

Companion to
Vedic and Philological Studies

Volume VI

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

Compiled By

Mukund Ainapure

Companion to *Vedic and Philological Studies*

Volume VI

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

Compiled by

Mukund Ainapure

- **Original Sanskrit Verses from the Rig Veda**

Cited in *Vedic and Philological Studies* – Part I

Volume 14, *The Complete Works of Sri Aurobindo*

- ***Padpāṭha***

Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samās*) into separate words, in Devanagari as well as Roman Transcription

- **Sri Aurobindo's English Translation**

Matched word-by-word with *Padpāṭha*

- **Explanatory Notes**

Alternative meaning(s) of a word as well as Notes explanatory of important points based on Sri Aurobindo's writings

Companion to *Vedic and Philological Studies* – Vol. VI

By Mukund Ainapure

© Author

All original copyrights acknowledged

20 March 2021

(Mahavishuva - The Vernal Equinox)

Price: Complimentary for personal use / study

Not for commercial distribution

Companion Series
By Mukund Ainapure

Companion to “The Secret of the Veda” – in 2 volumes

Volume 1 – [2019] - 172 p.

Volume 2 – [2019] - 195 p.

Companion to “Hymns to the Mystic Fire” – in 4 volumes

Volume 1 – [2019] - 185 p.

Volume 2 – [2019] - 220 p.

Volume 3 – [2020] - 156 p.

Volume 4 – [2020] – 239 p.

Companion to “Vedic and Philological Studies” – in 6 volumes

Volume 1 – [2020] – 218 p.

Volume 2 – [2020] – 55 p.

Volume 3 – [2020] – 142 p.

Volume 4 – [2020] – 109 p.

Volume 5 – [2021] – 124 p.

Volume 6 – [2021] – 101 p.

॥ श्री अरविन्दचरणारविन्दौ ॥

*At the Lotus Feet
of
Sri Aurobindo*

Prologue

Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He was the first political leader in India to openly put forward, in his newspaper *Bande Mataram*, the idea of complete independence for the country. Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Hymns to the Mystic Fire*, *Vedic and Philological Studies* and *Savitri*. Sri Aurobindo left his body on 5 December 1950.

The Complete Works of Sri Aurobindo

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo (CWSA) in a uniform library edition. Each of the 36 published volumes can be viewed and downloaded in PDF format from www.sabda.in.

Vedic and Philological Studies

CWSA Volume 14 - Vedic and Philological Studies (VPS) - consists of writings by Sri Aurobindo on the Veda, his translations of and commentaries on Vedic hymns to gods other than Agni, a selection from his Notes on the Veda, and his writings and selected Notes on philology. It is divided into five parts.

Part One. Essays in Vedic Interpretation. Incomplete essays on the Veda written between 1912 and 1914. Viewed retrospectively, these may be regarded as drafts for *The Secret of the Veda*, which came out in the *Arya* in 1914 – 16. **The present Volume deals with the verses, translated by Sri Aurobindo, in this Part.**

Part Two. Selected Vedic Hymns. Translations of Vedic hymns to gods other than Agni with little or no annotation.

Part Three. Commentaries and Annotated Translations. Commentaries on non-Agni hymns and translations that include significant amounts of annotation. Relevant portions are extracted as 'Notes', below the respective verses.

Part Four. Vedic Notes. A selection from the detailed Notes on Vedic hymns found in Sri Aurobindo's manuscripts. Relevant portions are extracted as 'Notes', below the respective verses.

Part Five. Essays and Notes on Philology. Drafts for a work called "The Origins of Aryan Speech", other writings on philological topics, and a selection from Sri Aurobindo's Notes on philology.

Companion to Vedic and Philological Studies

Companion Series is meant as an aid to the systematic study of the major works on the Veda by Sri Aurobindo for those interested in the mystical interpretation of the Veda.

The Companion Series is now available for all the major works on the Veda by Sri Aurobindo – *Secret of the Veda* (Vol. I & II), *Hymns to the Mystic Fire* (Vol. I-IV) and *Vedic and Philological Studies* (Vol. I-VI).

The present volume provides the original Sanskrit verses (Riks) from the Rig Veda in Devanagari (without accents), translated and cited by Sri Aurobindo in *Vedic and Philological Studies* (Part One). The compiler has provided the Padpātha (in Devanagari as well as Roman Transcription) under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts, followed by footnotes providing alternative meaning(s) of words and explanatory Notes based on Sri Aurobindo's writings.

In the Foreword to the first edition of *Hymns to the Mystic Fire*, (1946) Sri Aurobindo stated that "...to establish on a scholastic basis the conclusions of the hypothesis (mystical interpretation) it would have been necessary to prepare an edition of the Rig-veda or of a large part of it with a word by word construing in Sanskrit and English, Notes explanatory of the important points" This compilation series is a humble attempt in providing such 'word by word construing in Sanskrit and English' of selected verses of the Rig Veda with explanatory Notes.

Acknowledgements

The compiler has relied on Volume 15 *The Secret of the Veda* (SV) and Volume 16 *Hymns to the Mystic Fire* (HMF) of the Complete Works of Sri Aurobindo (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by the published works on the Rig Veda by A.B. Purani (*Vedic Glossary*, theveda.org.in), R.L. Kashyap (Rig Veda Samhita, SAKSHI), Jamison and Brereton [JB] (The Rigveda, OUP) and Digital Corpus of Sanskrit (sanskrit-linguistic.org).

The compiler gratefully acknowledges the copyright of all the original works quoted or extracted.

CONTENTS

PART ONE

ESSAYS IN VEDIC INTERPRETATION

The Colloquy of Agastya and Indra..... 2

01.170.01 [14/20]	3
01.170.02 [14/20]	5
01.170.03 [14/20]	6
01.170.04 [14/20]	7
01.170.05 [14/20]	8

The Gods of the Veda..... 10

I. Saraswati and the Great Ocean11

01.003.11 [14/39]	12
01.003.11 [14/39]	13
01.003.12 [14/40]	14
01.003.01 [14/48-9]	16
01.003.02 [14/49]	17
01.003.03 [14/49-50]	19
01.003.04 [14/50]	20
01.003.05 [14/50]	21
01.003.06 [14/50]	23
01.003.07 [14/51]	24
01.003.08 [14/51]	25
01.003.09 [14/51-2]	26

II. Varuna and the Law29

01.002.01 [14/54]	30
01.002.02 [14/54]	31
01.002.03 [14/54]	32
01.002.04 [14/54]	33
01.002.05 [14/54]	34
01.002.06 [14/54]	35
01.002.07 [14/54]	36
01.002.08 [14/54]	37
01.002.09 [14/54]	39
01.017.01 [14/57]	41
01.017.02 [14/57]	42
01.017.03 [14/57]	43
01.017.04 [14/57-8]	44
01.017.05 [14/58]	45
01.017.06 [14/58]	46
01.017.07 [14/58]	47
01.017.08 [14/58]	48
01.017.09 [14/58]	49

Ritam 50

[A].....50

01.014.06 [14/63]	51
01.014.07 [14/63]	52
01.015.06 [14/65]	53
01.023.04 [14/66]	55
01.023.05 [14/66]	56
01.024.08 [14/66]	57
01.024.14 [14/66]	58
01.018.05 [14/67]	59
01.036.11 [14/68]	60
01.036.19 [14/68]	61
01.043.09 [14/69]	62
01.013.05 [14/70]	63
01.013.06 [14/70]	64
01.046.11 [14/71]	66

[B] Chapter III67

01.041.01 [14/72]	68
01.041.02 [14/72]	69
01.041.03 [14/72]	70
01.041.04 [14/72]	71
01.041.05 [14/72-3]	72
01.041.06 [14/73]	73
01.041.07 [14/77-8]	74
01.041.08 [14/78]	75
01.041.09 [14/78]	76

Note on the Word *Go* 78

01.004.01 [14/100]	79
01.004.02 [14/99]	82
01.004.03 [14/99]	84
01.008.08 [14/103]	85
01.009.07 [14/106]	87
01.011.03 [14/106]	89
01.007.03 [14/107]	90
01.007.05 [14/108]	91
01.011.05 [14/108]	92

Part One

Essays

in

Vedic Interpretation

(CWSA - Vol. 14, Part One P. 3 – 196)

THE COLLOQUY OF AGASTYA AND INDRA

न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतं ।

अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ॥

न¹ । नूनम्² । अस्ति³ । नो⁴ । श्वः⁵ । कः⁶ । तत्⁷ । वेद⁸ । यत्⁹ । अद्भुतम्¹⁰ ।

अन्यस्य¹¹ । चित्तम्¹² । अभि¹³ । सम्ऽचरेण्यम्¹⁴ । उत¹⁵ । आऽधीतम्¹⁶ । वि¹⁷ । नश्यति¹⁸ ॥

na | nūnam | asti | no iti | śvaḥ | kaḥ | tat | veda | yat | adbhutam |

anyasya | cittam | abhi | sam-careṇyam | uta | ā-dhītam | vi | naśyati ॥

Indra

³It is ¹not ²now ⁴nor ⁵tomorrow; ⁶who ⁸knoweth ⁷that ⁹which is ¹⁰utterly wonderful? ^{13,14}its movement has for its field ¹²the knowledge ¹¹of another, ¹⁵but ¹⁶when it is approached, ^{17,18}it disappears. [14/20]

³It is ¹not ²now, ⁴nor ⁵is It tomorrow; ⁶who ⁸knoweth ⁷that ⁹which is ¹⁰Supreme and Wonderful? ¹⁴It has motion and action ¹³in ¹²the consciousness ¹¹of another, ¹⁵but ¹⁶when It is approached by the thought, ^{17,18}It vanishes. [15/223]

[Notes]

The governing idea of the hymn belongs to a stage of spiritual progress when the human soul wishes by the sheer force of Thought to hasten forward beyond in order to reach prematurely the source of all things without full development of the being in all its progressive stages of conscious activity. The effort is opposed by the Gods who preside over the universe of man and of the world and a violent struggle takes place in the human consciousness between the individual soul in its egoistic eagerness and the universal Powers which seek to fulfil the divine purpose of the Cosmos. The seer Agastya at such a moment confronts in his inner experience Indra, Lord of Swar, the realm of pure intelligence, through which the ascending soul passes into the divine Truth.

Indra speaks first of that unknowable Source of things towards which Agastya is too impatiently striving. That is not to be found in Time. It does not exist in the actualities of the present, nor in the eventualities of the future. It neither is now nor becomes hereafter. Its being is beyond Space and Time and therefore in Itself cannot be known by that which is in Space and Time. It manifests Itself by Its forms and activities in the consciousness of that which is not Itself and through those activities it is meant that It should be realised. But if one tries to approach It and study It in Itself, It disappears from the thought that would seize It and is as if It were not. [15/255]

That which is neither now nor tomorrow, but beyond all Time, the wonderful thing which no man can know, that which reveals itself by its activity in the consciousness of another, in ourselves, in Indra, in the Maruts, in every living being or active force, but if we seek to approach, study & seize it vanishes from our ken, is the Brahman. No other

conception of Indian thought fits this profound & subtle description. What sublime & numerous echoes wake in our memory as we repeat this mantra. There comes to us the solemn stanza of the Gita, Ascharyavat pashyati kaschid enam...; there come the words of the Mandukya Upanishad, yachchanyat trikalatitam; the solemn assertion of the Kena, na tatra vag gacchati no manah; its subtle distinction avijnatam vijanatham vijnatam avijanatham; vividly there comes the great fable of the mighty Yaksha who stood before the gods, the advance of this very Indra to know him, the vanishing of the Brahman as soon as approached, utadhitam vi nashyati. The whole of Vedanta might be described as one vast commentary on the four words, anyasya chittam abhi sancharenyam. [14/20-1]

किं न इन्द्र जिघांससि भ्रातरो मरुतस्तव ।

तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥

किम्¹ । नः² । इन्द्र³ । जिघांससि⁴ । भ्रातरः⁵ । मरुतः⁶ । तव⁷ ।

तेभिः⁸ । कल्पस्व⁹ । साधुया¹⁰ । मा¹¹ । नः¹² । सम्अरणे¹³ । वधीः¹⁴ ॥

kim । naḥ । indra । jighāṃsasi । bhrātarah । marutah । tava ।
tebhīḥ । kalpasva । sādhu-yā । mā । naḥ । sam-araṇe । vadhīḥ ॥

Agastya

¹Why, ³O Indra, ⁴wouldst thou slay ²us; ⁶the Maruts are ⁷thy ⁵brothers, — ⁸with them ⁹do thou work ¹⁰for our perfection; ¹⁴smite ¹²us ¹¹not ¹³in our struggle. [14/20]

¹Why ⁴dost thou seek to smite ²us, ³O Indra? ⁶The Maruts are ⁷thy ⁵brothers. ⁸By them ⁹accomplish ¹⁰perfection; ¹⁴slay ¹²us ¹¹not ¹³in our struggle. [15/223]

[Notes]

Agastya still does not understand why he is so violently opposed in a pursuit which is the eventual aim of all being and which all his thoughts and feelings demand. The Maruts are the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations. Indra, the Power of pure Intelligence, is their brother, kin to them in his nature although elder in being. He should by their means effect the perfection towards which Agastya is striving and not turn enemy nor slay his friend in this terrible struggle towards the goal.

[15/255]

Agastya seeks to pacify Indra. He perceives that through the hostility of Indra his mind refuses to work towards perfection, towards siddhi in the Yoga; in his strenuous struggling upward, samarane, it no longer helps but resists him; there is a divorce between his mental energies presided over by the Maruts & their great presiding and fulfilling devata; confusion, failure of thought, error, backsliding is the result. “Why wouldst thou slay me,” he cries, “I am but moving towards my goal; the Maruts are thy brothers, why art thou in disagreement with them? Rather with them as thy allies & helpers do thy work of thinking in me in a way effective of my perfection (kalpasva sadhuya) and strike me not down in the difficult & arduous struggle of my ascent.” [14/21-2]

किं नो भ्रातरगस्त्य सखा सन्नति मन्यसे ।

विद्या हि ते यथा मनोऽस्मभ्यमिन्न दित्ससि ॥

किम्¹ । नः² । भ्रातः³ । अगस्त्य⁴ । सखा⁵ । सन्⁶ । अति⁷ । मन्यसे⁸ ।

विद्य⁹ । हि¹⁰ । ते¹¹ । यथा¹² । मनः¹³ । अस्मभ्यम्¹⁴ । इत्¹⁵ । न¹⁶ । दित्ससि¹⁷ ॥

kim । naḥ । bhrātaḥ । agastya । sakhā । san । ati । manyase ।

vidma । hi । te । yathā । manaḥ । asmabhyam । it । na । ditsasi ॥

Indra

¹Wherefore, ³O my brother ⁴Agastya, ^{8a}dost thou, ⁶though ⁵our comrade, ^{8b}think ⁷beyond us; ¹⁰verily ⁹we know ¹¹of thee ¹²how ¹⁴to us ^{17a}thou wilt ¹⁶not ^{17b}to give ¹³the offering of thy mind. [14/20]

¹Why, ³O my brother ⁴Agastya, ⁶art thou ⁵my friend, ⁶yet ⁸settest thy thought ⁷beyond me? ¹⁰For ¹⁵well ⁹do I know ¹²how ¹⁴to us thou ^{17a}wilt ¹⁶not ^{17b}to give ¹¹thy ¹³mind. [15/253]

[Notes]

Indra replies that Agastya is his friend and brother,— brother in the soul as children of one Supreme Being, friend as comrades in a common effort and one in the divine love that unites God and man, — and by this friendship and alliance has attained to the present stage in his progressive perfection; but now he treats Indra as an inferior Power and wishes to go beyond without fulfilling himself in the domain of the God. He seeks to divert his increased thought-powers towards his own object instead of delivering them up to the universal Intelligence so that it may enrich its realisations in humanity through Agastya and lead him forward by the way of the Truth. [15/255]

But why does Indra cast this assertion of the unknowability of Brahman at Agastya in their quarrel? His self-justification in the third rik explains the motive. Agastya has been seeking to go beyond Indra in his thought consciousness; he has been seeking to exceed mind & arrive straight at Brahman, to place his mind and its activities not on the altar of the Lord of Mind, but on the altar of the unknown God. Vidma hi te yatha mano asmabhyam na ditsasi. Not so, says Indra, shalt thou attain. Through me, through the mind, through thy mental consciousness, thou shalt aspire to That which is wonderful; for all its actions & movements are not in its pure self-being but in the field of another's consciousness, there it must be sought; approached directly it vanishes. "We are brothers, O Agastya, sons of the same Immortal Being; we are friends & comrades, we have fought together the great Aryan battle against the fiends & giants & Titans, the battle of the soul struggling towards immortality; but now you regard us as too little for you & seek to shoot beyond us. We have seen how you are no longer willing to give the offering of your mind & its activities to us as of old, asmabhyam id, you are directing them elsewhere. This cannot be." [14/21-22]

अरं कृण्वन्तु वेदिं समग्निमिधतां पुरः ।
तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥

अरम्¹ । कृण्वन्तु² । वेदिम्³ । सम्⁴ । अग्निम्⁵ । इन्धताम्⁶ । पुरः⁷ ।
तत्र⁸ । अमृतस्य⁹ । चेतनम्¹⁰ । यज्ञम्¹¹ । ते¹² । तनवावहै¹³ ॥

aram | kṛṇvantu | vedim | sam | agnim | indhatām | purah |
tatra | amṛtasya | cetanam | yajñam | te | tanavāvahai ||

Indra

²Let them make ³the altar ¹ready; ⁶let them kindle ⁴utterly ⁵Agni ⁷in front; — ⁸there is ¹⁰the awakening ⁹to immortality; ¹³let us two extend ¹²thy ¹¹sacrifice. [14/20]

²Let them make ¹ready ³the altar, ^{6a}let them set ⁵Agni ^{4,6b}in blaze ⁷in front. ⁸It is there, ¹⁰the awakening of the consciousness ⁹to Immortality. ¹³Let us two extend ¹²for thee thy ¹¹effective sacrifice. [15/254]

[Notes]

Let the egoistic endeavour cease, the great sacrifice be resumed, the flame of the divine Force, Agni, be kindled in front as head of the sacrifice and leader of the march. Indra and Agastya together, the universal Power and the human soul, will extend in harmony the effective inner action on the plane of the pure Intelligence so that it may enrich itself there and attain beyond. For it is precisely by the progressive surrender of the lower being to the divine activities that the limited and egoistic consciousness of the mortal awakens to the infinite and immortal state which is its goal. [15/255]

"You must not become the adashush & cease from the sacrifice decreed. Make ready the altar of the body & mind; kindle the fire of the divine force upon it in front of you, let Agni stand as your purohita. This is the way decreed; in the sacrifice to the right devatas & not otherwise the soul of man awakens out of this death into that immortality. Seek not to stand apart from me, take my aid & let us two together extend thy increasing sacrifice to its last fulfilment and culmination. Through mind fulfilled, go beyond mind to Brahman." [14/22]

त्वमीशिषे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।

इंद्र त्वं मरुद्भिः सं वदस्वाध प्राशान ऋतुथा हवींषि ॥

त्वम्¹ । ईशिषे² । वसुपते³ । वसूनाम्⁴ । त्वम्⁵ । मित्राणाम्⁶ । मित्रपते⁷ । धेष्ठः⁸ ।

इन्द्र⁹ । त्वम्¹⁰ । मरुद्भिः¹¹ । सम्¹² । वदस्व¹³ । अध¹⁴ । प्र¹⁵ । अशान¹⁶ । ऋतुथा¹⁷ । हवींषि¹⁸ ॥

tvam | īśiṣe | vasu-pate | vasūnām | tvam | mitrāṇām | mitra-pate | dheṣṭhaḥ |

indra | tvam | marut-bhiḥ | sam | vadasva | adha | pra | aśāna | ṛtu-thā | havīmṣi ॥

Agastya

¹Thou ²art the master, ³O lord [pate] of substance [vasu] ⁴among the Vasus, ⁵thou ⁸utterly disposest, ⁷O lord [pate] of love [mitra] ⁶among the Mitras. ⁹Indra, ^{13a}do ¹⁰thou ^{12,13b}hold talk ¹¹with the Maruts, ^{15,16}taste ¹⁷in the truth ¹⁸the offerings. [14/20]

³O Lord of substance ⁴over all substances of being, ¹thou ²art the master in force! ⁷O Lord of Love ⁶over the powers of love, ⁵thou ⁸art the strongest to hold in status! Do ¹⁰thou, ⁹O Indra, ^{12,13}agree ¹¹with the Maruts, ¹⁴then ^{15,16}enjoy ¹⁸the offerings ¹⁷in the ordered method of the Truth. [15/254]

[Notes]

Agastya accepts the will of the God and submits. He agrees to perceive and fulfil the Supreme in the activities of Indra. From his own realm Indra is supreme lord over the substances of being as manifested through the triple world of mind, life and body and has therefore power to dispose of its formations towards the fulfilment, in the movement of Nature, of the divine Truth that expresses itself in the universe, — supreme lord over love and delight manifested in the same triple world and has therefore power to fix those formations harmoniously in the status of Nature. Agastya gives up all that is realised in him into the hands of Indra, as offerings of the sacrifice, to be held by him in the fixed parts of Agastya's consciousness and directed in the motional towards fresh formations. Indra is once more to enter into friendly parley with the upward aspiring powers of Agastya's being and to establish agreement between the seer's thoughts and the illumination that comes to us through the pure Intelligence. That power will then enjoy in Agastya the offerings of the sacrifice according to the right order of things as formulated and governed by the Truth which is beyond. [15/256]

Agastya, taught by experience, sees his error; he accepts the law of the sacrifice. "Yea," he cries, "I seek widened being, thou among the lords of being art the chief master; thou art master to give or deny; I seek infinite joy & love, thou among the masters of love & joy art its most potent & liberal disposer. Come then into agreement with the Maruts & create the harmony of my thoughts and take thy joy of my activities according to the law of the ideal of Truth of things, exalting mind into supermind." [14/22]

The hymn throws a flood of light on the persistent tales of the Purana & Itihasa in which Indra appears as the enemy of the Yogin, fearing to be overpassed, seeking to keep him by any means from conquering Swar and becoming too mighty for Indra himself. It is the Powers of mind that seek to preserve their activity in the human being, & do not wish him, stilling these activities, to pass into the silent Brahman. In the Vedic ideal Indra does not need to be an enemy, he is the best friend of the seeker, because the ideal of the Vedic Rishi is fulfilment & not cessation; but still a time comes when the average Vedic Yogin seeks to shoot by a short cut beyond, to dispense with tapasya & sacrifice & leap straight to the heights where all things are still. He is in danger of using the wrong means, following the wrong ideal. It is such a moment in his soul experience that Agastya records; the attempt, the resistance of Indra, the strife, the salutary failure, the perception of failure, the reconciliation, submission & recovered harmony. [14/22-3]

THE GODS OF THE VEDA^{*}

^{*} Also covering, The Gods of the Veda / The Secret of the Veda, Chapter II - V [14 / 123 - 160]

I. Saraswati and the Great Ocean

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।

यज्ञं वष्टु धियावसुः ॥

पावका¹ । नः² । सरस्वती³ । वाजेभिः⁴ । वाजिनीवती⁵ ।

यज्ञम्⁶ । वष्टु⁷ । धियावसुः⁸ ॥

pāvakā । naḥ । sarasvatī । vājebhiḥ । vājini-vatī ।
yajñam । vaṣṭu । dhiyā-vasuḥ ॥

^{7a}May ¹purifying ³Saraswati, ⁵opulent ⁴with her plenitudes, ⁸rich [vasuḥ] in thought [dhiyā],
^{7b}desire ²our ⁶sacrifice. [14/200]

^{7a}May ¹purifying Saraswati, ⁵full-plentied ⁴with all sorts of possessions, ^{7b}control (or desire)
²our ⁶sacrifice ⁸in the riches [vasuḥ] of her thought [dhiyā]. [14/360]

^{7a}May ¹purifying ²Saraswati ⁵with all the plenitude ⁴of her forms of plenty, ⁸rich in substance
[vasuḥ] by the thought [dhiyā], ^{7b}desire ²our ⁶sacrifice. [15/90]

[Notes]

Inspiration from the Truth [Sarasvati] purifies [pāvakā] by getting rid of all falsehood, for all sin according to the Indian idea is merely falsehood, wrongly inspired emotion, wrongly directed will and action. Sarasvati, the inspiration, is full of her luminous plenitudes [vājebhiḥ vājini-vatī], rich in substance of thought [dhiyā-vasuḥ]. [15/100]

She is dhiyavasuh, stored or rich with understanding, she is the impelling power of truths, she is the awakener of or to right thoughts. She awakens something or brings it forward into consciousness (pra-chetayati) by the perceptive intelligence and she governs or shines through all the movements of the fixing & discerning mind. [14/38]

Sarasvati has the power of firm plenty, vājini, by means of or consisting in many kinds of plenty, copious stores of mental material for any mental activity or sacrifice. But first of all she is purifying, pāvakā. Therefore she is not merely or not essentially a goddess of mental force, but of enlightenment; for enlightenment is the mental force that purifies. And she is dhiyā-vasuḥ, richly stored with understanding, buddhi, the discerning intellect, which holds firmly in their place, fixes, establishes all mental conceptions. First, therefore she has the purifying power of enlightenment [pāvakā], secondly, she has plenty of mental material, great wealth of mental being [vājebhiḥ vājini-vatī]; thirdly, she is powerful in intellect, in that which holds, discerns, places [dhiyā-vasuḥ]. Therefore she is asked, as I take it, to control the Yajna — vaṣṭu from Root vash, which bore the idea of control as is evident from its derivatives vasha, vashya & vashin. [14/39]

चोदयित्री सूनृतानां चेतन्ती सुमतीनां ।

यज्ञं दधे सरस्वती ॥

चोदयित्री¹ । सूनृतानाम्² । चेतन्ती³ । सुमतीनाम्⁴ ।

यज्ञम्⁵ । दधे⁶ । सरस्वती⁷ ॥

codayitrī | sūnṛtānām | cetantī | su-matīnām |
yajñam | dadhe | sarasvatī ॥

¹Impeller ²of true words, ³awakener ⁴to right thinkings, ⁷Saraswati ⁶upholds ⁵our sacrifice.
[14/200]

¹Impeller ²of truths, ³awakener ⁴to right thinkings ⁷Saraswati ⁶upholds ⁵the sacrifice. [14/360]

¹She, the impeller ²to happy truths, ³the awakener in consciousness ⁴to right mentalisings,
⁷Saraswati, ⁶upholds ⁵the sacrifice. [15/90]

[Notes]

She upholds [dadhe] the Sacrifice, the offering of the mortal being's activities to the divine [yajñam] by awakening his consciousness [cetantī] so that it assumes right states of emotion and right movements of thought in accordance with the Truth [su-matīnām] from which she pours her illuminations and by impelling in it the rise [codayitrī] of those truths which, according to the Vedic Rishis, liberate the life and being from falsehood, weakness and limitation and open to it the doors of the supreme felicity [sūnṛtānām]. [15/100-1]

It is she who gives the impulsion [codayitrī] to the truths that appear in the mind [sūnṛtānām], it is she who, herself conscious of right thoughts and just processes of thinking [su-matīnām], awakens [cetantī] to them the mental faculties. Therefore, because she is the impelling force behind intellectual Truth, and our awakener to right thinking, she is present at the sacrifice; she has established and upholds it, yajñam dadhe. This sacrifice, whatever else it may be, is controlled by mental enlightenment and rich understanding and confirmed in & by truth and right-thinking. Therefore is Saraswati its directing power & presiding goddess. [14/39]

महो अर्णः सरस्वती प्र चेतयति केतुना ।

धियो विश्वा वि राजति ॥

महः¹ । अर्णः² । सरस्वती³ । प्र⁴ । चेतयति⁵ । केतुना⁶ ।

धियः⁷ । विश्वाः⁸ । वि⁹ । राजति¹⁰ ॥

mahaḥ । arṇaḥ । sarasvatī । pra । cetayati । ketunā ।
dhiyaḥ । viśvāḥ । vi । rājati ॥

³Saraswati ^{4,5}awakens ⁶by the perceptive intelligence ²the ocean (or, flowing expanse) ¹of Mahas and ¹⁰governs ⁹diversely ⁸all ⁷the movements (or, all the faculties) of the understanding. [14/40]

³Saraswati ^{4,5}awakens us ⁶by the intuition conscious ²of the Great Sea ¹of the Light and ^{9,10}illuminates ⁸all ⁷our thoughts. [14/200]

³Saraswati ^{4,5}awakens in consciousness ²the ocean ¹Mahas ⁶by the perception; ¹⁰she illuminates (or governs) ⁹variously ⁸all ⁷our thoughts. [14/360]

³Saraswati ⁶by the perception ^{4,5}awakens in consciousness ¹the great ²flood (the vast movement of the Ritam) and ¹⁰illuminates ⁹entirely ⁸all ⁷the thoughts. [15/90]

²arṇaḥ - All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, *samudra*, *sindhu* or *arnas*. [14/128]

[Notes]

By this constant awakening and impulsion, summed up in the word, perception, ketu, often called the divine perception, daiva ketu, to distinguish it from the false mortal vision of things, – Saraswati brings into active consciousness in the human being [pra cetayati] the great [mahaḥ] flood [arṇaḥ] or great movement, the Truth consciousness itself, and illuminates with it [vi rājati] all [viśvāḥ] our thoughts [dhiyaḥ]. [15/101]

Maho Arnas, the Great Ocean, is the stream of our being which at once divides & connects the human in us from the divine, & to cross over from the human to the divine, from this small & divided finite to that one, great & infinite, from this death to that immortality, leaving Diti for Aditi, alpaṃ for bhuma, martyam for amritam is the great preoccupation & final aim of Veda & Vedanta. We can now understand the intention of the Rishi in his last verse and the greatness of the climax to which he has been leading us. Saraswati is able to give impulsion to Truth and awaken to right thinking because she has access to the Maho Arnas, the great ocean. On that level of consciousness, we are usually it must be remembered asleep, sushupta. The chetana or waking consciousness has no access; it lies behind our active consciousness, is, as we might say, superconscious, for us, asleep. Saraswati brings it forward into active consciousness by means of the ketu or perceptive intelligence, that essential movement of mind which accepts & realises whatever is presented

to it. To focus this ketu, this essential perception on the higher truth by drawing it away from the haphazard disorder of sensory data is the great aim of Yogic meditation. Saraswati by fixing essential perception on the satyam ritam brihat above makes ideal knowledge active and is able to inform it with all those plentiful movements of mind which she, “dhiyavasū, vajebhir vajinivati”, has prepared for the service of the Master of the sacrifice. She is able to govern all the movements of understanding without exception in their thousand diverse movements & give them the single impression of truth and right thinking—visva dhiyo vi rajati. A governed & ordered activity of soul and mind, led by the Truth-illuminated intellect, is the aim of the sacrifice which Madhuchchanda son of Viswamitra is offering to the Gods. [14/47]

अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती ।

पुरुभुजा चनस्यतं ॥

अश्विना¹ । यज्वरीः² । इषः³ । द्रवत्पाणी⁴ । शुभः⁵ । पती⁶ इति ।

पुरुभुजा⁷ । चनस्यतम्⁸ ॥

aśvinā | yajvarīḥ | iṣaḥ | dravat-pāṇī | śubhaḥ | patī iti |
puru-bhujā | canasyatam ॥

¹O Aswins, cries Madhuchchhanda, ³I am in the full rush, the full ecstasy ²of the sacrificial action, ⁴O swift-footed, ⁷much-enjoying ⁶masters ⁵of happiness, ⁸take in me your delight. [14/48-9]

¹O Aswins, ⁴drivers of galloping hooves, ⁶lords ⁵of happiness ⁷with your many [puru] joys [bhujā], ⁸take delight ³in our forces ²of sacrifice. [14/199]

¹O Aswins, ⁴swift-footed ⁶lords ⁵of bliss, ⁷wide-enjoying, ⁸take delight ⁴in the impulses ²of the sacrifice. [14/359]

¹O Riders of the Steed, ⁴swift-footed, ⁷much-enjoying ⁶lords ⁵of bliss, ⁸take delight ³in the energies ²of the sacrifice. [15/84]

[Notes]

The Aswins, as I understand them, are the masters of strength, youth, joy, swiftness, pleasure, rapture, the pride and glory of existence, and may almost be described as the twin gods of youth and joy. All the epithets applied to them here support this view. They are *dravatpani subhaspati*, the swift-footed masters of weal, of happiness and good fortune; they are *purubhujā*, much enjoying; their office is to take and give delight, *chanasyatam*. O Aswins, cries Madhuchchhanda, I am in the full rush, the full ecstasy of the sacrificial action [yajvarīḥ iṣaḥ], O swift-footed [dravat-pāṇī], much-enjoying [puru-bhujā] masters [patī] of happiness [śubhaḥ], take in me your delight [canasyatam]. [14/48-9]

For what functions are they called to the Sacrifice by Madhuchchhanda? First, they have to take delight [canasyatam] in the spiritual forces [iṣaḥ] generated in him by the action of the internal Yajna [yajvarīḥ]. These they have to accept, to enter into them and use them for delight, their delight and the sacrificer's, *yajwarīr isho .. chanasyatam*; a wide enjoyment, a mastery of joy & all pleasant things, a swiftness in action like theirs is what their advent should bring & therefore these epithets are attached to this action. [14/144]

अश्विना पुरुदंससा नरा शवीरया धिया ।

धिण्या वनतं गिरः ॥

अश्विना¹ । पुरुदंससा² । नरा³ । शवीरया⁴ । धिया⁵ ।

धिण्या⁶ । वनतम्⁷ । गिरः⁸ ॥

aśvinā | puru-damsasā | narā | śavīrayā | dhiyā |
dhiṣṇyā | vanatam | girah ॥

³O strong ²wide-distributing ¹Aswins, ⁴with your bright-flashing (or brilliantly-forceful)
⁵understanding ⁷take pleasure ⁸in the words (of the mantra) ⁶which are now firmly settled (in
the mind). [14/49]

¹O Aswins, ³O Strong Ones, ²doers of your many deeds, ⁶wise of understanding, ⁷delight ⁸in
our Words ⁴with your forceful ⁵thought. [14/199]

¹O Aswins, ³ye strong Purushas ²of the many [puru] activities [damsasā], ⁶firmly-seated ⁴with
your *bright-flashing* ⁵thought, ⁷take joy ⁸of our Words. [14/359]

¹O Riders of the Steed, ³male souls ²effecting a manifold action, ⁷take joy ⁸of the words, ⁶O
holders in the intellect, ⁴by a luminously energetic ⁵thought. [15/84]

[Notes]

Then they are to accept the words of the mantra, *vanatam girah*. In fact, vanatam means more than acceptance, it is a pleased, joyous almost loving acceptance. Therefore vanatam takes up the idea of *chanasyatam*, enlarges it & applies it to a particular part of the Yajna, the mantras, the hymn or sacred words [girah] of the stoma. Therefore the Aswins, the lords of force & joy, are asked to take up the forces of the sacrifice, *yajwarīr isho*, fill them with their joy & activity and carry that joy & activity into the understanding so that it becomes *śavīra*, full of a bright and rapid strength. With that strong, impetuously rapid working they are to take up the words of the mantra into the understanding and by their joy & activity make them effective for action or creation. For this reason the epithet *purudansasā* is attached to this action, abundantly active or, rather, abundantly creative of forms into which the action of the yajwarīr ishah is to be thrown. But this can only be done as the Sacrificer wishes if they are in the acceptance of the mantra *dhishnyā*, firm and steady. Vehemence & rapidity may be the causes of disorder & confusion, therefore even in their utmost rapidity & rapture of action & formation the Aswins are to be *dhishnya*, firm & steady. This discipline of a mighty, inalienable calm supporting & embracing the greatest fierceness of action & intensity of joy, the combination of *dhishnyā* & *rudravartanī* [1.3.3], is one of the grandest secrets of the old Vedic discipline. For by this secret men can enjoy the world as God enjoys it, with unstinted joy, with unbridled power, with undarkened knowledge. [14/144-5]

The *mantra* in Yoga is only effective when it has settled into the mind, is *asina*, has taken

its seat there and become spontaneous; it is then that divine power enters into, takes possession of it and the mantra itself becomes one with the god of the mantra and does his works in the soul and body. Here we have the very word that can most appropriately express this settling in of the mantra, *dhishnya*, combined with the word *girah*. [14/49]

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।

आ यातं रुद्रवर्तनी ॥

दस्रा¹ । युवाकवः² । सुताः³ । नासत्या⁴ । वृक्तऽबर्हिषः⁵ ।

आ⁶ । यातम्⁷ । रुद्रऽवर्तनी⁸ ॥

dasrā | yuvākavaḥ | sutāḥ | nāsatyā | vṛkta-barhiṣaḥ |
ā | yātam | rudra-vartanī ||

¹O givers, ⁴O lords of free movement, ^{6,7}come ³to the outpourings of my nectar, ⁸be ye fierce [rudra] in action [vartanī]; — ²I feel full of youthful vigour, ⁵I have prepared [vṛkta] the sacred grass [barhiṣaḥ]. [14/49-50]

¹O puissant and ⁸formidable [rudra] in your ways [vartanī], ⁴Lords of the journey, ²mixed are ³the wine-offerings and ⁵cut [vṛkta] the sacred grass [barhiṣaḥ], ^{6,7}come to us. [14/200]

¹O *givers*, ⁴O masters of the movement, ⁸O ye who are fierce [rudra] in your paths [vartanī], ⁵clear-set [vṛkta] is the seat of sacrifice [barhiṣaḥ], ²strong-energied are ³the Soma-distillings; ^{6,7}do ye arrive. [14/359]

⁵I have piled [vṛkta] the seat of sacrifice [barhiṣaḥ], ^{3a}I have pressed out ²the vigorous ^{3b}Soma-juices; ¹fulfillers of action, ⁴powers of the movement, ^{6,7}come to them ⁸with your fierce speed [rudra] on the path [vartanī]. [15/84-5]

³ the wine-offerings ² devoted to both of you (pl. of युवाकुः 7.60.3)

⁴ nāsatyā - from *nas* to move; lords of the voyage, journey, or powers of the movement [15/82]

[Notes]

But to what kind of distillings [sutāḥ] can such terms be applied? We have the clear suggestion in the next rik [1.3.4], the first of the three addressed to Indra. *Sutā ime twā āyavah*. Our question is answered. What has been distilled? *Ime āyavah*. These life-forces, these vitalities. We shall find throughout the Veda this insistence on the life, vitality, *āyu* or *jīva*; we shall find that the *Soma* was regarded as a life-giving juice, a sort of elixir of life, or nectar of immortality, something at least that gave increased vitality, established health, prolonged youth. Of such an elixir it may well be said that it is *yuvāku*, full of the force of youth in which the Aswins must specially delight, *vriktabarhish*, raised to its highest strength & fullness so that the gods who drink of it, become in the man in whom they enter and are seated, increased, *vridhha*, to the full height of their function and activity, — the Aswins to their utmost richness of bounty [dasrā], their intensest fiery activity [rudra-vartanī]. 14/148]

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।

अण्वीभिस्तना पूतासः ॥

इन्द्र¹ । आ² । याहि³ । चित्रभानो⁴ । सुताः⁵ । इमे⁶ । त्वायवः⁷ ।

अण्वीभिः⁸ । तना⁹ । पूतासः¹⁰ ॥

indra | ā | yāhi | citra-bhāno | sutāḥ | ime | tvā-yavaḥ |
aṇvībhiḥ | tanā | pūtāsaḥ ॥

¹Indra, ^{2,3}arrive, ⁴O thou of rich and varied [citra] light [bhāno], ⁶here are these ⁷life-streams
⁵poured forth, ¹⁰purified, ⁸with vital powers, ⁹with substance. [14/50]

^{2,3}Come, ¹O Indra ⁴of the brilliant light; ⁶these ⁵wine-offerings ⁷are desirous [yavaḥ] of thee
[tvā], ¹⁰they are purified ⁸in particles and ⁹mass. [14/200]

^{2,3}Come thou too, ¹O Indra ⁴of the varied lustres, ^{7a}thee ⁶these ⁵Soma-juices ^{7b}desire, —
¹⁰purified they ⁸in their subtleties & ⁹in their extension. [14/359]

^{2,3}Come, ¹O Indra, ⁴with thy rich lustres, ⁶these ⁵Soma-juices ⁷desire [yavaḥ] thee [tvā]; ¹⁰they
are purified ⁸by the subtle powers and ⁹by extension in body. [15/86]

[Notes]

The out-pressings of the wine of delight desire him, *sutā ime tvāyavaḥ*; they desire the
luminous mind to take possession of them for its activities; they are purified [pūtāsaḥ],
aṇvībhis tanā, “by the fingers and the body” as Sayana explains it, by the subtle thought-
powers of the pure mind [aṇvībhiḥ] and by extension in the physical consciousness [tanā] as
it seems to me to mean. [15/85]

Sutā ime tvā āyavah. What has been distilled [Sutā]? Ime āyavah. These life-forces, these
vitalities. We shall find throughout the Veda this insistence on the life, vitality, āyu or jīva;
we shall find that the Soma was regarded as a life-giving juice, a sort of elixir of life, or
nectar of immortality, something at least that gave increased vitality, established health,
prolonged youth. [14/148]

Indra, as mental power, arrives in his richly varied lustre; *ā yāhi citrabhāno*. “Here” says
the Rishi “are these [ime] life-forces in the nectar-wine [sutāḥ]; they are purified in their
minute parts & in their whole extent”, for so I understand *aṇvībhiḥ tanā pūtāsaḥ*; that is to
say the distillings of Ananda or divine delight [sutāḥ] whether in the body as nectar [tanā],
[or] in the subjective system as streams of life-giving delight [aṇvībhiḥ] are purified of all
that impairs & weakens the life forces, purified [pūtāsaḥ] both in their little several
movements [aṇvībhiḥ] & in the whole extent of their stream [tanā]. [14/153-4]

इंद्रा याहि धियेषितो विप्रजूतः सुतावतः ।

उप ब्रह्माणि वाघतः ॥

इन्द्र¹ । आ² । याहि³ । धिया⁴ । इषितः⁵ । विप्रजूतः⁶ । सुतऽवतः⁷ ।

उप⁸ । ब्रह्माणि⁹ । वाघतः¹⁰ ॥

indra | ā | yāhi | dhiyā | iṣitaḥ | vipra-jūtaḥ | suta-vataḥ |
upa | brahmāṇi | vāghataḥ ॥

^{2,3}Arrive, ¹O Indra, ⁵controlled ⁴by the understanding, ⁶impelled [jūtaḥ] forward [pra] in various directions [vi] ⁸to ⁹my soul faculties, ¹⁰I who am now full of strength and flourishing increase. [14/50]

^{2,3}Come, ¹O Indra, ⁵impelled ⁴by the understanding, ⁶driven by the Wise One. ⁸It is as this mental power that he comes ⁹to the soul-movements ¹⁰of the chanter of the sacred song, ⁷of the holder of the nectar-wine. [14/150-1]

^{2,3}Come, ¹O Indra, ⁵impelled ⁴by the thought, ⁶driven [jūtaḥ] by the illumined seer [vipra], ⁸to ⁹the words of knowledge ¹⁰of the speaker of the word, ⁷the offerer of the Wine. [14/200]

^{2,3}Come, ¹O Indra, ⁵impelled ⁴by the thought, ⁶guided [jūtaḥ] by the enlightened knower [vipra] ⁸to ⁹the soul-thinkings ⁷of the Soma giver ¹⁰who aspires in the hymn. [14/359]

^{2,3}Come, ¹O Indra, ⁵impelled ⁴by the mind, ⁶driven forward [jūtaḥ] by the illumined thinker [vipra], ⁸to ⁹my soul-thoughts, ⁷I who have poured out the Soma-juice and ¹⁰seek to express them in speech. [15/86]

⁹brahmāṇi may mean either the soul-activities, as dhiyas means the mental activities, or it may mean the words of the mantra which express the soul. [14/153]

¹⁰vāghat may mean the sacrificial priest because he is the one who calls to the deity in the chant of the brahma, the sacred hymn. It may also mean one who increases in being, in his brahma, his soul, who is getting vāja or substance. [14/152]

[Notes]

He comes impelled by the thought, driven forward by the illumined thinker *dhiyeṣito viprajūtaḥ*, to the soul-thoughts of the Rishi who has pressed out the wine of delight and seeks to manifest them in speech, in the inspired mantras; *sutāvataḥ upa brahmāṇi vāghataḥ*. [15/86]

Strengthened, like the Aswins, by the nectar, Indra is to prepare the many-sided activity supported by the Visve devah; therefore he has to come not only controlled [iṣitaḥ] by the understanding [dhiyā], *dhishnya*, like the Aswins, but driven forward in various paths [vipra-jūtaḥ, rather vi-prajūtaḥ]. For an energetic & many-sided activity is the object & for this there must be an energetic and many-sided but well-ordered action of the mental power. He has to come [ā yāhi], thus manifold [vi-prajūtaḥ], thus controlled [iṣitaḥ], to the spiritual

activities [brahmāṇi] generated by the Soma & the Aswins in the increasing soul [vāghataḥ]
full of the life-giving nectar, the immortalising Ananda, *sutāvataḥ*. [14/154]

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।

सुते दधिष्व नश्चनः ॥

इन्द्र¹ । आ² । याहि³ । तूतुजानः⁴ । उप⁵ । ब्रह्माणि⁶ । हरिऽवः⁷ ।

सुते⁸ । दधिष्व⁹ । नः¹⁰ । चनः¹¹ ॥

indra | ā | yāhi | tūtujānaḥ | upa | brahmāṇi | hari-vaḥ |
sute | dadhiṣva | naḥ | canaḥ ॥

^{2,3}Arrive, ¹O Indra, ⁴with protection ⁵to ⁶my soul faculties, ⁷O dweller in the brilliance,
⁹confirm ¹⁰our ¹¹delight ⁸in the nectar poured. [14/50]

^{2,3}Come, ¹O Indra, ⁴hastening ⁵to ⁶the words of knowledge, ⁷O driver of strong steeds;
⁹uphold ¹⁰our ¹¹delight ⁸in the wine-offering. [14/200]

^{2,3}Come ⁴*hastening*, ¹O Indra, ⁵to ⁶our soul-movements, ⁷lord of the brilliance, ⁹uphold ¹⁰our
¹¹delight ⁸in the Soma outpoured. [14/359]

^{2,3}Come, ¹O Indra, ⁴with forceful speed ⁵to ⁶my soul-thoughts, ⁷O lord of the bright horses;
⁹hold firm [¹⁰for us] ¹¹the delight ⁸in the Soma-juice. [15/86]

[Notes]

He comes with the speed and force of the illumined mind-power, in possession of his brilliant horses to those thoughts, *tūtujāna upa brahmāṇi harivaḥ*, and the Rishi prays to him to confirm or hold the delight in the Soma offering, *sute dadhiṣva naś canaḥ*. [15/86]

He has to come to those soul-activities, in this substance of mental brilliancy, *ā yāhi upa brahmāṇi hari-vaḥ*. He has to come, *tūtujānaḥ*, with a protective force, or else with a rapidly striving force & uphold by mind the joy of the Sacrificer in the nectar offering, the offering of this Ananda to the gods of life & action & thought, *sute dadhiṣva naḥ canaḥ*. Protecting is, here, the best sense for *tūtujānaḥ*. For Indra is not only to support swift & energetic action; that has already been provided for; he has also to uphold or bear in mind and by the power of mind the great & rapid delight which the Sacrificer is about to pour out into life & action. The divine delight must not fail us in our activity; hostile shocks must not be allowed to disturb our established pleasure in the great offering. Therefore Indra must be there in his light & power to uphold and to protect. [14/154]

ओमासश्चर्षणीधृतो विश्वे देवास आ गत ।

दाश्वांसो दाशुषः सुतं ॥

ओमासः¹ । चर्षणिधृतः² । विश्वे³ । देवासः⁴ । आ⁵ । गत⁶ ।

दाश्वांसः⁷ । दाशुषः⁸ । सुतम्⁹ ॥

omāsaḥ | carṣaṇi-dhṛtaḥ | viśve | devāsaḥ | ā | gata |
dāśvāmsaḥ | dāśuṣaḥ | sutam ॥

“^{5,6}Come,” says the Rishi, “^{3,4}O Visvadevas ¹who in your benignity ²uphold [dhṛtaḥ] the activities of men [carṣaṇi], ^{5,6}come, ⁷distributing ⁹the nectar-offering ⁸of the giver. [14/158]

¹Benignant ²upholders [dhṛtaḥ] of seeing man [carṣaṇi], ³O all ⁴gods, ^{5,6}come, ⁷givers ⁹to the wine-offering ⁸of the giver. [14/200]

³O all ⁴gods ¹who are kindly & ²uphold [dhṛtaḥ] the actions of the doer [carṣaṇi], ^{5,6}arrive, ⁷divide ⁹the Soma-offering ⁸of the giver. [14/359-60]

¹O fosterers ²who uphold [dhṛtaḥ] the doer in his work [carṣaṇi], ^{3,4}O all-gods, ^{5,6}come and ⁷divide ⁹the Soma-wine ⁸that I distribute. [15/90]

[Notes]

They are fosterers or increasers of man and upholders of his labour and effort in the work, the sacrifice, — *omāsaś carṣaṇīdhṛto*. They are to come [ā gata] to the sacrifice in their collectivity and divide among themselves [dāśvāmsaḥ], each evidently for the divine and joyous working of his proper activity [carṣaṇi-dhṛtaḥ], the Soma [sutam] which the giver of the sacrifice distributes to them [dāśuṣaḥ]... [15/87]

The kindly [omāsaḥ] gods [devāsaḥ] who support man in his action & development [carṣaṇi-dhṛtaḥ], are to arrive [ā gata]; they are to give abroad [dāśvāmsaḥ] the nectar offering [sutam] which is now given to them, to pour it out on the world in joy-giving activities of mind or body, for that is the relation of gods & men, as we see in the Gita, giving out whatever is given to them in an abundant mutual helpfulness. [14/159]

He [Madhuchchhanda] wishes to pour out this strength & joy in action on the world, on his fellows, on the peoples, therefore he calls to the *Visve Devah* to come, *A gata!* — all the gods in general who help man and busy themselves in supporting his multitudinous & manifold action. They are kindly, *omasas*, they are *charshanidhrito*, holders or supporters of all our actions, especially actions that require effort, (it is in this sense that I take charshani, again on good philological grounds), they are to distribute this nectar to all or to divide it among themselves for the action, — *dasvanso* may have either force, — for Madhuchchhanda wishes not only to possess, but to give, to distribute, he is *dashush*. *Omasas charshanidhrito visve devasa a gata, dasvanso dashushah sutam*. [14/51]

विश्वे देवासो अमुरः सुतमा गन्त तूर्णयः ।

उस्त्रा इव स्वसराणि ॥

विश्वे¹ । देवासः² । अप्ऽतुरः³ । सुतम्⁴ । आ⁵ । गन्त⁶ । तूर्णयः⁷ ।

उस्त्राऽइव⁸ । स्वसराणि⁹ ॥

viśve | devāsaḥ | ap-turaḥ | sutam | ā | ganta | tūrṇayaḥ |
usrāḥ-iva | svasarāṇi ॥

^{1,2}O you all-gods ³who are energetic [turaḥ] in works [ap], ^{5,6}come ⁴to the nectar distilled, ⁷ye swift ones, (or, come swiftly), ⁸like calves ⁹to their own stalls, [14/51]

^{1,2}O Visvadevas, ³swift to effect, ^{5,6}come ⁴to the nectar-offering, ⁷hastening ⁸like mornings ⁹to the days (or, ⁸like lovers ⁹to their paramours). [14/158]

¹O all ²gods, ³doers of the work, ^{5,6}come ⁷in your speed ⁴to the wine-offering, ⁸like the Cows of Brightness ⁹to the stalls of their repose. [14/200]

¹O all ²gods ³who are active and ⁷swift, ^{5,6}come ye ⁴to the Soma-offering, ⁸like the cows ⁹to their stalls (⁸like the powers of light ⁹to the places of delight). [14/360]

^{1,2}O all-gods ³who bring over to us [turaḥ] the Waters [ap], ^{5,6}come ⁷passing through ⁴to my Soma-offerings ⁸as illumined powers ⁹to your places of bliss. [15/90]

[Notes]

Swiftly have they to effect the many-sided action prepared for them [ap-turaḥ], hastening [tūrṇayaḥ] to the joy of the offering of Ananda [sutam] as a lover [usrāḥ-iva] hastens to the joy of his mistress [svasarāṇi]. [14/159]

The word *usra* is always used in the Veda, like go, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man. It is as such illumined powers that the all-gods have to come and they come to the Soma-juice, *svasarāṇi*, as if to seats or forms of peace or of bliss; for the root *svas*, like *sas* and many others, means both to rest and to enjoy. They are the powers of Truth entering into the outpourings of the Ananda in man as soon as that movement has been prepared by the vital and mental activity of the Ashwins and the pure mental activity of Indra. [15/89]

.... they are to arrive swiftly, *tūrṇayaḥ*, to the Soma offering or, it may mean, making their way through all the planes of consciousness, “waters”, which divide the physical nature of man from their godhead and are full of obstacles to communication between earth and heaven; apturaḥ sutam ā ganta tūrṇayaḥ. They are to come like cattle hastening to the stalls of their rest at evening-tide, *usrā iva svasarāṇi*. [15/87-9]

विश्वे देवासो अस्मिन् एहिमायासो अद्रुहः ।

मेधं जुषन्त वह्नयः ॥

विश्वे¹ । देवासः² । अस्मिन्³ । एहिमायासः⁴ । अद्रुहः⁵ ।

मेधम्⁶ । जुषन्त⁷ । वह्नयः⁸ ॥

viśve | devāsaḥ | asridhaḥ | ehi-māyāsaḥ | adruhaḥ |
medham | juṣanta | vahnayaḥ ॥

^{1,2}O you all-gods ³unfaltering, ⁴with wide capacity of strength, ⁵ye who harm not, ⁷attach yourselves ⁶to the offering ⁸as its supporters. [14/51-2]

^{1,2}O Visvadevas, ³who stumble not in your work, ⁴for you are mighty for all activity and ⁵do no hurt, ⁷cleave in heart ⁶to the sacrifice & ⁸be its upbearers. [14/159-60]

^{7a}May ¹the all ²gods, ³who cast not down ⁵nor harm, ⁸Bringers ⁴who have the movement [ehi] of creative knowledge [māyāsaḥ], ^{7b}accept ⁶our sacrifice. [14/200]

¹O all ²gods ³who stumble not ⁴but are wise in your might and ⁵do no hurt, ⁷accept and ⁸upbear ⁶the sacrifice! [14/360]

^{1,2}O all-gods, ³you who are not assailed ⁵nor come to hurt, ⁴free-moving [ehi] in your forms of knowledge [māyāsaḥ], ⁷cleave ⁶to my sacrifice ⁸as its upbearers. [15/90]

[Notes]

Again the gods are all free from effective assailants, free from the harm of the hurtful or opposing powers and therefore the creative formations of their conscious knowledge, their Maya, move freely, pervasively, attain their right goal, — *asridha ehi-māyāso adruhaḥ*. [15/89]

Thus gladly arriving, they are gladly to accept and cleave to the sacrifice and support it, bearing it up in its journey to its goal, in its ascent to the gods or to the home of the gods, the Truth, the Vast; *medham juṣanta vahnayaḥ*. [15/87]

They will not stumble or fail in any action entrusted to them [asridhaḥ], for they have full capacity for their great world-functions [ehi-māyāsaḥ], nor, for the like reason, will they impair the force of the joy or the strength in the activity by misuse [adruhaḥ], therefore let them put their hearts [juṣanta] into the sacrifice of action [medham] and upbear it [vahnayaḥ] by this unfaltering strength. [14/159]

[Notes: Sukta 3]

“Let Saraswati” he [Madhuchchhanda] says “control [vaṣṭu] our Yajna [yajñam].” The epithets which fill the Rik must express either the permanent & characteristic qualities in her which fit her for this high office of control or the possible & suitable qualities with which he wishes her to be equipped in the performance of that office.

First, pávaká. She is the great purifier. Saraswati by this inspiration, by this inspired truth & knowledge & right feeling, is asked to purify, first, the mental state of the Yogin; for a mind unpurified cannot hold the light from on high.

Vájebhir vájiní vatí. She is full of substantial energy, stored with a great variety in substance of knowledge, chitraśravastama, as is said in another hymn of the strong god Agni. The inspiration & resultant knowledge prayed for is not that of any isolated truth or slight awakening, but a great substance of knowledge & a high plenty of inspiration; the mental state has to be filled with this strong & copious substance of Saraswati.

Dhiyávasuh. She is rich in understanding. Dhí in the Veda is the buddhi, the faculty of reason that understands, discerns & holds knowledge. This inspiration has to be based on a great intellectual capacity which supports & holds the flood of the inspiration. Thus rich, thus strong & plenteous, thus purifying the divine inspiration has to hold & govern the Sacrifice.

Yajnam dadhe Saraswatí. Saraswati upholds the Yajna; she has accepted the office of governance & already upbears in her strength the action of the sacrifice.

In that action she is Chodayitrí śunritánám, chetantí sumatínám. That great luminous impulse of inspiration in which the truths of being start to light of themselves and are captured and possessed by the mind, that spiritual enlightenment and awakening in which right thoughts & right seeing become spontaneously the substance of our purified mental state, proceed from Saraswati & are already being poured by her into the system, like the Aryan stream into the Indus. Mati means any activity of the mind; right thoughts in the intellect, right feelings in the heart, right perceptions in the sensational mind, sumati may embrace any or all of these associations; in another context, by a different turn of the prefix, it may express kindly thoughts, friendly feelings, happy perceptions.

Spiritual knowledge is not natural to the mind; it is in us a higher faculty concealed & sleeping, not active to our consciousness. It is only when the inspiration of a divine enlightenment, —Saraswatí ketuná, in the concrete Vedic language, — seizes on that self-luminous faculty & directs a ray of it into our understanding that we receive the high truths, the great illuminations which raise us above our normal humanity. But it is not an isolated illumination with which this son of Viswamitra intends to be satisfied. The position for him is that the human perception & reason, but asleep, sushupta, achetana, on the level of the pure ideal knowledge. He wishes it to awake to the divine knowledge & his whole mental state to be illumined by it.

The divine Inspiration has to awaken to conscious activity this great water now lying still & veiled in our humanity. This great awakening Saraswati now in the action of the Sacrifice effects for Madhuchchandas—Maho arnah prachetayati. The instrument is ketu, enlightening perception.

With the knowledge that now streams into the mind from the ocean of divine

knowledge all the ideas of the understanding in their various & many-branching activity are possessed and illumined. Dhiyo viśvá vi rājati. She illumines variously or in various directions, or, less probably, she entirely illumines, all the activities of the understanding. This invasion & illumination of his whole mental state by the state of divine knowledge, with its spontaneous manifestation of high truths, right thoughts, right feelings, the ritam jyotiḥ, is the culmination of this sacrifice of Madhuchchandas. [14/133-5]

It is the divine inspiration, Saraswati, rich [vājīnī-vatī] with mental substance & clearness [vājebhiḥ], who will keep the system purified [pāvakā], uphold [dadhe] sovereignly [vaṣṭu] the Yajna, & illumine [vi rājati] all [viśvāḥ] the actions of the understanding [dhiyaḥ], by awakening [cetayati] with the high divine perception, daivyena ketuna, the great [mahāḥ] sea [arṇaḥ] of ideal knowledge above. [14/159]

II. Varuna and the Law

वायवा याहि दर्शतेमे सोमा अरंकृताः ।

तेषां पाहि श्रुधी हवम् ॥

वायो¹ । आ² । याहि³ । दर्शत⁴ । इमे⁵ । सोमाः⁶ । अरम्कृताः⁷ ।

तेषाम्⁸ । पाहि⁹ । श्रुधि¹⁰ । हवम्¹¹ ॥

vāyo | ā | yāhi | darśata | ime | somāḥ | aram-kṛtāḥ |
teṣām | pāhi | śrudhi | havam ॥

^{2,3}Arrive, ¹O Vayu, ⁴O beautiful one, ⁵to these ⁶Soma-powers ⁷in their array (is it not a battle-array?), ⁹protect ⁸them, ¹⁰hear ¹¹their call! [14/54]

⁴O seeing ¹Master of Life, ^{2,3}come; ⁷ready are ⁵these ⁶pressings of the Wine; ⁹drink ⁸of them, ¹⁰hear ¹¹our call. [14/199]

^{2,3}Come, ¹O Vayu ⁴visible, ⁵these are (ie here are) ⁶the Somas (ie Soma-pourings) ⁷made ready, ⁹drink ⁸of them, ¹⁰hear ¹¹our call. [14/357]

¹ Vayu is he who exists or moves pervading the whole world. The meaning “to blow” is of subsequent development and attached only to the physical aspect of Matariswan manifesting in gross matter as the Wind. It is more prominent in the word वातः [14/349]. Vayu is the Lord of Life. By the ancient Mystics life was considered to be a great force pervading all material existence and the condition of all its activities. It is this idea that was formulated later on in the conception of the Prana, the universal breath of life. All the vital and nervous activities of the human being fall within the definition of Prana, and belong to the domain of Vayu. [15/309]

⁶ Juices of immortality. सोमः, bliss, delight, ananda, nectar, the God of the Moon. [14/350]

⁷ drawn up in array, ready for battle [14/350-1]. Three possible senses suggest themselves; made sufficient, laboriously worked, (both senses leading to the idea of ready, prepared), or made war upon, attacked, taking अरः in the sense of war, just as अरिः means a warrior, fighter, enemy. [14/356]

[Notes]

The three first verses complete the first movement of the hymn, which is a hymn of the Soma-offering to the gods who lead towards the Truth. The first of these is Vayu [vāyo], master of the life or vital principle. Vayu has the first draught of the Soma, the Wine of Delight or Joy of things expressed or generated in the body of man by the pressure of the divine sensations, those which seek with the electrical force of the divine mind, the pure rasa of things. The Soma juices [somāḥ] are ready [aram-kṛtāḥ] — the immortalising joy in the mind, the amrita in the body. The Life-force is to drink [pāhi] of these [teṣām] ... [14/359]

वाय उक्थेभिर्जरते त्वामच्छा जरितारः ।

सुतसोमा अहर्विदः ॥

वायो¹ । उक्थेभिः² । जरन्ते³ । त्वाम्⁴ । अच्छ⁵ । जरितारः⁶ ।

सुतऽसोमाः⁷ । अहःऽविदः⁸ ॥

vāyo | ukthebhiḥ | jarante | tvām | accha | jaritārah |
suta-somāḥ | ahaḥ-vidaḥ ||

¹O Vayu, ^{3a}strongly ⁶thy lovers ^{3b}woo ⁴thee ²with prayers (or, desires), ⁷they have distilled the nectar, ⁸they have found their strength (or, they know the day?). [14/54]

¹O Master of Life, ⁶thy adorers ^{5a}turn ²in the Words ³their adoration ^{5b}towards ⁴thee; ⁷they have pressed out [suta] the Wine [somāḥ], ⁸they are knowers [vidaḥ] of the Days [ahaḥ]. [14/199]

¹O Vayu, ^{4,5}thee-wards ²with their (expressive) speakings ³adore ⁶adorers ⁷whose Soma has been pressed and ⁸who have found (or know) the day. [14/357]

²उक्थ from उच् (वच्), literally to bring out, express, is the hymn or word that expresses, brings out the god or his workings or the results desired. [14/357]

³जरते. From (जृ). जृ (ज्र) in the Veda means to adore or woo, the sadhaka being the desirer of the godhead; but it has in the ritual the sense “to praise, hymn”. [14/357]

⁸अहस् in the Veda means day in the sense of light, and the Rishi finds or wins the light of day as he is said to find or win the Sun सूर्यं विदत्, सूर्यं जयत्, सनत् or as he finds the luminous kine of the Angirasas. The adorers of Vayu have already pressed the Soma and won the light of the solar day for the yajna. [14/357-8]

वायो तव प्रपृचती धेना जिगाति दाशुषे ।
उरूची सोमपीतये ॥

वायो¹ । तव² । प्रपृचती³ । धेना⁴ । जिगाति⁵ । दाशुषे⁶ ।
उरूची⁷ । सोमपीतये⁸ ॥

vāyo | tava | pra-pr̥catī | dhenā | jigāti | dāśuṣe |
urūcī | soma-pītaye ||

¹O Vayu, ²thy ³abounding ⁴stream ⁵moves ⁶for the giver, ⁷it is wide ⁸for the drinking of the Soma-juice. [14/54]

¹O Master of Life, ²thy ³brimming ⁴streams ⁵move ⁶for the giver ⁷wide-flowing ⁸to the drinking [pītaye] of the Wine [soma]. [14/199]

¹O Vayu, ²thy ⁴stream ⁵goes ³brimming (or, filling, lit. touching to the full) ⁶for the sacrificer, ⁷wide ⁸for the drinking of the Soma. [14/357]

³प्रपृचती । Abundant, redundant, overflowing. A secondary intensive form of पृ, to occupy, fill, satisfy, grow full or to fullness; [14/353]. Probably filling, satisfying. [14/358]

⁴धेना means either “the flow, the stream” of Soma or of Vayu. [14/358]

इंद्रवायू इमे सुता उप प्रयोभिरा गतं ।

इंदवो वामुशंति हि ॥

इन्द्रवायू¹ । इमे² । सुताः³ । उप⁴ । प्रयःऽभिः⁵ । आ⁶ । गतम्⁷ ।

इन्दवः⁸ । वाम्⁹ । उशन्ति¹⁰ । हि¹¹ ॥

indravāyū | ime | sutāḥ | upa | prayah-bhiḥ | ā | gatam |

indavaḥ | vām | uśanti | hi ॥

¹O Indra & Vayu, ²here are ³the outpourings, ^{4,6,7}come to them ⁵with outputtings of strength, ⁸the powers of delight ¹⁰desire ⁹you both. [14/54]

¹O Indra and Vayu, ²here is ³wine pressed out, ^{4,6,7}come to us ⁵with your delights; ¹¹for ⁹you ⁸the moon-pourings ¹⁰desire. [14/199]

[Notes]

Indra in the psychological interpretation of the hymns represents, as we shall see, Mind-Power. The word for the sense-faculties, indriya, is derived from his name. His special realm is Swar, a word which means sun or luminous. Swar is that plane of mental consciousness which directly receives the illumination. Vayu on the other hand is always associated with the Prana or Life-Energy which contributes to the system all the ensemble of those nervous activities that in man are the support of the mental energies governed by Indra. Their combination [indravāyū] constitutes the normal mentality of man. These two gods are invited in the hymn to come [ā gatam] and partake together of the Soma-wine [sutāḥ]. This wine of Soma represents, the intoxication of the Ananda, the divine delight of being [indavaḥ], inflowing upon the mind from the supramental consciousness through the Ritam or Truth. [15/74-5]

वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू ।

तावा यातमुप द्रवत् ॥

वायो¹ । इन्द्रः² । च³ । चेतथः⁴ । सुतानाम्⁵ । वाजिनीवसू⁶ ।

तौ⁷ । आ⁸ । यातम्⁹ । उप¹⁰ । द्रवत्¹¹ ॥

vāyo | indrah | ca | cetathah | sutānām | vājinīvasū iti vājinī-vasū |
tau | ā | yātam | upa | dravat ||

^{7a}Thou, ¹O Vayu, ⁴awake, ³and ²Indra, ⁵to the outpourings of the Soma, ^{7b}you ⁶who are rich in power of your plenty; so ^{8,9}come to me, ^{10,11}for the foe has attacked. [14/54]

²O Indra ³and ¹Vayu, ⁴become conscious ⁵of our wine-pourings, ⁷you ⁶who are rich [vasū] with the plenitude [vājinī]; so, ¹¹running, ^{10,8,9}come to us. [14/199]

[Notes]

Indra [indrah] and [ca] Vayu [vāyo] awaken in consciousness [cetathah] to the flowings of the Soma-wine [sutānām]; that is to say, the mind-power [indrah] and life-power [vāyo] working together in human mentality are to awaken [cetathah] to the inflowings of this Ananda, this Amrita, this delight and immortality from above [sutānām]. They receive them into the full plenitude of the mental and nervous energies [vājinīvasū] Indra [indrah] and [ca] Vayu [vāyo] are bidden to come [upa ā yātam] ... swiftly [dravat] [15/74]

वायविन्द्रश्च सुन्वत आ यातमुप निष्कृतं ।
मक्षित्वा धिया नरा ॥

वायो¹ । इन्द्रः² । च³ । सुन्वतः⁴ । आ⁵ । यातम्⁶ । उप⁷ । निःऽकृतम्⁸ ।
मक्षु⁹ । इत्था¹⁰ । धिया¹¹ । नरा¹² ॥

vāyo | indrah | ca | sunvataḥ | ā | yātam | upa | niḥ-kṛtam |
makṣu | itthā | dhiyā | narā ॥

^{5,6}Come ¹O Vayu, ³and ²Indra, ⁴to the distiller of the nectar, ⁸expel the foe, ⁹swiftly ⁷hither
¹²strong ¹¹by the understanding. [14/54]

²O Indra ³and ¹Vayu, ^{7,5,6}come ⁸to the perfected offering ⁴of the presser of the Wine, ⁹swiftly,
¹⁰with right ¹¹understanding, ¹²O Strong Ones. [14/199]

[Notes]

The Ananda thus received [sutānām – 1.2.5] constitutes a new action preparing immortal consciousness in the mortal [cetathaḥ - 1.2.5] and Indra [indrah] and [ca] Vayu [vāyo] are bidden to come [upa ā yātam] and swiftly [makṣu] perfect these new workings [niḥ-kṛtam] by the participation of the thought [dhiyā]. [15/74]

मित्रं हुवे पूतदक्षं वरुणं च रिशादसं ।

धियं घृताचीं साधन्ता ॥

मित्रम्¹ । हुवे² । पूतदक्षम्³ । वरुणम्⁴ । च⁵ । रिशादसम्⁶ ।

धियम्⁷ । घृताचीम्⁸ । साधन्ता⁹ ॥

mitram | huve | pūta-dakṣam | varuṇam | ca | riśādasam |
dhiyam | ghṛtācīm | sādhanā ॥

²I call ¹Mitra ³of purified discernment ⁵and ⁴Varuna ⁶who destroys the foe, ⁹they who effect
⁸a bright and gracious ⁷understanding. [14/54]

¹Mitra ³of purified [pūta] discernment [dakṣam] ²I call ⁵and ⁴Varuna ⁶who destroys the
adversary, ⁹accomplishing together ⁸a clear light ⁷of the understanding. [14/199]

²I invoke ¹Mitra ³of purified strength (or, purified discernment) ⁵and ⁴Varuna ⁶destroyer of
our foes ⁹perfecting (or accomplishing) ⁸a bright ⁷understanding. [15/70]

[Notes]

Varuna in the Veda is always characterised as a power of wideness and purity; when, therefore, he is present in man as a conscious force of the Truth, all that limits and hurts the nature by introducing into it fault, sin and evil is destroyed by contact with him. He is *riśādas*, destroyer of the enemy, of all that seek to injure the growth. Mitra, a power like Varuna of Light and Truth, especially represents Love, Joy and Harmony, the foundations of Mayas, the Vedic beatitude. Working with the purity of Varuna and imparting that purity [pūta] to the discernment [dakṣam], he enables it to get rid of all discords and confusions [riśādasam] and establish the right working [sādhanā] of the strong and luminous [ghṛtācīm] intellect [dhiyam]. [15/76-77]

He is rishadasa, he harries and slays the enemies of the soul, and with Mitra of pure discernment [pūta-dakṣam] he works at the understanding [dhiyam] till he brings it [sādhanā] to a gracious pureness and brightness [ghṛtācīm]. Daksha is originally he who divides, analyses, discerns; he is the intellectual faculty or in his person the master of the intellectual faculty which discerns and distinguishes. Therefore was Mitra able to help in making [sādhanā] the understanding [dhiyam] bright & pure [ghṛtācīm], — by virtue of his purified discernment [pūta-dakṣam]. [14/57]

ऋतेन मित्रावरुणवृतावृधावृतस्पृशा ।

ऋतुं बृहन्तमाशाथे ॥

ऋतेन¹ । मित्रावरुणौ² । ऋतऽवृधौ³ । ऋतऽस्पृशा⁴ ।

ऋतुम्⁵ । बृहन्तम्⁶ । आशाथे⁷ ॥

ṛtena । mitrāvaruṇau । ṛta-vṛdhau । ṛta-sprṣā ।

kratum । bṛhantam । āśāthe ॥

¹By Law of Truth, ²Mitra and Varuna, ³who by the Truth increase and ⁴to the Truth attain, ⁷enjoy ⁶a mighty ⁵strength. [14/54]

¹By the Truth, ²O Mitra and Varuna, ³growing [vṛdhau] by the Truth [ṛta], ⁴in touch [sprṣā] with the Truth [ṛta] ⁷you attain ⁶to a vast ⁵will-force. [14/199]

¹By Truth ²Mitra and Varuna, ³truth-increasing, ⁴truth-touching, ⁷enjoy (or, attain) ⁶a mighty ⁵work or ⁶a vast ⁵(effective) power. [15/71; 15/509]

[Notes]

This progress enables the Truth-consciousness, the Ritam, to work in the human mentality [dhiyam ghṛtācīm sādhanā – 1.2.7]. With the Ritam as the agency, ṛtena, increasing the action of the Truth in man, ṛtāvṛdhā, touching or reaching the Truth, enabling, that is to say, the mental consciousness to come into successful contact with and possession of the Truth-consciousness, ṛtasprṣā, Mitra and Varuna are able to enjoy the use of a vast effective will-power, kratum bṛhantam āśāthe. For it is the Will [kratu] that is the chief effective agent of the inner sacrifice, but a will that is in harmony with the Truth [ṛta-sprṣā], guided therefore by a purified discernment [ṛtena]. The Will as it enters more and more into the wideness of the Truth-Consciousness [ṛta-vṛdhau] becomes itself [āśāthe] wide and vast [bṛhantam], free from limitation in its view and of hampering impediments in its effectivity [kratum]. [15/77]

I have pointed out that Ritam is the law of the Truth, of vijnana. It is this ideal Truth, the Truth of being, by which everything animate or inanimate knows in its fibres of being & serves in action & feeling the truth of itself, in which Law is born. This Law which belongs to Satyam, to the Mahas, is Ritam. Well, then Varuna is represented to us as increasing in his nature by this Truth & Law [ṛta-vṛdhau], attaining to it or possessing it [ṛta-sprṣā]; Law & Truth are the source of his strength, the means by which [ṛtena] he has arrived at [āśāthe] his present force [kratum] & mightiness [bṛhantam]. [14/54-5]

It is in his act of guidance and bringing to perfection of the imperfect [sādhanā – 1.2.7] that he increases by the law and the truth [ṛtena ṛta-vṛdhau], desires it and naturally attains to it [āśāthe], has the spriha & the sparsha of the ritam [ṛta-sprṣā]. It is from his fidelity to ideal Truth [ṛtena] that he acquires [āśāthe] the mighty [bṛhantam] power [kratum] by

which he maintains the heavens and orders its worlds in their appointed motion. [14/56-7]

कवी नो मित्रावरुणा तुविजाता उरुक्षया ।
दक्षं दधाते अपसं ॥

कवी¹ । नः² । मित्रावरुणा³ । तुविजातौ⁴ । उरुक्षया⁵ ।
दक्षम्⁶ । दधाते⁷ । अपसम्⁸ ॥

kavī | naḥ | mitrāvaruṇā | tuvi-jātau | uru-kṣayā |
dakṣam | dadhāte | apasam ॥

³Mitra and Varuna, ¹the seers, ⁴born [jātau] in Force [tuvi], ⁵dwellers [kṣayā] in the Vast [uru], ⁷uphold ⁶Daksha (the discerning intelligence) ⁸at his work. [14/54]

¹Seers, ⁴many in your births, ⁵dwellers in the wideness, ³O Mitra and Varuna, ⁷you establish ²for us ⁶a judgment ⁸effective in its works. [14/199]

²For us ³Mitra and Varuna, ¹seers, ⁴multiply-born, ⁵wide-housed, ⁷uphold ⁶the strength (or, discernment) ⁸that does the work. [15/71; 15/509]

[Notes]

Thus the two requisites on which the Vedic Rishis always insist are secured, Light and Power, the Light of the Truth working in the knowledge, *dhiyaṁ ghṛtācīm* [1.2.7], the Power of the Truth, working in the effective and enlightened Will, *kraturṁ br̥hantam* [1.2.8]. As a result Varuna and Mitra are shown to us in the closing verse of the hymn working in the full sense of their Truth, *kavī tuvijātā urukṣayā*. *Kavi*, we have seen, means possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination. *Tuvijātā* is “multiply born”, for *tuvi*, meaning originally strength or force, is used like the French word “force” in the sense of many. But by the birth of the gods is meant always in the Veda their manifestation; thus *tuvijātā* signifies “manifested multiply”, in many forms and activities. *Uruksaya* means dwelling in the wideness, an idea which occurs frequently in the hymns; *uru* is equivalent to *br̥hat*, the Vast, and indicates the infinite freedom of the Truth-consciousness. Thus we have as the result of the increasing activities of the Ritam the manifestation in the human being of the Powers of wideness and purity, of joy and harmony [mitrāvaruṇā], a manifestation rich in forms [tuvi-jātau], seated in the wideness of the Ritam [uru-kṣayā] and using the faculties of the supramental consciousness. This manifestation of the Powers of the Truth upholds or confirms the discernment while it does the work, *dakṣam dadhāte apasam*. The discernment, now purified and supported, works in the sense of the Truth, as a power of the Truth and accomplishes the perfection of the activities of Indra and Vayu by freeing the thought and the will from all defect and confusion in their working and results. [15/77-8]

Our Vedic Varuna, then, is a dweller in Mahas [uru-kṣayā], in the vastness of ideal knowledge. But he is not born there; he is born or appears first in tuvi [tuvi-jātau], that is, in

strength or force. Tapas & Tu or Tuvi are equivalent terms. Varuna, existing no doubt in Sat, appears or is born to us in Tapas, in the sea of force put out in itself by the divine Awareness, & descending through divine delight which world is in Jana, in production or birth by Tapas, through Ananda, that is to say, into the manifest world, dwells in ideal knowledge & Truth [uru-kṣayā] and makes there Ritam or the Law of the Truth of Being his peculiar province. [14/55-6]

He [Varuna] is like Agni, a kavī, one of those who has access to and commands ideal knowledge, and with Mitra he supports and upholds [dadhāte] Daksha [dakṣam] when he is at his works [apasam]; for so I take Daksham apasam. [14/57]

[Summary of Hymn 1.2]

The second hymn indicates the preliminary work of preparation, by Indra and Vayu, by Mitra and Varuna, of the ordinary mentality of man through the force of the Ananda and the increasing growth of the Truth. [15/79]

The earlier part of the hymn [1.2.1-3] has for its subject the preparation first of the vital forces represented by Vayu who is alone invoked in the three opening Riks, then of the mentality represented by the couple Indra-Vayu for the activities of the Truth-Consciousness in the human being [1.2.4-6]; the close [1.2.7-9] has for its subject the working of the Truth on the mentality so as to perfect the intellect and to enlarge the actions. Varuna and Mitra are two of the four gods who represent this working of the Truth in the human mind and temperament. [15/75]

इन्द्रावरुणयोरहं सम्राजोरव आ वृणे ।

ता नो मृळात ईदृशे ॥

इन्द्रावरुणयोः¹ । अहम्² । सम्ऽराजोः³ । अवः⁴ । आ⁵ । वृणे⁶ ।

ता⁷ । नः⁸ । मृळातः⁹ । ईदृशे¹⁰ ॥

indrāvaruṇayoḥ । aham । sam-rājoh । avah । ā । vṛṇe ।

tā । naḥ । mṛḷātaḥ । īdṛśe ॥

¹Of Indra & Varuna, ³the high rulers, ²I ^{5,6}choose ⁴the protection, ^{9a}may ⁷they ^{9b}be gracious ⁸to us ¹⁰in this our state (of attainment). [14/57]

[Notes]

Indra and Varuna are called to give victory [1.17.7], because both of them are samrat. The words samrat & swarat have in Veda an ascertained philosophical sense. One is swarat when, having self-mastery & self-knowledge, & being king over his whole system, physical, vital, mental & spiritual, free in his being, [one] is able to guide entirely the harmonious action of that being. Swarajya is spiritual Freedom. One is Samrat when one is master of the laws of being, ritam, rituh, vratani, and can therefore control all forces & creatures. Samrajya is divine Rule resembling the power of God over his world. Varuna especially is Samrat, master of the Law which he follows, governor of the heavens & all they contain, Raja Varuna, Varuna the King as he is often styled by Sunahshepa and other Rishis. [14/59]

गंतारा हि स्थोऽवसे हवं विप्रस्य मावतः ।

धर्तारा चर्षणीनां ॥

गन्तारा¹ । हि² । स्थः³ । अवसे⁴ । हवम्⁵ । विप्रस्य⁶ । माऽवतः⁷ ।

धर्तारा⁸ । चर्षणीनाम्⁹ ॥

gantārā | hi | sthaḥ | avase | havam | viprasya | mā-vataḥ |
dhartārā | carṣaṇīnām ॥

²For ³ye are ¹they who come ⁵to the call ⁶of the enlightened soul ⁷that can contain you; ³you
are ⁸they who are upbearers ⁹of his actions. [14/57]

अनुकामं तर्पयेथामिन्द्रावरुण राय आ ।

ता वां नेदिष्ठमीमहे ॥

अनुकामम्¹ । तर्पयेथाम्² । इन्द्रावरुणा³ । रायः⁴ । आ⁵ ।

ता⁶ । वाम्⁷ । नेदिष्ठम्⁸ । ईमहे⁹ ॥

anu-kāmam । tarpayethām । indrāvaruṇā । rāyaḥ । ā ।

tā । vām । nediṣṭham । īmahe ॥

^{5,2}Take ye your pleasure ¹to your hearts' content ⁴in the felicity, ³O Indra, O Varuna; ⁶so ⁹we desire ⁷you ⁸utterly near to us. [14/57]

[Notes]

It is clear from the third verse that Varuna and Indra are called to share in the felicity of the poet's soul, — that felicity is his material of sacrifice, — “anukamam tarpayetham,” he says, Delight in it to your heart's content. [14/58]

युवाकु हि शचीनां युवाकु सुमतीनां ।
भूयाम वाजदाब्नां ॥

युवाकु¹ । हि² । शचीनाम्³ । युवाकु⁴ । सुमतीनाम्⁵ ।
भूयाम⁶ । वाजऽदाब्नाम्⁷ ॥

yuvāku | hi | śacīnām | yuvāku | su-matīnām |
bhūyāma | vāja-dāvnām ॥

⁶May we gain ¹the full pitch ³of the powers, ⁴the full vigour ⁵of the right thoughts ⁷that give
men [dāvnām] the assured plenty [vāja]. [14/57-8]

इंद्रः सहस्रदानां वरुणः शंस्यानां ।

क्रतुर्भवत्युक्थ्यः ॥

इन्द्रः¹ । सहस्रदानाम्² । वरुणः³ । शंस्यानाम्⁴ ।

क्रतुः⁵ । भवति⁶ । उक्थ्यः⁷ ॥

indrah | sahasra-dāvnām | varuṇaḥ | śaṁsyānām |
kratuḥ | bhavati | ukthyaḥ ॥

¹Indra ⁶is ⁷the desirable ⁵Strength ²of all that gives force, ³Varuna ⁴of all that is ample & noble. [14/58]

[Notes]

Finally in the fifth sloka a distinction is drawn between Indra and Varuna of great importance for our purpose. The Rishi wishes [V. 4], by their protection, to rise to the height of the inner Energies (yuvaku shachinam) and have the full vigour of right thoughts (yuvaku sumatinam) because they give then that fullness of inner plenty (vajadavnam) which is the first condition of enduring calm & perfection & then he says, Indrah sahasradavnam, Varunah shansyanam kratur bhavati ukthyah. Indra is the master-strength, desirable indeed, (ukthya, an object of prayer, of longing and aspiration) of one class of those boons (vara, varyani) for which the Rishis praise him, Varuna is the master-strength, equally desirable, of another class of these Vedic blessings. Those which Indra brings, give force, sahasram, the forceful being that is strong to endure & strong to overcome; those that attend the grace of Varuna are of a loftier & more ample description, they are shansya. [14/59]

Similarly, shansya here means all that belongs to self-expression, all that is wide, noble, ample in the growth of a soul. It will follow from this rendering that Indra is a god of force, Varuna rather a god of being and as it appears from other epithets, of being when it is calm, noble, wide, self-knowing, self-mastering, moving freely in harmony with the Law of things because it is aware of that Law and accepts it. In that acceptance is his mighty strength; therefore is he even more than the gods of force the king, the giver of internal & external victory, rule, empire, samrajya to his votaries. This is Varuna. [14/61]

तयोरिदवसा वयं सनेम नि च धीमहि ।

स्यादुत प्ररेचनं ॥

तयोः¹ । इत्² । अवसा³ । वयम्⁴ । सनेम⁵ । नि⁶ । च⁷ । धीमहि⁸ ।

स्यात्⁹ । उत¹⁰ । प्ररेचनम्¹¹ ॥

tayoḥ । it । avasā । vayam । sanema । ni । ca । dhīmahī ।

syāt । uta । pra-recanam ॥

^{3a}By ¹their ^{3b}protection ^{5a}may ⁴we ^{5b}remain in safety ⁷and ^{6,8}meditate, ⁹may there be ¹⁰indeed
¹¹an utter purification. [14/58]

[Notes]

"By their protection we have safety from attack", sanema, safety for our shansa, our rayah, our radhas, by the force of Indra, by the protecting greatness of Varuna against which passion & disturbance cast themselves in vain, only to be destroyed. This safety & this settled ananda or delight, we use for deep meditation, ni dhimahi, we go deep into ourselves and the object we have in view in our meditation is prarechanam, the Greek katharsis, the cleansing of the system mental, bodily, vital, of all that is impure, defective, disturbing, inharmonious. Syad uta prarechanam! [14/61]

इन्द्रावरुण वामहं हुवे चित्राय राधसे ।

अस्मान्सु जिग्युषस्कृतं ॥

इन्द्रावरुणा¹ । वाम्² । अहम्³ । हुवे⁴ । चित्राय⁵ । राधसे⁶ ।

अस्मान्⁷ । सु⁸ । जिग्युषः⁹ । कृतम्¹⁰ ॥

indrāvaruṇā | vām | aham | huve | citrāya | rādhase |
asmān | su | jigyuṣaḥ | kṛtam ॥

¹Indra and Varuna, ³I ⁴call ²you ⁵for rich and varied ⁶ecstasy, ¹⁰do ye render ⁷us ^{8,9}victorious.
[14/58]

[Notes]

... and again in the seventh shloka he tells them, Vam aham huve chitraya radhase, a phrase which, in view of verse 3, I can only translate “I call you for rich and varied ecstasy”; for it is evidently meant to describe that felicity, that heart-filling satisfaction which he has already offered in the third sloka.

In return he asks them to give victory. Always in the Veda there is the idea of the spiritual battle as well as the outer struggles of life, the battle with the jealous forces of Nature, with Vala, the grudging guardian of light, with the great obscuring dragon Vritra & his hosts, with the thieving Panis, with all the many forces that oppose man’s evolution & support limitation and evil. A great many of the words for sacrifice, mean also war and battle, in Sanscrit or in its kindred tongues. [14/58-9]

In this work of purification we are sure to be obstructed by the powers that oppose all healthful change; but Indra & Varuna are to give us victory, jigyushas kritam. [14/61]

इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा ।
अस्मभ्यं शर्म यच्छतं ॥

इन्द्रावरुणा¹ । नु² । नु³ । वाम्⁴ । सिषासन्तीषु⁵ । धीषु⁶ । आ⁷ ।
अस्मभ्यम्⁸ । शर्म⁹ । यच्छतम्¹⁰ ॥

indrāvaruṇā | nu | nu | vām | sisāsantīṣu | dhīṣu | ā |
asmabhyam | śarma | yacchatam ॥

¹Indra and Varuna, ^{2,3}now ^{5a}may ⁶our understandings ^{7,5b}be entirely obedient ⁴to you, ¹⁰that in them you may give ⁸to us ⁹peace. [14/58]

[Notes]

The final result of the successful purification is described in the eighth sloka. The powers of the understanding, its various faculties & movements, dhiyah, delivered from self-will & rebellion, become obedient to Indra & Varuna; obedient to Varuna, they move according to the truth & law, the ritam; obedient to Indra they fulfil with that passivity in activity, which we seek by Yoga, all the works to which mental force can apply itself when it is in harmony with Varuna & the ritam. The result is sharma, peace. [14/61]

प्र वामश्रोतु सुष्टुतिरिद्रावरुण यां हुवे ।

यामृधाथे सधस्तुति ॥

प्र¹ । वाम्² । अश्रोतु³ । सुऽस्तुतिः⁴ । इन्द्रावरुणा⁵ । याम्⁶ । हुवे⁷ ।

याम्⁸ । ऋधाथे⁹ इति । सधऽस्तुतिम्¹⁰ ॥

pra | vām | aśnotu | su-stutiḥ | indrāvaruṇā | yām | huve |
yām | ṛdhāthe iti | sadha-stutim ॥

^{3a}May ⁴the good [su] praise [stutiḥ] ^{3b}be grateful ²to you, ⁵O Indra & Varuna, ⁶which ^{1,7}I call
aloud to you, ¹⁰the fulfilling [sadha] praise [stutim] ⁸which ⁹you bring to prosperity. [14/58]

³ may get, enjoy (1.1.3)

⁹ enrich (4.10.1, 5.60.1, 10.110.2), increase (2.28.5), confirm (1.18.8)

RITAM

[A]

घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः ।

आ देवान्सोमपीतये ॥

घृतऽपृष्ठाः¹ । मनःऽयुजः² । ये³ । त्वा⁴ । वहन्ति⁵ । वह्नयः⁶ ।

आ⁷ । देवान्⁸ । सोमऽपीतये⁹ ॥

ghṛta-prṣṭhāḥ । manah-yujah । ye । tvā । vahanti । vahnayah ।
ā । devān । soma-pītaye ॥

Bring ⁹for the drinking [pītaye] of the Soma [soma] ⁸the gods, ³who, ¹bright [ghṛta] of
surface [prṣṭhāḥ], ²yoked [yujah] to the mind [manah], ⁶as thy bearers, ⁵bear ⁴thee ⁷along; ...
[14/63]

¹Shining of flank, ²yoked to the mind, ⁶the bearers ³that ⁵bear ⁴thee and ⁵bear ⁷to us ⁸the gods
⁹to drink the Soma- wine, [16/122]

तान्यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि ।

मध्वः सुजिह्व पायय ॥

तान्¹ । यजत्रान्² । ऋतवृधः³ । अग्ने⁴ । पत्नीवतः⁵ । कृधि⁶ ।

मध्वः⁷ । सुजिह्व⁸ । पायय⁹ ॥

tān | yajatrān | ṛta-vṛdhaḥ | agne | patnī-vataḥ | kṛdhi |
madhvaḥ | su-jihva | pāyaya ॥

¹Them ²in their sacrificial place ^{6a}do thou, ⁴O Agni, ^{6b}make ³to increase [vṛdhaḥ] in truth [ṛta] and ⁵join to them their female powers; ⁸O sweet-tongued, ⁹make them to drink ⁷of the sweetness. [14/63]

[Notes]

Who are these upbearing powers [vahnayah]? They are apparently the visvadevas, the gods taken generally & in their collective activity. They are described as ghritapriṣṭhā manoyujah, richly bright of surface and yoked to mind, which immediately recalls the dhiyam ghritāchīm sādhanā of the second hymn. In both passages mental activity & a rich luminosity of mind are suggested as the preliminary necessity of the sacrifice; in both we find the progression from this idea to the expression ritávriddho. This luminous mental activity perfected, it is to be used for the increase of Truth, of ritam, of the ideal self-revealing knowledge. There is in addition an idea to which we shall have to return, the idea of the male gods & their female powers [patnī-vataḥ] whose joint godhead is necessary for the effective perfection of the sacrifice. At present we have to observe only the recurrence of the psychological note in the description of the sacrifice, this reiteration of the idea of bright & purified mental activity as its condition & increase of ideal Truth as a large & important part of its method or object. [14/63]

युवं दक्षं धृतव्रत मित्रावरुण दूळभं ।
ऋतुना यज्ञमाशाथे ॥

युवम्¹ । दक्षम्² । धृतव्रता³ । मित्रावरुणा⁴ । दुःऽदभम्⁵ ।
ऋतुना⁶ । यज्ञम्⁷ । आशाथे⁸ इति ॥

yuvam | dakṣam | dhṛta-vratā | mitrāvaruṇā | duḥ-dabham |
ṛtunā | yajñam | āśāthe iti ॥

^{4a}O Mitra ³who upholdest [dhṛta] rule of action [vratā] & ^{4b}Varuna, ⁸enjoy ²Daksha ⁵in his unconquerable force, ⁸enjoy ⁶by the ideal law ⁷the sacrifice. [14/65]

¹Do you [two], ⁴O Mitra and Varuna ³whose function [vratā] it is to uphold [dhṛta] ²Daksha ⁵inviolable (3.2.2), ⁸enjoy ⁷the yajna ⁶by the truth. [14/208]

³ In the ordinary workings of the life-plane and the material plane, because they are unilluminated, full of ignorance and defect, the law of our divine and infinite being [vratāḥ] is impaired or spoiled, works under restrictions and with perversions; it manifests fully, steadfastly and faultlessly [dhṛta] only when the ideal, supramental truth-plane is upheld in us by the pure wideness and harmony of Varuna and Mitra and takes up the vital and the physical consciousness into its power and light. [15/539 *fn* 5]

[Notes]

Ritu is supposed to have here & elsewhere its classical & modern significance, a season of the year; the ritwik is the priest who sacrifices in the right season; the gods are invited to drink the soma according to the season! It may be so, but the rendering seems to me to make all the phrases of this hymn strangely awkward & improbable. Medhatithi invites Indra to drink Soma by the season, Mitra & Varuna are to taste the sacrifice, this single sacrifice offered by this son of Kanwa, by the season;But if we suppose the sacrifice to be symbolic &, as ritam means ideal truth in general, so ritu to mean that truth in its ordered application, the ideal law of thought, feeling or action, then this impossible awkwardness vanishes & gives place to a natural construction & a lucid & profound significance. Indra is to drink the wine of immortality according to or by the force of the ideal law, by that ideal law [ṛtunā] Varuna & Mitra [mitrāvaruṇā] are to enjoy [āśāthe] the offering of Ananda of the human mind & the human activity [yajñam],.. [14/64]

Daksha we have supposed to be the viveka, the intuitive discriminating reason which once active is hard to overcome by the powers of ignorance & error [duḥ-dabham]; it is again his activity which here also constitutes the essence or the essential condition of the successful sacrifice; for it is evidently meant that by enjoying or stimulating [āśāthe] the activity of Daksha, Daksham dūdabham, daksham apasam, Mitra & Varuna are enabled to enjoy [āśāthe] the effective activities of men [yajñam] under the law of truth [ṛtunā], ritena kratum brihantam, ritunā yajnam āśāthe, activities of right knowledge, right action, right emotion, free from crookedness & ignorance & sin. For it is viveka that helps us to distinguish truth from error, right-doing from wrong-doing, just feeling from false & selfish

emotions. [14/65]

मित्रं वयं हवामहे वरुणं सोमपीतये ।

जज्ञाना पूतदक्षसा ॥

मित्रम्¹ । वयम्² । हवामहे³ । वरुणम्⁴ । सोमऽपीतये⁵ ।

जज्ञाना⁶ । पूतऽदक्षसा⁷ ॥

mitram | vayam | havāmahe | varuṇam | soma-pītaye |
jajñānā | pūta-dakṣasā ॥

¹Mitra ²we ³call & ⁴Varuna ⁵for the Soma-drinking — ⁶they who appear ⁷pure [pūta] in
discernment [dakṣasā]. [14/66]

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।

ता मित्रावरुणा हुवे ॥

ऋतेन¹ । यौ² । ऋतऽवृधौ³ । ऋतस्य⁴ । ज्योतिषः⁵ । पती⁶ इति ।

ता⁷ । मित्रावरुणा⁸ । हुवे⁹ ॥

ṛtena । yau । ṛta-vṛdhau । ṛtasya । jyotiṣaḥ । patī iti ।
tā । mitrāvaruṇā । huve ॥

²They who ¹by the Truth ³grow [vṛdhau] in truth [ṛta] and ⁶are masters ⁵of the splendour ⁴of the truth, ⁷that ⁸Mitra & Varuna ⁹I call. [14/66]

[Notes]

We find here both Varuna & Mitra described as pūṭadakṣas; in both the viveka acts pure from all lower & error-haunted functionings and when they manifest themselves in man, jajñānā, the intuitive power can work with a faultless justness of discrimination; therefore by truth [ṛtena], by this truth-revealing action of the ideal faculty they increase in us the Truth [ṛta-vṛdhau], raising our thought, action & feeling into a spontaneous conformity with the divine law, devánām vrata. Mitra & Varuna are the lords, possessors & keepers [patī] of the ritam jyotiḥ, the true light [ṛtasya jyotiṣaḥ], and impart it to the man who gives himself to them in the sacrifice. [14/66]

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।

अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥

उरुम्¹ । हि² । राजा³ । वरुणः⁴ । चकार⁵ । सूर्याय⁶ । पन्थाम्⁷ । अनुऽएतवै⁸ । ऊं⁹ ।

अपदे¹⁰ । पादा¹¹ । प्रतिधातवे¹² । अकः¹³ । उत¹⁴ । अपऽवक्ता¹⁵ । हृदयऽविधः¹⁶ । चित्¹⁷ ॥

urum | hi | rājā | varuṇaḥ | cakāra | sūryāya | panthām | anu-etavai | ūm |
apade | pādā | prati-dhātave | akaḥ | uta | apa-vaktā | hṛdaya-vidhaḥ | cit ॥

[Part] ⁵He has made ¹a wide ⁷path ⁶for Surya, — the Vedic god of ideal knowledge, as I shall suggest, — ⁸to follow [anu] in his journeyings [etavai]; ¹³he has made ¹¹places ¹²for him to set his feet ¹⁰in the unfooted vasts of the infinite. [14/66]

²For ³King ⁴Varuna ⁵made ⁶for the Sun ¹a wide ⁷path ⁸that he might follow him; ¹⁰there where there is no path, ¹³he made ¹¹places for him ¹²at every step to set his feet ¹⁴and ¹⁵he forbade ¹⁶those who send their arrows into the heart. [14/209-10]

³King ⁴Varuna ⁵has made ¹a wide ⁷path ⁶for the Sun ⁸to follow; ¹⁰where there is no footing ¹³he has made ¹¹places for him ¹²to set his feet. ¹³He shall make manifest ¹⁷too ¹⁶those who pierce the heart. [15/507-8]

¹³ he has found, he has made (7.8.2);

¹⁵ speaks away, averts [Monier-Williams]

अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।

क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥

अव¹ । ते² । हेळः³ । वरुण⁴ । नमःऽभिः⁵ । अव⁶ । यज्ञेभिः⁷ । ईमहे⁸ । हविःऽभिः⁹ ।

क्षयन्¹⁰ । अस्मभ्यम्¹¹ । असुर¹² । प्रऽचेतः¹³ । राजन्¹⁴ । एनांसि¹⁵ । शिश्रथः¹⁶ । कृतानि¹⁷ ॥

ava | te | heḷaḥ | varuṇa | namaḥ-bhiḥ | ava | yajñebhiḥ | īmahe | haviḥ-bhiḥ |
kṣayan | asmabhyam | asura | pra-cetaḥ | rājan | enāṃsi | śiśrathaḥ | kṛtāni ||

[Part] ¹⁰Dwelling ¹¹in us, ¹²O Mighty One, ¹⁴O King, ¹³in conscious knowledge, ¹⁶cleave from us ¹⁵the sins ¹⁷of our doing. [14/66]

^{1,8}We deprecate ²thy ³disregard, ⁴O Varuna, ⁵by submissions and ⁷sacrifices and ⁹offerings;
¹⁰dwell thou ¹¹in us, ¹²O strong God, ¹³be the awakener of our souls, and ¹⁶destroy from us
¹⁵the sins ¹⁷that have been done. [14/210]

^{1,8} seek to avert [KS 6/63] ²thy ³wrath (4.1.4)

¹² in असुर it is a mistake to take अ as privative. असुर comes from असु (rt अस) and means strong, forceful, mighty.
[16/691-2]

¹³pra-cetaḥ - The word *pracetas* seems to correspond to the ideas expressed in later language by the Vedantic *Prajnana*. *Prajnana* is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness. [15/295]

¹⁶loosen ¹⁵the bonds of our sins (4.12.4)

त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यं ।

दक्षिणा पातृहसः ॥

त्वम्¹ । तम्² । ब्रह्मणः³ । पते⁴ । सोमः⁵ । इन्द्रः⁶ । च⁷ । मर्त्यम्⁸ ।

दक्षिणा⁹ । पातु¹⁰ । अंहसः¹¹ ॥

tvam । tam । brahmaṇaḥ । pate । somaḥ । indraḥ । ca । martyam ।
dakṣiṇā । pātu । aṃhasaḥ ॥

^{10a}Do ¹thou, ^{3,4}O Brahmanaspati, ⁷& ^{10a}may ⁶Soma ⁷& Indra ⁷and ⁹Dakshina ^{10b}protect ²that
⁸mortal ¹¹from evil. [14/67]

²Him ⁸mortal, ^{3,4}O Brahmanaspati, ^{10a}let ⁵Soma ^{10b}protect ¹¹from harm ⁷and ⁶Indra, ⁹both
auspicious grown. [14/208-9]

⁹the goddess of understanding (5.1.3)

[Notes]

If we suppose evil [aṃhasaḥ] in this rik to connote or include moral evil we find Dakshina to have a share, the active energy of the viveka to take its part in the function of protection [pātu] from sin [aṃhasaḥ] which is one of the principal attributes of Varuna. All evil is a deviation from the right & truth, from the ritam, a deviation from the self-existent truth & right of the divine or immortal nature; the lords of knowledge dwelling in the human consciousness as the *prachetasah*, informing its acts of consciousness which include in the ancient psychology action & feeling no less than thought & attuning them to follow spontaneously the just rhythm of the divine right & truth, deliver effectually this human & mortal nature from evil & sin. The place of Daksha & Dakshina in that action is evident; it is primary & indispensable; for the mortal nature being full of wrong perceptions, warped impulses, evil & mixed & confused states of feeling, it is the business of the viveka to sort out the confusion & accustom the mind & heart of man to a juster, truer & purer working. The action of the other faculties of the Truth may be said to come after that of Daksha, of the viveka. [14/67-8]

यमग्निं मेध्यातिथिः कण्व ईध ऋतादधि ।

तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥

यम्¹ । अग्निम्² । मेध्यऽअतिथिः³ । कण्वः⁴ । ईधे⁵ । ऋतात्⁶ । अधि⁷ ।

तस्य⁸ । प्र⁹ । इषः¹⁰ । दीदियुः¹¹ । तम्¹² । इमाः¹³ । ऋचः¹⁴ । तम्¹⁵ । अग्निम्¹⁶ । वर्धयामसि¹⁷ ॥

yam | agnim | medhya-atithiḥ | kaṇvaḥ | īdhe | ṛtāt | adhi |

tasya | pra | iṣaḥ | dīdiyuḥ | tam | imāḥ | ṛcaḥ | tam | agnim | vardhayāmasi ||

[Part] ^{1a}That ²Agni ^{1b}whom ⁴Kanwa ³Medhyatithi ⁵has kindled ⁶from the truth ⁷above (or it may equally mean upon the truth as a basis or in the field of the truth). [14/68]

^{1a}Even that ²Agni ^{1b}whom ³Medhyatithi ⁴Kanwa ⁵has kindled high ⁷upon ⁶the Truth, ^{11a}may ⁸his ¹⁰impulses ^{11b}blaze ⁹forth, ¹²him may ¹³these ¹⁴fulfilling Words, ¹⁵him, even ¹⁶Agni, ¹⁷may we increase. [16/130]

¹⁴ṛcaḥ. Hymns of illumination [10.91.12]; *R̥k*, connected with the word *arka* which means light or illumination, is the Word considered as a power of realisation in the illuminating consciousness. [15/322]

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।

दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥

नि¹ । त्वाम्² । अग्ने³ । मनुः⁴ । दधे⁵ । ज्योतिः⁶ । जनाय⁷ । शश्वते⁸ ।

दीदेथ⁹ । कण्वे¹⁰ । ऋतऽजातः¹¹ । उक्षितः¹² । यम्¹³ । नमस्यन्ति¹⁴ । कृष्टयः¹⁵ ॥

ni | tvām | agne | manuḥ | dadhe | jyotiḥ | janāya | śaśvate |

dīdetha | kaṇve | ṛta-jātaḥ | ukṣitaḥ | yam | namasyanti | kṛṣṭayaḥ ॥

[Part] ²Thee, ³O Agni, ⁴the Manu ^{1,5}has set ⁶as a light ⁸for the eternal ⁷birth; ