unfold) (*prá avatu*) us (*ṇo*) with all her rich energies (*vājebhir*). (4)

Vocabulary:

vāja, m. (fr. vaj; cf. ugra, uj, ojas &c.) *strength, vigour, energy, spirit, speed (esp. of a horse; also pl.) RV. AV. VS. SankhSr.; (vājebhis, ind. mightily, greatly; cf. sahasā); a contest, race, conflict, battle, war RV. VS. GrSrS.; the prize of a race or of battle, booty, gain, reward, any precious or valuable possession, wealth, treasure RV. VS. AV. PancavBr.;*

SA: plenitude, plenty, a substance of plenty, wealth, wealth of mind, the plenitude of the infinite and immortal state, the riches, substance, stable strengths;

avitṛ, mfn. *a favourer, protector RV. BhP.; (f. avitrī) MBh. xii,9449;*

pra-av, (P. prāvati), *to favour, befriend, help, protect, promote, comfort, sate, satisfy, content RV. VS. AV.;*

Old Translators:

4 May the divine Sarasvati, rich in her wealth, protect us well,

Furthering all our thoughts with might

4. Uns soll die Göttin Sarasvati, die an Belohnungen reiche, begünstigen, die Gönnerin der Gebete.

यस् त्वा॑ देवि॑ सरस्वत्य् उपब्रू॑ते धने॑ हिते॑ । इन्द्रं॑ न वृत्रतू॑र्ये ॥ ६-६१-५

yás tvā devī sarasvati upabrūté dhāne hité | índraṃ ná vṛtratūrye |5|

Interpretation:

O Goddess Sarasvati, unto you one calls when the wealth is established (when the divine holdings are recovered), like unto the divine Mind (Indra) in the overcoming of the covering power (of the inconscient). (5)

Comment:

From this verse onward a few times Sarasvati's action will be compared or identified with great acts of other gods. This is a natural occurrence in the Rig-Veda (like each deity can be addressed as the supreme godhead). For in the integral achievement of the seers the orchestrated movement of all divine powers is needed. And since each god and goddess participates in this collective work (the yajna or sacrifice) and is conscious of his or her inherent supreme oneness with the others the different aspects of their victory can also be attributed to any one of them.

With Sanskrit:

O divine Stream (*devī sarasvati*), unto you (*tvā*) one calls (*yás upabrūté*) when the wealth is established (*dhāne hité*) (when the divine holdings are recovered), like (*ná*) unto the divine Mind (*índraṃ*) in the overcoming of the covering power (of the inconscient) (*vṛtratūrye*). (5)

Vocabulary:

dhana, n. *the prize of a contest or the contest itself (lit. a running match, race, or the thing raced for RV. AV.; any valued object, (esp.) wealth, riches, (movable) property, money, treasure, gift RV. &c.;*

hita, 2 mf(ā)n. (p.p. of 1. dhā cf. dhita); *put, placed, set, laid, laid upon, imposed, lying or situated or contained in (loc.) RV. AV. Up.; set up, established, fixed (as a prize) RV.; prepared, made ready ib.; vṛtra-tūrya, n. conquest of enemies or Vritra, battle, victory RV.;*



Old Translators:

5 Whoso, divine Sarasvati, invokes thee where the prize is set,  
Like Indra when he smites the foe.

5. So dich, Göttin Sarasvati, einer anruft, wenn der Siegerpreis ausgesetzt ist, wie den Indra in der  
Vritraschlacht,

त्वं देवि सरस्वत्य् अवा वाजेषु वाजिनि । रदा पूषेव नः सनिम् ॥ ६-६१-६

tuvám devi sarasvati ávā vājeṣu vājini | rádā pūṣeva naḥ sanim |6|

Interpretation:

May you, o divine Stream, o possessor of substantial energy, further (or, unfold) us in your rich energies and like the nourishing Sun (of Truth) open up (from the subconscious cave) our (lost divine) possessions. (6)

With Sanskrit:

May you (**tuvám**), o divine Stream (**devi sarasvati**), o possessor of substantial energy (**vājini**), further (or, unfold) (**ávā**) us in your rich energies (**vājeṣu**) and like the nourishing Sun (of Truth) (**pūṣeva**) open up (**rādā**) (from the subconscious cave) our (**naḥ**) (lost divine) possessions (**sanim**). (6)

