

RV 5.63

r̥ṣiḥ: arcanānā ātreya; devatā: mitrāvaruṇā; chandaḥ: jagatī

ऋ॒तस्य॑ गो॒पाव् अ॒धि तिष्ठ॑थो रथं॑ सत्य॑धर्माणा॒ परमे॑ व्योमनि ।
यम् अत्र॑ मि॒त्रावरु॑णावथो यु॒वं तस्मै॑ वृष्टि॒र् मधु॑मत् पि॒न्वते॑ दि॒वः ॥ ५-०६३-०१
सम्रा॑जाव् अस्य॑ भुवनस्य॒ राज॑थो मि॒त्रावरु॑णा वि॒दथे॑ स्वर्दृ॒शा ।
वृष्टिं॑ वां रा॒धो अमृ॑तत्वम् ई॒महे॑ द्या॒वापृथि॑वी वि चर॑न्ति तन्य॒वः ॥ ५-०६३-०२
सम्रा॑जा उ॒ग्रा वृष॑भा दि॒वस् पती॑ पृथि॒व्या मि॒त्रावरु॑णा वि॒चर्ष॑णी ।
चि॒त्रेभि॑र् अभ्रै॒र् उप॑ तिष्ठथो र॒वं द्यां॑ वर्ष॒यथो॑ असुर॒स्य मा॒यया॑ ॥ ५-०६३-०३
मा॒या वां मि॒त्रावरु॑णा दि॒वि श्रि॒ता सूर्यो॑ ज्योति॒श् चर॑ति चि॒त्रम् आ॒युध॑म् ।
तम् अभ्रे॑ण वृष्ट्या॒ गूह॑थो दि॒वि पर्जन्य॑ द्र॒प्सा मधु॑मन्त ई॒रते॑ ॥ ५-०६३-०४
रथं॑ यु॒ञ्जते॑ मरु॒तः शु॒भे सु॒खं शू॒रो न मि॒त्रावरु॑णा ग॒विष्टि॑षु ।
रजांसि॑ चि॒त्रा वि चर॑न्ति तन्य॒वो दि॒वः सम्रा॑जा प॒यसा॑ न उ॒क्षत॑म् ॥ ५-०६३-०५
वाचं॑ सु मि॒त्रावरु॑णाव् इ॒राव॑तीम् पर्जन्य॒श् चि॒त्रां वद॑ति त्विषी॒मती॑म् ।
अ॒भ्रा वस॑त मरु॒तः सु॒ मा॒यया॑ द्यां वर्ष॒यत॑म् अ॒रुणा॑म् अ॒रेप॑सम् ॥ ५-०६३-०६
धर्म॑णा मि॒त्रावरु॑णा वि॒पश्चि॒ता व्र॑ता र॒क्षेथे॑ असुर॒स्य मा॒यया॑ ।
ऋ॒तेन॑ विश्व॒म् भु॒वनं॑ वि॒ राज॑थः सूर्य॒म् आ ध॑त्थो दि॒वि चि॒त्र्यं रथ॑म् ॥ ५-०६३-०७

ṛtasya gopāv ādhi tiṣṭhatho rātham sātyadharmāṇā paramé víomani
yám átra mitrāvaruṇāvatho yuvam tasmai vr̥ṣṭir mādhumat pinvate divaḥ 5.063.01

samrājāv asyá bhúvanasya rājatho mītrāvaruṇā vidáthe suvardṛśā
vr̥ṣṭim vāṃ rādho amṛtatvām īmahe dyāvāpṛthiví ví caranti tanyávaḥ 5.063.02

samrājā ugrā vr̥ṣabhā divás páti pṛthivyā mītrāvāruṇā vícarṣanī
citrēbhir abhraír úpa tiṣṭhatho rávaṃ dyām varṣayatho ásurasya māyáyā 5.063.03

māyā vām mitrāvaruṇā diví śritā sūryo jyótiś carati citrám āyudham
tām abhréṇa vr̥ṣṭiyā gūhatho diví párjanya drapsā mādhumanta irate 5.063.04

