

Sarasvati in the Veda - Part 4

This is our last session on Sarasvati and before we come to another small sub-hymn and some more verses where this goddess is invoked together with other waters or godheads let us have a look at how Sri Aurobindo explains her in relation to two other goddesses with whom she is several times invoked together (and which verses are here not dealt with separately).

On Sarasvati's connection with the two goddesses Bharati and Ila.

"Sarasvati is not only connected with other rivers but with other goddesses who are plainly psychological symbols and especially with Bharati and Ila. In the later Puranic forms of worship Sarasvati is the goddess of speech, of learning and of poetry and Bharati is one of her names, but in the Veda Bharati and Sarasvati are different deities. Bharati is also called Mahi, the Large, Great or Vast. The three, Ila, Mahi or Bharati and Sarasvati are associated together in a constant formula in those hymns of invocation in which the gods are called by Agni to the Sacrifice.

Iḷā sarasvatī mahī, tisro devīr mayobhuvah; barhiḥ sīdantvasridhah.

"May Ila, Sarasvati and Mahi, three goddesses who give birth to the bliss, take their place on the sacrificial seat, they who stumble not..."

...The formula is expanded in Hymn 110 of the tenth Mandala:

*ā no yajñam bhāratī tūyam etu, iḷā manuṣvad iha cetayantī;
tisro devīr barhir edam syonam, sarasvatī svapasaḥ sadantu.*

"May Bharati come speeding to our sacrifice and Ila hither awakening our consciousness ... in human wise, and Sarasvati, — three goddesses sit on this blissful seat, doing well the Work."

It is clear and will become yet clearer that these three goddesses have closely connected functions akin to the inspirational power of Sarasvati. Sarasvati is the Word, the inspiration, as I suggest, that comes from the Ritam, the Truth-consciousness. Bharati and Ila must also be different forms of the same Word or knowledge. In the eighth hymn of Madhuchchandas we have a Rik in which Bharati is mentioned under the name of Mahi.

evā hyasya sūṅṛtā, virapśī gomati mahī; pakvā śākhā na dāsūṣe.

"Thus Mahi for Indra full of the rays, overflowing in her abundance, in her nature a happy truth, becomes as if a ripe branch for the giver of the sacrifice."

The rays in the Veda are the rays of Surya, the Sun. Are we to suppose that the goddess is a deity of the physical Light or are we to translate "go" by cow and suppose that Mahi is full of cows for the sacrificer? The psychological character of Sarasvati comes to our rescue against the last absurd supposition, but it negatives equally the naturalistic interpretation. This characterisation of Mahi, Sarasvati's companion in the sacrifice, the sister of the goddess of inspiration, entirely identified with her in the later mythology, is one proof among a hundred others that light in the Veda is a symbol of knowledge, of spiritual

illumination. Surya is the Lord of the supreme Sight, the vast Light, *br̥haj jyotiḥ*, or, as it is sometimes called, the true Light, *ṛtam̐ jyotiḥ*. And the connection between the words *ṛtam̐* and *br̥hat* is constant in the Veda.

It seems to me impossible to see in these expressions anything else than the indication of a state of illumined consciousness the nature of which is that it is wide or large, *br̥hat*, full of the truth of being, *satyam*, and of the truth of knowledge and action, *ṛtam̐*. The gods have this consciousness. Agni, for instance, is termed *ṛtacit*, he who has the truth-consciousness. Mahi is full of the rays of this Surya; she carries in her this illumination. Moreover she is *sūnṛtā*, she is the word of a blissful Truth, even as it has been said of Saraswati that she is the impeller of happy truths, *codayitrī sūnṛtānām*. Finally, she is *virapsī*, large or breaking out into abundance, a word which recalls to us that the Truth is also a Largeness, *ṛtam̐ br̥hat*. And in another hymn, (I.22.10), she is described as *varūtrī dhiṣaṇā*, a widely covering or embracing Thought-power. Mahi, then, is the luminous vastness of the Truth, she represents the Largeness, *br̥hat*, of the superconscient in us containing in itself the Truth, *ṛtam̐*. She is, therefore, for the sacrificer like a branch covered with ripe fruit.

Ila is also the word of the truth; her name has become identical in a later confusion with the idea of speech. As Saraswati is an awakener of the consciousness to right thinkings or right states of mind, *cetantī sumatīnām*, so also Ila comes to the sacrifice awakening the consciousness to knowledge, *cetayantī*. She is full of energy, *suvīrā*, and brings knowledge. She also is connected with Surya, the Sun, as when Agni, the Will is invoked (V.4.4) to labour by the rays of the Sun, Lord of the true Light, being of one mind with Ila, *iḷayā sajoṣā yatamāno raśmibhiḥ sūryasya*. She is the mother of the Rays, the herds of the Sun. Her name means she who seeks and attains and it contains the same association of ideas as the words Ritam and Rishi. Ila may therefore well be the vision of the seer which attains the truth. As Saraswati represents the truth-audition, *śruti*, which gives the inspired word, so Ila represents *dṛṣṭi*, the truth vision. If so, since *dṛṣṭi* and *śruti* are the two powers of the Rishi, the Kavi, the Seer of the Truth, we can understand the close connection of Ila and Saraswati. Bharati or Mahi is the largeness of the Truth-consciousness which, dawning on man's limited mind, brings with it the two sister Puissances. We can also understand how these fine and living distinctions came afterwards to be neglected as the Vedic knowledge declined and Bharati, Saraswati, Ila melted into one.

We may note also that these three goddesses are said to bring to birth for man the Bliss, Mayas. I have already insisted on the constant relation, as conceived by the Vedic seers, between the Truth and the Bliss or Ananda. It is by the dawning of the true or infinite consciousness in man that he arrives out of this evil dream of pain and suffering, this divided creation into the Bliss, the happy state variously described in Veda by the words *bhadram*, *mayas* (love and bliss), *svasti* (the good state of existence, right being) and by others less technically used such as *vāryam*, *rayiḥ*, *rāyaḥ*. For the Vedic Rishi Truth is the passage and the antechamber, the Bliss of the divine existence is the goal, or else Truth is the foundation, Bliss the supreme result."¹

Study of Rig-Veda X. 17.7-9, three verses to Saraswati occurring in a hymn addressed to several deities.

Text in Devanāgarī.

¹ Page 94-97 VOLUME 15 THE COMPLETE WORKS OF SRI AUROBINDO. © Sri Aurobindo Ashram Trust 1998

सरस्वतीं देवयन्तो हवन्ते सरस्वतीम् अध्वरे तायमाने ।
 सरस्वतीं सुकृतो अह्वयन्त सरस्वती दाशुषे वार्यं दात् ॥ १०-१७-७
 सरस्वति या सरथं ययाथ स्वधाभिर् देवि पितृभिर् मदन्ती ।
 आसद्यास्मिन् बर्हिषि मादयस्वानमीवा इष आ धेह्य अस्मे ॥ १०-१७-८
 सरस्वतीं याम् पितरो हवन्ते दक्षिणा यज्ञम् अभिनक्षमाणाः ।
 सहस्रार्घम् इळो अत्र भागं रायस् पोषं यजमानेषु धेहि ॥ १०-१७-९

Text in Transliteration.

sárasvatīm devayánto havante sárasvatīm adhvaré tāyámāne |
 sárasvatīm sukṛto ahvayanta sárasvatī dāśúṣe vāriyam dāt |7|

sárasvati yā sarátham yayātha svadhābhir devi pitṛbhir mādantī |
 āsadyāsmín barhiṣi mādayasva anamivā iṣa ā dhehi asmé |8|

sárasvatīm yām pitáro hávante dakṣiṇā yajñám abhináksamāṇāḥ |
 sahasraargham iḷó átra bhāgám rāyás póṣam yájamāneṣu dhehi |9|

Texts, Translations and Vocabulary.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीम् अध्वरे तायमाने ।
 सरस्वतीं सुकृतो अह्वयन्त सरस्वती दाशुषे वार्यं दात् ॥ १०-१७-७

sárasvatīm devayánto havante sárasvatīm adhvaré tāyámāne |
 sárasvatīm sukṛto ahvayanta sárasvatī dāśúṣe vāriyam dāt |7|

Interpretation:

Sarasvati the god-seekers call, the divine Stream, when the progression (or, path) of the sacrifice is being extended (or, spread out). The perfect actors have invoked the divine Stream; may Sarasvati give to the giver the highest good. (7)

With Sanskrit:

Sarasvati the god-seekers call ([devayánto havante](#)), the divine Stream ([sárasvatīm](#)), when the progression (or, path) of the sacrifice is being extended (or, spread out) ([adhvaré tāyámāne](#)). The perfect actors have invoked ([sukṛto ahvayanta](#)) the divine Stream ([sárasvatīm](#)); may Sarasvati give to the giver ([dāśúṣe dāt](#)) the highest good ([vāriyam](#)). (7)

Vocabulary:

tan, 3 cl. 8. P. A. -noti, -nute &c.; Pass. tāyate RV. I.110.1 & [p. -yamāna] **X.17.7**, AV. &c.; *to be protracted, continue, endure RV.; to extend, spread, be diffused (as light) over, shine, extend towards, reach to RV. &c.; to stretch (a cord), extend or bend (a bow), spread, spin out, weave RV. &c.; to prepare (a way for) RV. I.83.5;*

su-kṛt, mfn. *doing good, benevolent, virtuous, pious RV. AV. VS. &c.; skilful, a skilful worker (said of Tvashtri and Ribhu) RV.; m. pl. deceased fathers who enjoy the reward of virtue in the other world RV. AV. &c.;*

Old Translators:

7 The pious call Sarasvati, they worship Sarasvati while sacrifice proceedeth.

The pious called Sarasvati aforetime. Sarasvati send bliss to him who giveth.

7. Sarasvati rufen die Gottverlangenden an, die Sarasvati, während die heilige Handlung vollzogen wird. Die Sarasvati riefen die Frommen, Sarasvati möge dem Opferspender Wünschenswertes geben.

सरस्वति॑ या सर॒थं॑ ययाथ॑ स्व॒धाभिर्॑ देवि॑ पितृ॒भिर् म॑दन्ती ।

आस॒द्यास्मिन्॑ ब॒र्हिषि॑ मादय॒स्वानमी॑वा इष॒ आ धे॒ह्य् अ॒स्मे ॥ १०-१७-८

sārasvati yā sarātham yayātha svadhābhir devi pitṛbhir mādantī |
āsadyāsmín barhīṣi mādayasva anamivā īṣa ā dhehi asmé |8|

Interpretation:

O divine Stream, you (who) have come on the same chariot (in one movement) with the Fathers (that help in the spiritual evolution on earth), taking delight (with them) by our self-establishments (or, self-conscious harmonious actions); sitting down upon this out-spread seat (of our being) take delight (or rapture) and establish in us impelling energies that are free from weakness. (8)

With Sanskrit:

O divine Stream (**devi sārasvati**), you (who) (**yā**) have come (**yayātha**) on the same chariot (in one movement) (**sarātham**) with the Fathers (**pitṛbhir**) (that help in the spiritual evolution on earth), taking delight (**mādantī**) (with them) by our self-establishments (or, self-conscious harmonious actions) (**svadhābhir**); sitting down upon this out-spread seat (of our being) (**āsadyāsmín barhīṣi**) take rapture (**mādayasva**) and establish in us (**ā dhehi asmé**) impelling energies (**īṣa**) that are free from weakness (**anamivā**). (8)

Vocabulary:

saratha, (sa-) mf(A)n. *together with the chariot SBr. MBh. (sa-ratham) ind. on the same chariot with, (or simply) together with, accompanied by (instr.) RV.;*

svadhā, f. *self-position, self-power, inherent power (accord. to some N. of Nature or the material Universe; sva-dhayā "by self-power") RV.;* *own state or condition or nature, habitual state, custom, rule, law RV.;*

SA: ...by the **spontaneous self-arranging action of Nature** which she assumes when the will and the knowledge are wedded in the perfect harmony of a fully **self-conscious, intuitively guided action** ... have ecstasy by the **self-harmony of their nature**;

Old Translators:

8 Sarasvati, who camest with the Fathers, with them rejoicing thee in our oblations,

Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.

8. O Sarasvati, die du auf gleichem Wagen gekommen bist mit den Vätern nach eigenem Ermessen dich ergötzend, o Göttin, setze dich auf dieses Barhis und schwelge und gewähre uns Speiseegenüsse, die keine Krankheit bringen.

सरस्वतीं याम् पितरो हवन्ते दक्षिणा यज्ञम् अभिनक्षमाणाः ।
सहस्रार्घम् इळो अत्र भागं रायस् पोषं यजमानेषु धेहि ॥ १०-१७-९

sárasvatīm yām pitáro hávante dakṣiṇā yajñám abhinákṣamāṇāḥ |
sahasraarghám iḷó átra bhāgám rāyás póṣam yájamāneṣu dhehi |9|

Interpretation:

Sarasvati (the divine stream of inspiration) whom the Fathers call (for collaboration), when they approach the sacrifice from the right side (or, by their power of discernment), may you establish here in the doers of sacrifice a delightful share in the thousand-fold abilities of the revealing knowledge as in the increase of the shining wealth. (9)

With Sanskrit:

The divine stream (of inspiration) (sárasvatīm) whom the Fathers call (yām pitáro hávante), when they approach (abhinákṣamāṇāḥ) the sacrifice (yajñám) from the right side (or, by their power of discernment) (dakṣiṇā), may you establish (dhehi) here (átra) in the doers of sacrifice (yájamāneṣu) a delightful share (bhāgám) in the thousand-fold abilities (sahasraarghám) of the revealing knowledge (iḷó) as in the increase (póṣam) of the shining wealth (rāyás). (9)

Vocabulary:

dakṣiṇā, (also -ṇa SBr.) mf(ā)n. (declined as a pron. when denoting relative position ["right" or, southern"] KatySr. AsvGr. &c.; able, clever, dexterous Pan. 1-1,34 Kas. Satr. (ifc.); (am) ind. to the right;

nakṣ, cl. 1. P.A. nakṣati, -te; to come near, approach, arrive at, get, attain RV. AV. VS. (cf. 1. naś; inakṣ); to reach, attain, meet with, find RV.; (Cf. 1. aś and nakś);

argha, m. (arh), worth, value, price, Mn Yajn. (often ifc. cf. dhanārgha, mahārgha, śatārgha, sahasrārgha);

iḷā, (not to be confounded with the inst. case of iḷ above), refreshing draught, refreshment, animation, recreation, comfort, vital spirit RV. AV. AitBr. (metaphorically cf. id), stream or flow of praise and worship (personified as the goddess of sacred speech and action, invoked together with Aditi and other deities, but especially in the Apri hymns together with Sarasvati and Mahi or Bharati) RV. AV. VS. &c.; the earth, food Say.; the goddess iḷā or iḷā (daughter of Manu or of man thinking on and worshipping the gods; she is the wife of Budha and mother of Puru-ravas; in another aspect she is called Maitravaruni as daughter of Mitra-Varuna, two gods who were objects of the highest and most spiritual devotion);

SA: iḷaḥ, of revelation, of revealed knowledge, of aspiration; iḷā, the goddess of revelation; the goddess of Truth-vision;

Old Translators:

9 Thou, called on as Sarasvati by Fathers who come right forward to our solemn service, Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.

9. Sarasvati, die die Väter anrufen, von rechts zum Opfer antretend, gib du dabei den tausendwertigen Teil der Opferspende, gib den Opfernden Zunahme des Reichtums!

Selected single verses of hymns (I.164.49; VI.49.7; IX.32; X.64.9; X.65.13;) in which Sarasvati is invoked or mentioned.

Rig-Veda I.164.49.

Text, Translation and Vocabulary.

यस् ते स्तनः शशयो यो मयोभूर येन विश्वा पुष्यसि वार्याणि ।
यो रत्नधा वसुविद् यः सुदत्रः सरस्वति तम् इह धातवे कः ॥ १-१६४-४९

yás te stánaḥ śaśayó yó mayobhūr yéna víśvā púṣyasi vāriyāṇi |
yo ratnadhā vasuvíd yáḥ sudātraḥ sárasvati tám ihá dhātave kaḥ |I.164.49|

Interpretation:

Your breast, which is ever-flowing and manifests the bliss, by which you nourish all desirable gifts (or, boons), which establishes the ecstasy, finds the shining treasure and fully (or, liberally) gives itself, - O Sarasvati, that create here (in the embodied life) for (our) drinking (or nourishment). (I.164.49)

(Or: ... that give us here for drinking.)

With Sanskrit:

Your breast (*te stánaḥ*), which is continues (in its flow) (*yás śaśayó*) and which manifests the bliss (*yó mayobhūr*), by which you nourish (*yéna púṣyasi*) all desirable gifts (or, boons) (*víśvā vāriyāṇi*), which establishes the ecstasy (*yó ratnadhā*), finds the shining treasure (*vasuvíd*) and which fully (or, liberally) gives itself (*yáḥ sudātraḥ*), - O Sarasvati, that (*tám*) make (*kaḥ*) here (in the embodied life) (*ihá*) for (our) drinking (*dhātave*). (I.164.49)

Vocabulary:

stana, m. (derivation doubtful, but prob. connected with stan, from the hollow resonance of the human breast), *the female breast (either human or animal), teat, dug, udder RV. &c.;*

śaśaya, mf(ā)n. (either fr. 1.śī, or connected with śaśīyas, śaśvat) *ever-flowing, unflinching, abundant RV.;*

mayobhū, mfn. *causing pleasure, delighting VS.;*

vārya, 3 mfn. *to be chosen Pan. 3-1,101 Sch.;* *precious, valuable RV.;* *n. treasure, wealth, goods ib.;*

ratna-dhā, mfn. *procuring wealth, distributing riches or precious things RV. AV. SBr.;* *possessing wealth RV.;*

vasu-vid, mfn. *bestowing wealth RV. AV. &c.;*

su-datra, mfn. *granting good gifts RV.;*

Rig-Veda VI.49.7.

Text, Translation and Vocabulary.

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात् ।

ग्नाभिर् अच्छिद्रं शरणं सजोषा दुराधर्षं गृणते शर्म यंसत् ॥ ६-४९-७

pāvīravī kanīyā citrāāyuh sárasvatī vīrápatnī dhīyaṃ dhāt |
gnābhir áchidraṃ śaraṇaṃ sajóṣā durādhārṣaṃ gṛṇatē śárma yaṃsat |VI.49.7|

Interpretation:

The Lightning, the divine Maiden with a richly-bright (conscious) Life-force, may Sarasvati, the queen of the heroic souls, establish (in us) the (divine) Thought. In common agreement (or, acceptance) with the (divine) women may she grant him, who expresses her, an un-torn refuge, a peace difficult to attack. (VI.49.7)

With Sanskrit:

The Lightning (pāvīravī), the divine Maiden (kanīyā) with a richly-bright (conscious) Life-force (citrāāyuh), may Sarasvati, the queen of the heroic souls (vīrápatnī), establish (dhāt) (in us) the (divine) Thought (dhīyaṃ). In common agreement (or, acceptance) (sajóṣā) with the (divine) women (gnābhir) may she grant (yaṃsat) him, who expresses her (gṛṇatē), an un-torn refuge (áchidraṃ śaraṇaṃ), a peace (śárma) difficult to attack (durādhārṣaṃ). (VI.49.7)

Vocabulary:

pāvīrava, mf(i)n. (fr. pavīru) *proceeding from or relating to the thunderbolt; (i) f. (with or sc. kanyā), "daughter of lightning", the noise of thunder RV.;*

pāvīrava, mfn. *having a metallic share (as a plough) TS.; m. a thunderbolt RV.;*

pāvī, m. (perh. orig. "brightness, sheen"; cf. pāvaka and Un. iv,138 Sch.); *the tire of a wheel (esp. a golden tire on the chariot of the Asvins and Maruts) RV. AitAr.; the metallic point of a spear or arrow ib.; the iron band on a Soma-stone ib.; an arrow Nir. xii,30; a thunderbolt Naigh. ii,20; speech ib.;*

SA. translates pāvī once as thunderbolt and otherwise as wheel or movement.

citra-āyus, mfn. *possessed of wonderful vitality RV. VI.49.7;*

achidra, mfn. *free from clefts or flaws, unbroken, uninterrupted, uninjured; (am) n. unbroken or uninjured condition, an action free from defect or flaw;*

dur-ādarṣa, mfn. *difficult to be attacked or approached, dangerous, invincible, irresistible RV. AV. MBh. &c.;*

Rig-Veda IX.67.31,32.

Text, Translation and Vocabulary.

यः पावमानीर् अध्येत्य ऋषिभिः सम्भृतं रसम् ।

सर्वं स पूतम् अश्नाति स्वदितम् मातरिश्वना ॥ ९-६७-३१

yáḥ pāvamānīr adhyéti řṣibhiḥ sámbhṛtaṃ rásam |
sárvaṃ sá pūtám aśnāti svaditám mātariśvanā |IX.67.31|

Interpretation:

Who goes over (recites and studies) the purifying verses, (which are) the essence (of life, rasa) gathered by the Rishis, he enjoys a universal source of purity sweetened by the Lord of life, who grows within the mother (of the material principle). (IX.67.31)

With Sanskrit:

Who (yáḥ) goes over (recites and studies) (adhyéti) the purifying verses (pāvamānīr), (which are) the essence (of life) (rásam) gathered by the Rishis (řṣibhiḥ sámbhṛtaṃ), he enjoys (sá aśnāti) a universal source of purity (sárvaṃ pūtám) sweetened by the Lord of life, who grows within the mother (svaditám mātariśvanā). (IX.67.31)

Vocabulary:

pāvamāna, mf(i)n. relating to Soma juice (while being purified by a strainer) or to Agni Pavamana TS. AV. TandBr. Gobh.; (lī-) f. sg. or pl. N. of partic. hymns (esp. those of RV. ix AV. xix,71 &c.) Br. GrSrS. Mn. &c. (also -māna, m.);
adhi-i, (adhy-eti (exceptionally adhiyati RV. x,32,3), to turn the mind towards, observe, understand RV. and AV.; chiefly Ved. (with gen. [cf. Pan. 2-3,72] or acc.) to mind, remember, care for, long for RV. &c.; to know, know by heart TS. SBr. Up. &c.; to go over, study MBh. iii,13689;
sambhṛta, mfn. brought together, collected, assembled, accumulated, concentrated RV. &c.;
pūta, 1 mfn. cleaned, purified, pure, clear, bright RV. &c.;
aś, 2 aśnāti, to enjoy;
svadita, mfn. well seasoned or prepared, savoury VS. TBr.;

पावमानीर् यो अध्येत्य ऋषिभिः सम्भृतं रसम् ।
तस्मै सरस्वती दुहे क्षीरं सर्पिर् मधूदकम् ॥ ९-६७-३२

pāvamānīr yó adhyéti řṣibhiḥ sámbhṛtaṃ rásam |
tásmai sárasvatī duhe kṣīraṃ sarpír mádhūdakám |IX.67.32|

Interpretation:

Who goes over (recites and studies) the purifying verses, (which are) the essence (of life, rasa) gathered by the Rishis, for him the stream of divine Inspiration (Sarasvati) yields water, milk, butter and honey. (IX.67.32)

With Sanskrit:

Who (yáḥ) goes over (recites and studies) (adhyéti) the purifying verses (pāvamānīr), (which are) the essence (of life) (rásam) gathered by the Rishis (řṣibhiḥ sámbhṛtaṃ), for him (tásmai) the stream of divine Inspiration (sárasvatī) yields (duhe) water (udakám), milk, butter and honey (kṣīraṃ sarpír mádhū). (IX.67.32)

Vocabulary:

duh, 2 cl. 2. P. A. dogdhi, to milk (a cow or an udder); fig. take advantage of, enjoy; to milk or squeeze out, extract (milk, Soma e.g. any good thing); draw anything out of another thing (with 2 acc.) RV. &c.; (mostly A.) to give milk, yield any desired object (acc., rarely gen.) RV. &c.;
kṣīra, n. (fr. śyai?; fr. kṣar, or ghas, Nir. ii,5; milk, thickened milk RV. AV. VS. TS. &c.; (ifc. f. ā, MBh. xiii,3700) the milky juice or sap of plants, R. Susr. Megh. 106 Sak.;
sarpī, n. (m.c. for sarpis) clarified butter, Var Vogay.;

madhu, mf(ū or vī)n. *sweet, delicious, pleasant, charming, delightful RV. TS.;* n. *anything sweet (esp. if liquid), mead &c. RV. AV. TBr.;*
udaka, n. *water RV. AV. KatySr. SBr. MBh. &c.;*

Rig-Veda X.64.9.

Text, Translation and Vocabulary.

सरस्वती सरयुः सिन्धुर् ऊर्मिभिर् महो महीर् अवसा यन्तु वक्षणीः ।
देवीर् आपो मातरः सूदयित्न्वो घृतवत् पयो मधुमन् नो अर्चत ॥ १०-६४-९

sārasvatī saráyuh síndhur ūrmíbhīr mahó mahīr ávasā yantu vākṣaṇīḥ |
devīr āpo mātārah sūdayitnúvo ghṛtávat páyo mádhuman no arcata |X.64.9|

Interpretation:

May Sarasvati, Sarayu and Sindhu, the great and strengthening Streams come with their waves and the expansion (or, furtherance) of their greatness. As divine Waters and Mothers that speed us on our way, may you all illumine (in consciousness by your inspiration) for us your nourishing essence (or, milk) full of clarified butter and honey (of clarity and bliss). (X.64.9)

Alternative rendering:

May Sarasvati, Sarayu and Sindhu, the great and mighty strengthening Streams come with their waves and their expansion (or, furtherance). As divine Mothers and Waters that make us effective may you all shine (with your illumining action) your nourishing essence full of clarity and bliss upon us.

With Sanskrit:

May Sarasvati, Sarayu and Sindhu, the great and strengthening Streams (*mahīr vākṣaṇīḥ*) come (*yantu*) with their waves (*ūrmíbhīr*) and the expansion (or, furtherance) (*ávasā*) of their greatness (*mahó*). As divine Waters and Mothers (*devīr āpo mātārah*) that speed us on our way (*sūdayitnúvo*) may you all illumine (*arcata*) for us (*no*) your nourishing essence (*páyo*), full of clarified butter (*ghṛtávat*) and honey (*mádhuman*). (X.64.9)

Vocabulary:

vakṣaṇi, mfn. *strengthening, making strong RV.;*

vakṣ, (cf. 1. ukṣ) cl. 1. P. vakṣati; really there occur only the pf. forms vavakṣa e.g.; *to grow, increase, be strong or powerful RV.;* Germ. *wahsan, wachsen;* Eng. *wax;* see also under 1. ukṣ;

sūdayitnú, mfn. *flowing, yielding sweetness (as waters) RV.;*

sūd, 1 (prob. connected with svad) *to put or keep in order, guide aright RV. AV.:* Caus. or cl. 10. *sūdayati, -te (p. sūdayāna) MBh.;* id. RV. AV. VS.;

SA: *sūdayāti, speeds on its way 3.4.10; 7.2.10;*

ṛc, 1 cl. 6. P. ṛcati, = 1. arc, *to praise (cf. arka);*

arc, 1 cl. 2, *to shine, brilliant RV.;* *to praise, sing (also used of the roaring of the Maruts, and of a bull [RV. iv,16,3]) RV. AV. SBr.;*

Rig-Veda X.65.13.

Text, Translation and Vocabulary.

पावीरवी तन्यतुर् एकपाद् अजो दिवो धर्ता सिन्धुर् आपः समुद्रियः ।
विश्वे देवासः शृणवन् वचांसि मे सरस्वती सह धीभिः पुरंध्या ॥ १०-६५-१३

pāvīravī tanyatúr ékapād ajó divó dhartā síndhur āpaḥ samudríyaḥ |
vísve devāsaḥ śṛṇavan vácāṃsi me sárasvatī sahá dhībhīḥ púraṃdhiyā |X.65.13|

Interpretation:

May the Lightning and the Thunder, may the Unborn, who is footed in Oneness, the Upholder of Heaven, may the Ocean-Stream and the Waters that belong to the (transcendent) Ocean hear my words. May the All-Gods, may Sarasvati together with her (intuitive) thought-powers and her multiple intelligence hear. (X.65.13)

Sri Aurobindo on the symbolism of Thunder and Lightning:

... the thunder ... is the outcrashing of the word of the Truth, the Shabda, as the lightning is the outflashing of its sense.²

With Sanskrit:

May the Lightning and the Thunder (pāvīravī tanyatúr), may the Unborn (ajó), who is footed in Oneness (ékapād), the Upholder of Heaven (divó dhartā), may the Ocean-Stream (síndhur) and the Waters that belong to the (transcendent) Ocean (āpaḥ samudríyaḥ) hear (śṛṇavan) my words (vácāṃsi me). May the All-Gods (vísve devāsaḥ), may Sarasvati together with her (intuitive) thought-powers (sahá dhībhīḥ) and her multiple intelligence (púraṃdhiyā) hear. (X.65.13)

Vocabulary:

pāvīrava, mf(ī)n. (fr. pavīru) proceeding from or relating to the thunderbolt; (ī) f. (with or sc. kanyā), "daughter of lightning", the noise of thunder RV.;

pavīrava, mfn. having a metallic share (as a plough) TS.; m. a thunderbolt RV.;

pavi, m. (perh. orig. "brightness, sheen"; cf. pāvaka and Un. iv,138 Sch.); the tire of a wheel (esp. a golden tire on the chariot of the Asvins and Maruts) RV. AitAr.; the metallic point of a spear or arrow ib.; the iron band on a Soma-stone ib.; an arrow Nir. xii,30; a thunderbolt Naigh. ii,20; speech ib.;

SA. translates pavi once as thunderbolt and otherwise as wheel or movement.

tanyatu, m. thunder RV.;

samudriya, mf(ā)n. belonging to or flowing into the sea RV.;

Appendix on the symbolism of the clarified butter and honey:

Since in relation with Sarasvati with have time and again heard of the clarified butter and the honey, here two passages where Sri Aurobindo brings out the psychology of these two living symbols in his commentary on a hymn (IV.58) on the honey-wave by the Rishi Vamadeva:

² Page 524, Footnote 6, VOLUME 15 THE COMPLETE WORKS OF SRI AUROBINDO.

"What he means to say is clearly that out of the subconscious depths in us arises a honeyed wave of Ananda or pure delight of existence, that it is by this Ananda that we can arrive at immortality; this Ananda is the secret being, the secret reality behind the action of the mind in its shining clarities. Soma, the god of the Ananda, the Vedanta also tells us, is that which has become mind or sensational perception; in other words, all mental sensation carries in it a hidden delight of existence and strives to express that secret of its own being. Therefore Ananda is the tongue of the gods with which they taste the delight of existence; it is the nodus in which all the activities of the immortal state or divine existence are bound together."³

"In that hymn Vamadeva speaks of the ocean of the subconscious which underlies all our life and activities. Out of that ocean rises "the honeyed wave" of sensational existence with its undelivered burden of unrealised delight climbing full of the "Ghrita" and the "Soma", the clarified mental consciousness and the illumined Ananda that descends from above, to the heaven of Immortality. The "secret Name" of the mental consciousness, the tongue with which the gods taste the world, the nexus of Immortality, is the Ananda which the Soma symbolises."⁴

³ Page 103 ibid.

⁴ Page 307 ibid.