Vocabulary:

rad, cl. 1. P. radati (rarely A. -te); *to scratch, scrape, gnaw, bite, rend, dig, break, split, divide RV. AV. Susr.; to cut, open (a road or path) RV.; to lead (a river) into a channel ib.; to convey to, bestow on, give, dispense RV. AV. Br. [Cf. Lat. rad-o, rod-o];*

SA: vi --- cleave open 1.61.12; radanti, hew out 7.60.4;

sani, 1 mf. *gain, acquisition, gift, reward RV. AV. TS. Br.; mfn. gaining, procuring, bestowing (cf. aśva-, dhana-s- &c.);*

SA: conquest, possession, secure enjoyment;

Old Translators:

6 Aid us, divine Sarasvati, thou who art strong in wealth and power.  
Like Pusan, give us opulence.

6. Dann schenke du Göttin Sarasvati, du Siegerin in den Wettkämpfen, uns deine Gunst. Laß uns  
gleich Pusan Gewinn zukommen!

उत् स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वष्टि सुष्टुतिम् ॥ ६-६१-७

utá syā naḥ sárasvatī ghorā hiraṇyavartaniḥ | vṛtraghnī vaṣṭi suṣṭutim |7|

Interpretation:

And this divine Stream, terrible, with a golden path (or, flow), the slayer of the covering power (of the inconscient) desires our perfect affirmation. (7)

With Sanskrit:

And this (**utá syā**) divine Stream (**sárasvatī**), terrible (**ghorā**), with a golden path (or, flow) (**hiraṇyavartaniḥ**), the slayer of the covering power (of the inconscient) (**vṛtraghnī**) desires (**vaṣṭi**) our (**naḥ**) perfect affirmation (**suṣṭutim**). (7)

Vocabulary:

sya, 1 pron. base of 3rd person (= sa; only in nom. m. syas, sya; f. sya; cf. tya, tyad) RV.;  
ghora, mf(ā)n. (cf. ghur) *venerable, awful, sublime (gods, the Angiras, the Rishis) RV. AV. ii,34,4;*  
*terrific, frightful, terrible, dreadful, violent, vehement (as pains, diseases, &c. ) VS. AV. TS. ii SBr. xii*  
*&c.;*

hiraṇya-vartani, mfn. *having a golden path RV. VS.;*

vaś, cl. 2. P. vaṣṭi, (1. pl. uśmasi, or śmasi RV.; 3. pl. uśanti ib.); *to will, command RV. AV.; to desire,*  
*wish, long for, be fond of, like (also with inf.) RV. &c.; "willing, glad, eager, zealous, obedient";*

Old Translators:

7 Yea, this divine Sarasvati, terrible with her golden path, Foe-slayer, claims our eulogy.

7. Und diese furchtbare Sarasvati mit goldenen Rädern, die Feindetöterin wünscht von uns ein  
Loblied:

यस्या अनन्तो अहुतस् त्वेषश् चरिष्णुर् अर्णवः । अमश् चरति रोरुवत् ॥ ६-६१-८

yásyā anantó áhrutas tveṣás cariṣṇúr arṇaváh | ámaś cárati róruvat |8|

Interpretation:

Her unending, undeviating, brilliant moving flood flows (now) mighty, loudly roaring. (8)

With Sanskrit:

Her unending (yásyā anantó), undeviating (áhrutas), brilliant (tveṣás) moving flood (cariṣṇúr arṇaváh) flows (cárati) mighty (ámaś), loudly roaring (róruvat). (8)

Vocabulary:

ahruta, mfn. *not fluctuating, not stumbling, going in a straight line RV. VS. i,9; not crooked, straight*  
*AV. vi,120,3; VS. vii,29.;*

tveṣa, mf(ā)n. *vehement, impetuous, causing fear; awful RV.; brilliant, glittering RV.;*

cariṣṇu, mfn. (Nir. vii,29 Pan. 3-2, 136) *moving, locomotive, unsteady, wandering about RV.*  
*SankhSr. MBh. xii BhP. ii;*

ama, 1 m. *impetuosity, violence, strength, power RV. VS. AV.;*

ru, 1 cl. 2. P. rauti or ravīti (Ved. also ruvati and ravoti, -te); *to roar, bellow, howl, yelp, cry aloud RV.*  
*&c.;* Intens. (Ved.) roravīti (p. roruvat and roruvāṇa) *to bellow or roar &c. loudly, scream aloud,*  
*vociferate;*

Old Translators:

8 Whose limitless unbroken flood, swift-moving with a rapid rush,

Comes onward with tempestuous roar.

8. Deren Andrang endlos, ungebroschen, heftig, wallend, wogend unter Brüllen dahingeht.

सा नो विश्वा अति द्विषः स्वसूर अन्या ऋतावरी । अतन्न अहेव सूर्यः ॥ ६-६१-९

sā no víśvā áti dvīṣaḥ svásūr anyā ṛtāvarī | átann áheva sūriyaḥ |9|

Interpretation:

In possession of the dynamic Truth, she has (spread) us beyond all divisions, (beyond) her  
other sisters (as separate flowing streams), like the Sun (of Truth) has extended the (divine)  
Days (of unitary vision). (9)

With Sanskrit:

In possession of the dynamic Truth (ṛtāvārī), she (sā) has (spread) us (no) beyond (āti) all (vīsvā) divisions (dvīṣaḥ), (beyond) her other (anyā) sisters (svāsṛ) (as separate flowing streams), like (iva) the Sun (of Truth) (sūriyaḥ) has extended (ātan) the (divine) Days (āhā) (of unitary vision). (9)

Vocabulary:

dviṣ, 3 (nom. dvit), *hostility, hatred, dislike; (also m.) foe, enemy RV. AV. &c.; mfn. hostile, hating, disliking (ifc.) SBr. Mn MBh. Kav. &c.;*

ṛtāvan, mf(arī)n. *keeping within the fixed order or rule, regular, proper (as inanimated objects); performing (as men) or accepting (as gods) sacred works or piety, truthful, faithful, just, holy RV. AV. TS. VS.;*

tan, to *extend, spread, be diffused (as light) over, shine, extend towards, reach to RV. &c.; aor. P. atan RV. VI.61.9;*

Old Translators:

9 She hath spread us beyond all foes, beyond her Sisters, Holy One,  
As Surya spreadeth out the days.

9. Sie hat uns über alle Anfeindungen hinweg geholfen; die Gesetzestreue hat uns über ihre  
anderen Schwestern ausgedehnt wie die Sonne die Tage.

उ॒त नः॑ प्रि॒या प्रि॒यासु॑ स॒प्तस्व॒सा सु॒जु॒ष्टा । सर॑स्वती॒ स्तोम्या॑ भूत् ॥ ६-६१-१०

utá naḥ priyā priyāsu saptásvasā sújuṣṭā | sárasvatī stómiyā bhūt |10|

Interpretation:

And the beloved among the beloved (united) with Seven Sisters is (now) perfectly received by us; Sarasvati, the divine Stream, is to be affirmed (in order to be fully established). (10)

With Sanskrit:

And (utá) the beloved among the beloved (priyā priyāsu) with Seven Sisters (saptásvasā) is (now) perfectly received (or, welcome) (sújuṣṭā) by us (naḥ); the divine Stream (sárasvatī), is to be (or, must become) (bhūt) affirmed (stómiyā). (10)

Vocabulary:

sujuṣṭa, mf(ā)n. *well liked, welcome RV.;*

stomya, *worthy of a hymn of praise, laudable RV.;*

Old Translators:

10 Yea, she most dear amid dear stream, Seven-sistered, graciously inclined,  
Sarasvati hath earned our praise.

10. Lieb unter Lieben, mit ihren sieben Schwestern willkommen sei Sarasvati auch uns preisenswert.

आ॒प॒प्रु॒षी॑ पा॒र्था॒वान्यु॑ उ॒रु र॒जो अ॒न्तरि॑क्षम् । सर॑स्वती॒ नि॒दस् पा॑तु ॥ ६-६१-११

āpaprúṣī pāthivāni urú rájo antárikṣam | sárasvatī nidás pātu |11|

Interpretation:

She has filled the earthly regions and the wide realm of the mid-world. May the divine Stream (thus) guard (us) from the power that restrains (our conscious growth). (11)

With Sanskrit:

She has filled (āpaprūṣī) the earthly regions (pārthivāni) and the wide realm (urú rájo) of the mid-world (antárikṣam). May the divine Stream (sárasvatī) (thus) guard (pātu) (us) from the power that restrains (nidás). (11)

Old Translators:

11 Guard us from hate Sarasvati, she who hath filled the realms of earth,  
And that wide tract, the firmament!

11. Die irdischen Räume, den weiten Raum, das Luftreich hat sie erfüllt: Sarasvati soll uns vor Schmähung schützen!

त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती । वाजे वाजे हव्या भूत् ॥ ६-६१-१२

triṣadhásthā saptádhātuḥ páñca jātā vardháyantī | vāje vāje háviyā bhūt |12|

Interpretation:

Stationed at the triple place of togetherness (of the embodied physical-vital-mental existence), upholding the Seven Planes and increasing the Five Births, she is to be called upon in every gaining of substantial energy (on all levels of consciousness). (12)

With Sanskrit:

Stationed at the triple place of togetherness (triṣadhásthā), upholding the Seven Planes (saptádhātuḥ) and increasing (vardháyantī) the Five Births (páñca jātā), she is to be (bhūt) called upon (háviyā) in every gaining of substantial energy (vāje vāje). (12)

Vocabulary:

triṣadhastha, mf(ā)n. *having a triple seat (sadh- = barhis) RV. (also -dhastha, vi); n. a triple seat, v, x.;*

sadhastha, (sadh-) mfn. *"standing together", present RV. AV.; n. "place where people stand together", place of meeting, any place, spot, abode, home, region, world ib. VS.;*

sapta-dhātu, mf(u)n. *consisting of 7, 7-fold RV.; consisting of 7 constituent elements (as the body) GarbhUp.; pl. the 7 constituent elements of the body (viz. chyle, blood, flesh, fat, bone, marrow, and semen) W.;*

Sri Aurobindo relates this term always to the seven principles of existence from the physical to the highest Sacchidananda.

jātā, mfn. (jan; ifc. Pan. 6-2,171) *born, brought into existence by (loc.), engendered by (instr. or abl.) RV. &c.; grown, produced, arisen, caused, appeared ib.; a living being (said of men, rarely of gods) RV. iv,2,2; n. a living being, creature RV.; birth, origin, i,156,2 and 163,1 race, kind, sort, class, species, viii,39,6 AV. &c.;*

SA: vāje vāje, in every holding of substance gained 1.30.7

Old Translators:

12 Seven-sistered, sprung from threefold source, the Five Tribes' prosperer, she must be  
Invoked in every deed of might.

12. In drei Gebieten wohnend, siebenteilig, die fünf Geschlechter mehrend ward sie in jedem Wettstreit anzurufen.

प्र या महिम्ना महिनासु चेकिते द्युम्नेभिर् अन्या अपसाम् अपस्तमा ।

रथ इव बृहती विभ्वने कृतोपस्तुत्या चिकितुषा सरस्वती ॥ ६-६१-१३

prá yā mahimnā mahínāsu cékite dyumnébhīr anyā apāsām apástamā |  
rátha iva bṛhatī vibhvāne kṛtā upastútyā cikitúṣā sárasvatī |13|

Interpretation:

She, who by her great mightiness is with increasing might prominently conscious in these (Sister-streams), is by her brilliant lights (or, illuminations) the most accomplished in action among the other skilful ones. Made vast for pervasiveness like a chariot, Sarasvati, the divine Stream, is to be affirmed in close proximity by one, who is conscious. (13)

With Sanskrit:

She, who by her great mightiness (yā mahimnā) is with increasing might (mahínā) prominently conscious (prá cékite) in these (āsu) (Sister-streams), is by her brilliant lights (or, illuminations) (dyumnébhīr) the most accomplished in action (apástamā) among the other skilful ones (anyā apāsām). Made (kṛtā) vast (bṛhatī) for pervasiveness (vibhvāne) like a chariot (rátha iva), the divine Stream (sárasvatī), is to be affirmed in close proximity (upastútyā) by one, who is conscious (cikitúṣā). (13)

Vocabulary:

mahiman, m. greatness, might, power, majesty, glory RV. &c.; (-himnā or -hinā; ind. mightily, forcibly RV.)

mahin, 1 mfn. = mahat, great, mighty RV.;

cit, 4 cl. 1. cetati; cl. 2. (A. Pass. 3. sg. cite); to perceive, fix the mind upon, attend to, be attentive, observe, take notice of (acc. or gen.) RV. SV. AV. Bhatt.; to understand, comprehend, know (perf. often in the sense of pr.) RV. AV. vii,2,1 and 5,5 P. A. to become perceptible, appear, be regarded as, be known RV. VS.; Intens. cekite (fr. 2. cí?, or for -tte RV. to appear, be conspicuous, shine RV.; dyumna, n. splendour, glory, majesty, power, strength RV. AV. SrS. MBh. i,6406; enthusiasm, inspiration RV. VS.;

apas, 1 as n. (fr. 1. ap), work, action, especially sacred act, sacrificial act RV. [Lat. opus];

2 mfn. active, skilful in any art RV.;

cikitvas, mf(-tuṣī)n. having observed or noticed, i,71,5; observing, attending to, attentive RV. TS. iii; knowing, understanding, experienced RV.;

Old Translators:

13 Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams, Created vast for victory like a chariot, Sarasvati must be extolled by every sage.

13. Die groß an Größe sich unter diesen Flüssen hervortut, an Glanz die andern übertrifft, die Fleißigste der Fleißigen, hoch wie ein Wagen, zur Kraftentfaltung geschaffen, ist Sarasvati von dem Kundigen zu preisen.

सरस्वत्सु अभि नो नेषि वस्यो माप स्फरीः पयसा मा न आ धक् ।

जुषस्व नः सख्या वेश्या च मा त्वत् क्षेत्राण्य् अरणानि गन्म ॥ ६-६१-१४

sárasvatī abhí no neṣi vāsyo māpa spharīḥ páyasā mā na ā dhak |  
juśasva naḥ sakhiyā veśiyā ca mā tvát kṣétrāṇi áraṇāni ganma |14|

Interpretation:

O Sarasvati, lead us towards still more shining riches; with all your milk (or, nourishing essence) do not spurn (us), do not reject us. Welcome our comradeship and our nearness. May we not go (or, stray) from you to inhospitable fields (or, dwelling-areas). (14)

Or: Welcome our sharing the same space and settling down with (or, entering) you.

With Sanskrit:

O Sarasvati, lead us towards (abhí no neṣi) still more shining riches (vásyo); with all your milk (páyasā) (or, nourishing essence) do not spurn (māpa spharīḥ) (us), do not reject (mā ā dhak) us (na). Welcome (juṣāsva) our comradeship (naḥ sakhiyā) and our nearness. May we not (mā) go (ganma) from you (tvát) to inhospitable (áraṇāni) fields (or, dwelling-areas) (kṣétrāṇi). (14)

Or: Welcome (juṣāsva) our sharing the same space (naḥ sakhiyā) and settling down with (or, entering) (veśiyā ca) you.

Vocabulary:

vasyas, mfn. = vasīyas, *better, more excellent or glorious, wealthier or richer than (abl.) RV. VS. TBr. TUp.*; n. *increasing wealth or prosperity, welfare RV. AV.*;

apa-sphur, 1 (aor. Subj. 2. sg. -spharīs) *to move suddenly aside or to lash out (as a cow during milking) RV. VI.61.14;*

2 mfn. *bounding or bursting forth, (or figuratively) splashing out (said of the Soma) RV. viii,69, 10 (cf. an-apasphur, &c.);*

dhak, 1 nom. fr. dagh or dah (cf. dakṣiṇa-dagh and uśa-dah);

dagh, cl. 5. *to fall short of (cf. a-pascā-daghvan) RV. i,123,5; to strike; to protect (cf. daṅgh) ib.: cl.*

4. *daghyati, to go Naigh. ii,4; to flow Nir. i,9;*

uśa-dhak, m. *burning with desire or intensely; N. of Agni RV. iii,6,7;*

dah, 1 cl. 1. P. dahati (ep. also A.; impf. adahat; aor. adhāk) *to burn, consume by fire, scorch, roast RV. &c.; to consume, destroy completely Mn. vii,9 MBh. &c.; to torment, torture, pain, distress, disturb, grieve MBh. &c.;*

veśya, mfn. *to be entered; n. neighbourhood, dependence, vassalage RV.;*

araṇa, 1 mf(ī) n. (r), *foreign, distant RV. AV. SBr.;*

Old Translators:

14 Guide us, Sarasvati, to glorious treasure: refuse us not thy milk, nor spurn us from thee.

Gladly accept our friendship and obedience: let us not go from thee to distant countries.

14. Sarasvati! Geleite uns zum Glück; entzieh dich nicht, laß uns mit deiner Milch nicht zu kurz kommen! Freu dich unserer Freundschaft und unserer Clangenossenschaft. Nicht mögen wir von dir dort in fremde Länder gehen!