rátham yuñjate marútaḥ śubhé sukhám śūro ná mitrāvaruṇā gáviṣṭiṣu
rājāṃsi citrā ví caranti tanyávo diváḥ samrājā páyasā na ukṣatam 5.063.05

vācam sū mitrāvaruṇāv írāvatīm parjanyaś citrāṃ vadati tvīṣimatīm
abhrā vasata marútaḥ sū māyáyā dyāṃ varṣayatam aruṇām arepásam 5.063.06

dhármaṇā mitrāvaruṇā vipaścitā vratā rakṣethe ásurasya māyáyā
ṛténa vísvam bhúvanam ví rājathaḥ sūryam ā dhattho diví cítriyam rátham 5.063.07

The Givers of the Rain

Mitra and Varuna are by their united universality and harmony the guardians of the divine Truth and its divine Law eternally perfect in the ether of our supreme being; thence they rain down the abundance of the heavens and its bliss upon the favoured soul. Seers in man of that world of Truth, as they are by their guardianship of its law rulers of all this becoming, they give us its rain of spiritual wealth and immortality. The Life-powers range with the voice of the truth-seeking thought through earth and heaven and the two Kings come to their cry with the brilliant clouds full of the creative waters. It is by the Maya, the divine truth-knowledge of the Lord, that they thus rain down heaven; that divine knowledge is the Sun, the Light, the weapon of Mitra and Varuna ranging abroad to destroy the ignorance. At first the Sun, the body of the Truth, is concealed in the very storm of its outpourings and only the sweetness of their streaming into the life is felt; but the Maruts as Life-Powers and Thought-Powers range abroad seeking in all the worlds of our being for the brilliant rays of the concealed knowledge to be gathered as a shining wealth; the voice of the Rain is full of the flashings of the Light and the movement of the divine Waters; its clouds become robes for the Life-Powers. Through it all by the formative knowledge of the mighty Master of Truth and by the law of the Truth, the two kings maintain the divine workings in us, governing by the Truth all our being, and finally set in its sky the Sun, now revealed, as a chariot of the richly varied splendours of the knowledge, the chariot of the journey of the spirit to the highest heavens.

ऋ॒तस्य॑ गो॒पाव् अ॒धि तिष्ठ॑थो रथं॑ सत्यध॒र्माणा॑ पर॒मे व्योमनि॑ ।

यम् अत्र॑ मि॒त्रावरु॑णावथो यु॒वं तस्मै॑ वृष्टि॒र् मधु॑मत् पि॒न्वते॑ दि॒वः ॥ ५-०६३-०१

ṛtasya gopāv ádhi tiṣṭhatho rátham sátyadharmāṇā paramé víomani
yám átra mitrāvaruṇāvatho yuvāṃ tásmai vṛṣṭir mádhumat pivate diváḥ 5.063.01

1. Guardians of the Truth, you ascend your car and the law of the Truth is yours in the supreme ether.¹ He whom here you cherish, Masters of the wideness and the harmony, for him increases full of the honey the rain of heaven.

Interpretation:

Masters of the wideness and the harmony – Sri Aurobindo translates Varuna and Mitra. Man, whom you here *avathe*, increase, make grow, support in his evolutionary growth, the Rain of Heaven overflows with its fullness of bliss. For you are the Guardians of the Truth, *ṛtasya gopau*, who ascend their car in the highest heaven of the Supreme Being. It is from there you bring the fullness of the Supreme Ananda and pour onto the cherished soul of man.

Vocabulary:

*pinvate, to swell, be distended, abound, overflow ib;
avathe, you two support, make grow, protect.*

सम्राजाव् अस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दशा ।
वृष्टिं वां राधो अमृतत्वम् ईमहे द्यावापृथिवी वि चरन्ति तन्यवः ॥ ५-०६३-०२

samrājāv asyá bhúvanasya rājatho mītrāvaruṇā vidáthe suvardśā
vr̥ṣṭīm vāṃ rādho amṛtatvám īmahe dyāvāpṛthivī ví caranti tanyávaḥ 5.063.02

2. Emperors,² you rule over this world of our becoming, O Mitra and Varuna, in the getting of knowledge you are seers of the realm of Light; we desire from you the rain, the felicitous wealth, the immortality, and lo! the Thunderers³ range abroad through earth and heaven.

Interpretation:

You are the two Sovereigns of this Universe, you rule over it equally here and beyond. O Mitra and Varuna, it is you who discern the Supreme Heaven, Svar, in our searching for the Truth, in our battle here we seek your rain of Grace and

¹ The infinity of the superconscient being.

² Samrāt, having perfect kingship over the subjective and objective existence.

³ The Maruts, Life-Powers and Thought-Powers who find out the light of truth for all our activities. The word may also mean **formers or builders**.

shining wealth and Immortality [as] the Maruts, who are moving and building up in thought and feeling all that resembles the Truth, who are thundering the Word invoking the Truth, moving all over heaven and earth in search for the Truth!

Vocabulary:

vidatha, *n.* knowledge, wisdom (esp.) "knowledge given to others", i.e. instruction, direction, order, arrangement, disposition, rule, command (also pl.) RV.; to impart knowledge, give instruction, rule, govern; a meeting, assembly (either for deliberating or for the observance of festive or religious rites i.e.) council, community, association; a host, army, body of warriors (esp. applied to the Maruts) RV.; war, fight ib.

tanyu, tanayitnu, mfn. (= stan-) roaring, thundering;

tan, cl. 1. 10., to believe in Dhātup. "to assist" or "to afflict with pain" ib.; 2 (=stan) cl. 4. tanyati, to resound, roar, aor. atAyi, to extend, spread, be diffused (as light) over, shine, extend towards, reach to RV.; to be protracted, continue, endure; to stretch (a cord), extend or bend (a bow), spread, spin out, weave RV. &c.

marut, m. pl. (prob. the "flashing or shining ones"; cf. marīci) the storm-gods (Indra's companions and sometimes the gods or deities in general; said in the Veda to be the sons of Rudra and Prishni q.v., or the children of heaven or of ocean; and described as armed with golden weapons i.e. lightnings and thunderbolts, as having iron teeth and roaring like lions, as residing in the north, as riding in golden cars drawn by ruddy horses; they are reckoned in Naigh. V, 5 among the gods of the middle sphere, and in RV. viii, 96, 8 are held to be three times sixty in number; in the later literature they are the children of Diti, either seven or seven times seven in number, and are sometimes said to be led by Mātarśvan) RV. &c. &c.

सम्राजा उग्रा वृषभा दिवस् पती पृथिव्या मित्रावरुणा विचर्षणी ।

चित्रेभिर् अभ्रैर् उप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥ ५-०६३-०३

samrājā ugrā vṛṣabhā divás pātī pṛthivyā mitrāvāruṇā vícarṣanī
citrébhīr abhraír úpa tiṣṭhatho rávaṃ dyāṃ varṣayatho ásurasya māyáyā 5.063.03

3. Emperors, strong Bulls of the abundance, Masters of earth and heaven, O Mitra and Varuna, universal in your workings, you approach their cry with your clouds of varied light and you rain down Heaven by the power of the knowledge⁴ of the Mighty One.⁵

⁴ Maya, the creative knowledge-will of the Deva.

⁵ Asura, a word used in the Veda as in the Avesta for the Deva (Ahuramazda), but also for the gods, His manifestations; it is only in a few hymns that it is used for the dark Titans, by another and fictitious derivation, a-sura, the not-luminous, the not-gods.

Intepretation:

You two, O Mitra and Varuna, approach our Call with your Rainy Clouds full of Light, making Heaven pour onto us, by the Knowledge-Power of the Great and Mighty One.

There is an interesting passage in Savitri, p. 627, using similar imagery of the Vedic Maruts, as storm gods, revealing a deeper knowledge of relation between Thought and Word, Light and Sound, Sight and Hearing :

On heights unreached by mind's most daring soar,
 Upon a dangerous edge of failing Time
 The soul draws back into its deathless Self;
 Man's knowledge becomes God's supernal Ray.
There is the mystic realm whence leaps the power
Whose fire burns in the eyes of seer and sage;
A lightning flash of visionary sight,
It plays upon an inward verge of mind:
Thought silenced gazes into a brilliant Void.
A voice comes down from mystic unseen peaks:
A cry of splendour from a mouth of storm,
It is the voice that speaks to night's profound,
It is the thunder and the flaming call.

...

A spirit within looks into the Eternal's eyes.
It hears the Word to which our hearts were deaf,
It sees through the blaze in which our thoughts grew blind;
It drinks from the naked breasts of glorious Truth, (*ṛtam pibantau sukṛtasya loke*)
 It learns the secrets of eternity.
 Thus all was plunged into the riddling Night,
 Thus all is raised to meet a dazzling Sun.

माया वां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश् चरति चित्रम् आयुधम् ।
 तम् अभ्रेण वृष्ट्या गूहथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥ ५-०६३-०४

māyā vām mitrāvaruṇā divi śritā sūryo jyōtiś carati citrām āyudham
 tām abhrēṇa vṛṣṭiyā gūhatho divi pārjanya drapsā mādhumanta īrate 5.063.04

4. This is your knowledge, O Mitra and Varuna, that is lodged in heaven; it is the Sun, it is the Light; it ranges abroad as your rich and varied weapon. You hide it

in heaven with the cloud and with the raining. O Rain, full of the honey start forth thy streamings.

Interpretation:

And this is your Maya, Knowledge-Power, which abides in Heaven: the Sun and the Light are Her Creations, moving as the weapon full of light of consciousness it comes down into this creation; and you two hide it by the fullness of your waters carried in the clouds. The steams of Bliss start to pour down, O Rain! The two Kings hide this weapon of light (lightning) within the clouds pouring down the blissful waters of delight. (See the appendix on Maya and Spy-Rays of the Sun)

रथं॑ यु॒ञ्जते॑ मरु॒तः शु॒भे सु॒खं शू॒रो न मि॒त्राव॑रुणा गवि॑ष्टिषु ।

राजा॑सि चि॒त्रा वि च॑रन्ति त॒न्यवो॑ दि॒वः स॒म्राजा॑ पय॒सा न उ॒क्षत॑म् ॥ ५-०६३-०५

rátham̐ yuñjate marútaḥ śubhé sukhám̐ śūro ná mitrāvaruṇā gaviṣṭiṣu
rājāmsi citrā ví caranti tanyávo diváḥ samrājā páyasā na ukṣatam 5.063.05

5. The Life-Powers yoke their happy car for the bliss, even as might a hero for battle, O Mitra and Varuna, in their seekings for the herds of Light; thundering they range the varied worlds, and you pour out on us, rulers imperial, the water of Heaven.

Interpretation:

The Maruts yoke their perfect car, as the Warrior in his desire for the battle (or search of light) *gaviṣṭiṣu*. They move in all directions in search of Bliss in the varied inner spaces, while you, O Sovereigns, pour out on us the waters of Heaven as the sweet and nourishing milk!

Vocabulary:

gaviṣṭi, f. *desire, eagerness, ardour, fervour* RV.; *desire for fighting, ardour of battle, battle* RV.

payas, n. *any fluid or juice, (esp.) milk, water, rain, semen, virile, (met.) vital spirit, power, strength* RV.

वाचं॑ सु मि॒त्राव॑रुणाव् इ॒राव॑तीम् प॒र्जन्य॑श् चि॒त्रां व॑दति त्वि॒षीम॑तीम् ।

अ॒भ्रा व॑सत मरु॒तः सु मा॒यया॑ द्यां व॒र्षय॑तम् अ॒रुणा॑म् अ॒रेप॑सम् ॥ ५-०६३-०६

vācam̐ sú mitrāvaruṇāv̐ írāvatīm̐ parjanyaś citrām̐ vadati tvīṣimatīm̐

abhrā vasata marútaḥ sū māyáyā dyāṃ varṣayatam aruṇām arepásam 5.063.06

6. O Mitra and Varuna, the Rain speaks its language⁶ rich and varied and full of the light and the movement; the Life-Powers have put on your clouds for raiment. Utterly by the knowledge you rain down Heaven ruddy-shining and sinless.

Interpretation:

Parjanya speaks well his Word of light and substance and power! The Maruts put on the clouds full of Heavenly waters! O Mitra and Varuna, by your Knowledge-Power of the Supreme pour out on us the Heaven, shining with the golden red and spotless!

Vocabulary:

irāvat, mfn. *possessing food, full of food, granting drink or refreshment, satiating, giving enjoyment, endowed with provisions, comfortable* RV.;

tviṣimat, mfn. *vehemently excited, vehement, energetic* RV.; *shining, brilliant, beautiful*;

arepas, mfn. *spotless* RV. VS. AV.

parjanya, *rain personified or the god of rain (often identified with Indra)* RV. &c. &c.

धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।

ऋतेन विश्वम् भुवनं वि राजथः सूर्यम् आ धत्थो दिवि चित्र्यं रथम् ॥ ५-०६३-०७

dharmaṇā mitrāvaruṇā vipāścītā vratā rakṣethe ásurasya māyáyā
ṛténa vísvam bhúvanam ví rājathaḥ sūryam ā dhattho diví cītriyam rátham 5.063.07

7. O Mitra and Varuna illumined in consciousness, by the Law, by the knowledge of the Mighty One you guard the workings;⁷ by the Truth you govern widely all the world of our becoming; you set the Sun in heaven, a chariot of various splendour.

⁶ Here we see the subjective sense of the thunder in the symbol of the storm; it is the outcrashing of the word of the Truth, the Shabda, as the lightning is the outflashing of its sense.

⁷ Vratāni, called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. The Dasyu or un-Aryan, **whether human or superhuman**, is he who is **void of these diviner workings**, opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called Dasyus, the Destroyers.

Appendix

I On Maya

“This power was known to the Vedic seers by the name of Maya. Maya meant for them the power of infinite consciousness to comprehend, contain in itself and measure out, that is to say, to form—for form is delimitation—Name and Shape out of the vast illimitable Truth of infinite existence. It is by Maya that static truth of essential being becomes ordered truth of active being,—or, to put it in more metaphysical language, out of the supreme being in which all is all without barrier of separative consciousness emerges the phenomenal being in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight.

This play of all in each and each in all is concealed at first from us by the mental play or the illusion of Maya which persuades each that he is in all but not all in him and that he is in all as a separated being not as a being always inseparably one with the rest of existence. Afterwards we have to emerge from this error into the supramental play or the truth of Maya where the “each” and the “all” coexist in the inseparable unity of the one truth and the multiple symbol.

The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it is God's play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscure suffers Himself to be obscured.

That other Maya concealed by this mental has to be overpassed, then embraced; for it is God's play of the infinities of existence, the splendours of knowledge, the glories of force mastered and the ecstasies of love illimitable where He emerges out of the hold of Force, holds her instead and fulfils in her illumined that for which she went out from Him at the first.”⁸

We can clearly see here two movements of Maya, which have to be dealt with differently:

- 1) Maya as His play with division and limitation, where the Supreme subjects himself finally to the Darkness of his own inconscient force, and becomes obscure. It refers to the involutory stage of creation, the fall of the first Supreme Emanations and the plunge of the Supreme into the darkness of Inconscient, the Sacrifice of the Purusha, or the Holocaust of the Divine Mother, *ātmanātmānam abhisamviveṣa* (TaitAr.1.23) and His desire to

⁸ LD, p.115

become many: “bahu syām” TaittUp 2.; to become another “sa dvitīyam aichat”. (Brihadaranyaka Upanishad)

See also in Savitri p.140:

When all was plunged in the negating Void,
Non-Being's night could never have been saved
If Being had not plunged into the dark...

Savitri p.454:

Once in the immortal boundlessness of Self,
In a vast of Truth and Consciousness and Light
The soul looked out from its felicity...
It saw the Eternal, lived in the Infinite.
Then, curious of a shadow thrown by Truth,
**It strained towards some otherness of self,
It was drawn to an unknown Face peering through night.**

- 2) The second movement of Maya is evolutionary and in its origin belongs to the second involution of the Secondary Emanations, “where He emerges out of the hold of Force, holds her instead and fulfils in her illumined that for which she went out from Him at the first”. It is an emergence out of the darkness of material unconscious of the Psychic Being and the gradual transformation of it into its higher prototype the divine light, bliss, truth and life. It is the movement of Redemption for which the plunge, the sacrifice of the Conscious Soul was made in the first place.

“This descent, this sacrifice of the Purusha, the Divine Soul submitting itself to Force and Matter so that it may inform and illuminate them, is the seed of **redemption** of this world of Inconscience and Ignorance.” (Synthesis of Yoga, p.106)

The first two quotations from the Veda, which Sri Aurobindo put at the beginning of this chapter on the Divine Maya, reflect these two views on Maya:

tad in nu asya vṛṣabhasya dhenor ā nāmabhir mamire sakmyaṃ goḥ
anyad anyad asuryam vasānā ni māyino mamire rūpam asmin⁹ (RV III. 38. 7)

“By the Names of the Lord and hers they shaped and measured the force of the Mother of Light; wearing might after might of that Force as a robe the lords of Maya shaped out Form in this Being.”

⁹ **sakmya**, n. that which belongs to anything , peculiar nature ib.

māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ā dadhuḥ (RV IX. 83. 3).

“The Masters of Maya shaped all by His Maya; the Fathers who have divine vision set Him within as a child that is to be born.”

These two quotations reflect the double view on Maya on the involutory and evolutionary scale, as it were. The first one speaks about a gradual formation of the Form of Being out of Supreme light of the Mother, layer after layer building up all the forms of Being upto the material inconscient, anyad anyad asūryam vasānā ni māyino mamire rūpam asmin (RV III. 38. 7), and the second speaks about the emergence and growth of the Supreme as the divine child from within that form of the material inconscient, māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ā dadhuḥ (RV IX. 83. 3).

These two movements should have different metaphysical and psychological treatments, as it were, if one wants to overcome the influence of Maya:

- 1) the first from above the head is to be embraced all with a perfect equality and thus overcome influence of Maya in the mind;
- 2) the second from within the heart, the Psychic Being, is to overcome all what is non-divine and then to embrace the Divine. (aspiration)

Sri Aurobindo is using word Maya in his Savitri six times. See for instance on page 600:

But Maya is a veil of the Absolute;

A Truth occult has made this mighty world:

The Eternal's wisdom and self-knowledge act

In ignorant Mind and in the body's steps.

The Inconscient is the Superconscient's sleep.

An unintelligible Intelligence

Invents creation's paradox profound;

Spiritual thought is crammed in Matter's forms,

Unseen it throws out a dumb energy

And works a miracle by a machine.

All here is a mystery of contraries:

Darkness a magic of self-hidden Light,

Suffering some secret rapture's tragic mask

And death an instrument of perpetual life.

II On the battle and the spies or rays of the Sun.

In *The Secret of the Veda*, p. 236, Sri Aurobindo comments on the battle between Gods led by Indra and Dasyus:

The battle takes place not on earth but on the other shore of the Antariksha, the Dasyus are driven out of heaven by the flames of the thunderbolt, they circle round the earth and are cast out of both heaven and earth; for they can find no place in either heaven or earth, all being now full of the greatness of Indra, nor can conceal themselves anywhere from his lightnings because the Sun with its rays gives him spies whom he sets all round and in the brightness of those rays the Panis are discovered.

This can be no description of an earthly battle between Aryan and Dravidian tribes; neither can the lightning be the physical lightning since that has nothing to do with the destruction of the powers of Night and the milking of the cows of the Dawn out of the darkness. It is clear then that these non-sacrificers, these haters of the word who are incompetent even to think it are not any human enemies of the Aryan cult. **They are the powers that strive for possession of heaven and earth in man himself;** they are demons and not Dravidians.

It is noteworthy that they strive, but **fail to attain the "limit of earth and heaven";** we may suppose that **these powers seek without the word or the sacrifice to attain to the higher world beyond earth and heaven which can be conquered only by the word and the sacrifice. They seek to possess the Truth under the law of the Ignorance;** but they are unable to attain to the limit of earth or heaven; only Indra and the Gods can so exceed the formula of mind, life and body after filling all three with their greatness.