

RV 10.13

r̥ṣḥ: vivasvān āditya; devatā: havirdhāne; chanda: triṣṭup, 5 jagatī

यु॒जे॒ वाम्॑ ब्र॒ह्म॑ पू॒र्व्यं॑ न॒मो॒भिर् वि॑ श्लो॒क ए॒तु प॑थ्येव सू॒रेः ।  
शृ॒ण्वन्तु॑ वि॒श्वे॑ अ॒मृत॑स्य पु॒त्रा आ॒ ये धा॑मानि दि॒व्यानि॑ तस्थुः ॥ १०-०१३-०१  
यमे॑ इ॒व य॑तमाने यद् ए॒तम् प्र॑ वाम् भ॒रन् मानु॑षा दे॒वय॑न्तः ।  
आ॒ सी॒दतं॑ स्व॒म् उ॒ल्लोकं॑ वि॒दाने॑ स्वा॒सस्थे॑ भ॒वत॑म् इ॒न्द॒वे नः॑ ॥ १०-०१३-०२  
पञ्च॑ प॒दानि॑ रु॒पो अ॒न्व अ॒रोहं॑ च॒तुष्प॑दीम् अ॒न्व ए॒मि व्र॑तेन ।  
अ॒क्षरे॑ण प्र॒ति मि॒म ए॒ताम् ऋ॒तस्य॑ ना॒भाव् अ॒धि स॒म् पु॒नामि॑ ॥ १०-०१३-०३  
दे॒वेभ्यः॑ क॒म् अ॒वृणी॑त मृ॒त्युम् प्र॑जायै॒ कम् अ॒मृतं॑ ना॒वृणी॑त ।  
बृ॒हस्प॑तिं य॒ज्ञम् अ॒कृण्व॑त ऋ॒षिम् प्रि॒यां य॑मस् त॒न्वम् प्रा॑रिरे॒चीत् ॥ १०-०१३-०४  
सप्त॑ क्ष॒रन्ति॑ शि॒श॒वे म॑रु॒त्वते॑ पि॒त्रे पु॒त्रासो॑ अ॒प्य् अ॒वीव॑तन्न ऋ॒तम् ।  
उ॒भे इद् अ॒स्यो॒भय॑स्य॒ राज॑त उ॒भे य॑तेते उ॒भय॑स्य पु॒ष्यतः॑ ॥ १०-०१३-०५

### Analysis of RV10.13

युजे वाम् ब्रह्म पूर्य नमोभिर् वि श्लोक एतु पथ्येव सूरैः ।

शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ १०-०१३-०१

yujé vām bráhma pūrvyāṃ nāmobhir  
ví ślóka etu pathíyeva sūréḥ  
śṛṇvāntu víśve amṛtasya putrá  
ā yé dhāmāni diviyāni tasthúḥ 10.013.01

1

I YOKE with prayer your ancient inspiration: may the laud rise as on the prince's pathway.

All Sons of Immortality shall hear it, all the possessors of celestial natures.<sup>1</sup>

#### Interpretation:

"I yoke the Ancient Word rising in the Heart, *yuje vām brahma pūrvyam*, with the surrenderings to you two, *namobhiḥ*; may the expression of the Word go far into the vastness, *vi śloka etu*, as on the path of the luminous godhead, *pathyeva sūreḥ*. May all the children of Immortality hear it, *śṛṇvāntu víśve amṛtasya putrá*, who thus abide in the heavenly realms, *ā yé dhāmāni diviyāni tasthúḥ*!"

The phrase *pathyeva sūreḥ* can be also translated 'as on the Path of the Sun'.

The idea here is that both firmaments (of heaven and earth, or of higher and lower hemisphere, which are known as two *havirdhānas*, lit. 'two holders of the offering') are yoked through the surrenderings of men with the ancient Word emerging in the Heart, *brahma pūrvyam*. It can also suggest that these *havirdhānas* can be understood as two suns: involved and uninvolved (see the last verse of the hymn), especially if we take into account that the author of this hymn is Vivasvān Āditya, the Lord of the Sun himself. So here the Lord speaks about himself in terms of double nature: involved and uninvolved. They are both yoked to the Word, accompanied by the constant surrender by man or we can say that by yoking with the help of the Word the aspiration rising from the depths of his being with the descending inspiration from above over the mental nature (*dve havirdhāne*) man accomplishes the Sacrifice. The Word is seen as the original Intent of the Divine to manifest itself; thus Brhaspati can be understood as *adhiyajña* here. So these two *havirdhānas* are yoked by the double surrender of the Divine Will rising from below and the Light coming from above with the help of the Heart, and that was the sign of an ancient Yoga of transformation (sacrifice).

The power of aspiration rising from the depths of our being (the power of Rudra, whose son is Agni, whose mental energies are Maruts) is to be reinforced and formed by the Word rising from the depths of the Heart (power of Brihaspati) and then only it reaches out to Heaven and gets support from above (the power of Vishnu which is coming down in flashes of lightning of Indra).

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<sup>1</sup> Here we give Griffith's translation.

Thus Rudra represents the movement of the involved Supramental Sun from below transforming Nature from within, Vishnu of the uninvolved Supramental Sun from above, descending down into manifestation, and Brihaspati reaching out from within the heart. In fact there is only one Supramental Sun viewed differently: from below, from within and from above. Manifestation is kept within it. "I am not in the world, - says Krishna, - but the world is in me".

Vocabulary:

pathya, mfn. 'belonging to the way', *suitable, fit, proper, wholesome, salutary* (lit. and fig. ; esp. said of diet in a medical sense) Yājñ. MBh. Suśr. &c.; (ā) f. **a path, way, road** (with revati, 'the auspicious path, personified as a deity of happiness and welfare) RV. TS. Br. sūri, m. 'inciter', *the institutor of a sacrifice* (= yajamāna in later language) RV. AV.; *a lord, chief* (also of gods) RV.

यमे इव यतमाने यद् ऐतम् प्र वाम् भरन् मानुषा देवयन्तः ।

आ सीदतं स्वम् उलोकं विदाने स्वासस्थे भवतम् इन्दवे नः ॥ १०-०१३-०२

yamé iva yátamāne yád aítam  
prá vām bharan mānuṣā devayántaḥ  
ā sīdatam svām ulokāṃ vidāne  
suāsasthé bhavatam índave naḥ 10.013.02

2

When speeding ye came nigh us like twin sisters, religious-hearted votaries brought you forward. Take your place, ye who know your proper station: be near, be very near unto our Soma.

Interpretation:

"When you two came aspiring, *yatamāne yad aitam*, as if you were the twins, *yame iva*, then men seeking/manifesting the divine here, *mānuṣā devayantaḥ*, have brought you forward, *pra vām bharan!*

Approach [our sacrifice], *ā sīdatam*, you who know your own vaster world, *svam ulokam vidāne!* Be close to our station, *svāsasthe bhavatam*, to our offering of Delight, *indave naḥ.*"

Now these two are compared with twins, who can be sisters in the feminine gender or two of neutral gender, as they are mentioned in the first verse. Havirdhāna literally means 'holders of offering', 'sacrificial containers'.

The sense of the verse is that these two are remote in their own vast world beyond, but they act as one being, *yame iva*, and when they aspiring come closer to our world men are able to bring them even more forward, men who seek the divine manifestation, *mānuṣā devayantaḥ*. So there is a direct relation between the aspiration of the two suns, from below and from above, and the sacrificial action done by god seeking men on earth to promote even further their work, which is to manifest the Divine in Matter.

Vocabulary:

svāsastha, mf(ā)n. *sitting on a good seat* RV. TS.; *offering or supplying a good seat* VS. ŚBr.

पञ्च पदानि रूपो अन्व अरोहं चतुष्पदीम् अन्व एमि व्रतेन ।  
अक्षरेण प्रति मिम एताम् ऋतस्य नाभाव् अधि सम् पुनामि ॥ १०-०१३-०३

pañca padāni rupó anv aroham  
cātuṣpadīm ānu emi vratēna  
akṣareṇa prāti mima etām  
ṛtasya nābhāv ādhi sām punāmi 10.013.03

3

Five paces have I risen from Earth. I follow her who hath four feet with devout observance.  
This by the Sacred Syllable have I measured: I purify in the central place of Order,

Interpretation:

"Following the five principles I grew out of Earth, *pañca padāni rupo anv aroham*. I follow her, *anu emi*, who has four principles/steps, *cātuṣpadīm*, by the law, *vratena*. It is by the Indestructible/Syllable of the Word, *akṣareṇa*, that I measured her out, *prāti mima etām*; I am purifying (her) totally, *sam punāmi*, in the Navel of the Truth, *ṛtasya nābhau adhi*."

Vivasvan Aditya, the Rishi of this Hymn, who is also the Supramental Sun, speaks about himself as the one who has risen out of Earth following five-fold principle of material manifestation (*pañca mahābhūtāni*), and the four levels of the Nature: physical, vital, mental and supramental, *cātuṣpadīm anu emi*. He has measured out the whole Nature by the Word, and in the Navel of Truth he thus totally purifies her, making her Divine.

Vocabulary:

rup, f. *the earth* RV. (Sāy.)

देवेभ्यः कम् अवृणीत मृत्युम् प्रजायै कम् अमृतं नावृणीत ।  
बृहस्पतिं यज्ञम् अकृण्वत ऋषिम् प्रियां यमस् तन्वम् प्रारिरेचीत् ॥ १०-०१३-०४

devēbhiyaḥ kām avṛṇīta mṛtyúm  
prajāyai kām amṛtaṁ nāvṛṇīta  
bṛhaspātim yajñam akṛṇvatá ṛṣim  
priyaṁ yamás tanúvam prārireçī 10.013.04

4

He, for God's sake, chose death to be his portion. He chose not, for men's good, a life eternal.  
They sacrificed Brhaspati the Rsi. Yama delivered up his own dear body.

Interpretation:

"Yes, for the sake of Gods he chose Death, *devebhyaḥ kam avṛṇīta mṛtyum*; yes, for the sake of the creatures born in the body he chose not immortality, *prajāyai kam amṛtam nāvṛṇīta*.

Brihaspati, the Rishi, they made their Sacrifice [here], *br̥haspatiṃ yajñam akṛṇvata ṛṣim*, and Yama left his beloved body empty, *priyām yamas tanvam prāirecīt*."

There can be also a different reading of this verse:

"Whom did he choose as Death for the sake of Gods? And who Immortal he chose not for the sake of Creatures? Brihaspati they made their Sacrifice, the Rishi; Yama has left his dear body empty."

The vacating of the beloved body by Yama, the first Man who died and found his way back to the origin, is indicative of the beginning of long and tardy process of evolution and transformation of the fallen self by the Spirit descending from above. It can also indicate the beginning of creation, where the Spirit creates a gap within his own being, which is to be constantly filled by the Sacrifice, from below and from above, havirdhāne.

Vocabulary:

kam, ind. well (opposed to a-kam, 'ill') TS. ŚBr. &c.; a particle placed after the word to which it belongs with an affirmative sense, 'yes', 'well' (but this sense is generally so weak that Indian grammarians are perhaps right in enumerating kam among the expletives Nir.; it is often found attached to a dat. case, giving to that case a stronger meaning, and is generally placed at the end of the Pāda, RV. v, 83, 10) RV. AV. TS.; kam is also used as an enclitic with the particles nu, su, and hi (but is treated in the Pada-pāṭha as a separate word; in this connection kam has no accent but once AV. vi, 110, 1) RV. AV.; a particle of interrogation (like kad and kim) RV. x, 52, 3 (sometimes, like kim and kad, at the beginning of compounds) marking the strange or unusual character of anything or expressing reproach L.

praric A. -ricyate, to excel, surpass, be superior to (abl.) RV. TS.; to empty excessively, become excessively empty TĀr.: Caus. -recayati, **to leave remaining** RV.; to quit, abandon ib.

ric, 7. P. A. (Dhātup. xxix, 4) riṇakti, riṅkte; 1. P. (Dhātup. xxxiv, 10) recati; 4. A. (cf. Pass.)

ricyate (**arirecīt** RV.), to empty, evacuate, leave, give up, resign RV.; to release, set free ib.

to leave behind, take the place of (acc.), supplant AV. TS. Br.; to be destroyed, perish R.:

Caus. (or cl. 10 Dhātup. xxxiv, 10; aor. arīricat), to make empty Daś.

सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यू अवीवतन्न ऋतम् ।

उभे इद् अस्योभयस्य राजत उभे यतेते उभयस्य पुष्यतः ॥ १०-०१३-०५

saptá kṣaranti śísave marútvate  
pitré putráso ápy avīvatann ṛtám  
ubhé íd asya ubháyasya rājata  
ubhé yatete ubháyasya puṣyataḥ 10.013.05

5

The Seven flow to the Youth on whom the Maruts wait: the Sons unto the Father brought the sacrifice. Both these are his, as his they are the Lords of both: both toil; belonging unto both they prosper well.

Interpretation:

"Seven are they who flow towards a Child, who is the lord of Maruts, *saptá kṣaranti śísave marútvate*; [as] the sons who make the Truth dynamic known to their Father, *pitré putrášo ápy avīvatann ṛtám*. They both are His, the Lords of these both [worlds], *ubhé id asya ubháyasya rājata*. Both they aspire/labor, *ubhé yatete*; and of both they grow together, *ubháyasya puṣyataḥ*."

They both are the lords of both worlds: the transcendental and this world. They both are of His Being. The Father is the Lord of the Transcendental World of *saccidānanda*, and the *antaryāmin* or *antarātman*, his son, is the lord of this world, the Child on whom the Maruts wait. They both labor and both grow through this labor because they belong to separate worlds, even though they are of one Being, *ubhe id asya*.

We can also interpret it in this way where the two lords are seen as the two suns, one is transcendental Sūrya, Āditya, Savitar, and other one is involved, Vivasvat, Martāṇḍa, hidden by the Titans in the Darkness of Inconscient, from whom Agni is rising as his son, the sparks of which are the souls of men, growing psychic beings, *antaryāmin*, *antarātman*, *caitya puruṣa*. It is with the help of the psychic beings and their growth here in manifestation that the two suns can enlarge their presence and transform the whole Nature.

Vocabulary:

api-vat, (Opt. pl.-vatema; pr. p. -vatat) to understand, comprehend RV. vii , 3 , 10 60 , 6; Caus. (Imper. 2. sg. -vātaya ; pr.p. -vātayat; aor. 3. pl. avīvatan **RV. x , 13 , 5**) **to cause to understand , make intelligible to** (with or without dat.) RV.; (1. pl. -vātayāmasi) to excite , awaken RV. i , 128 , 2.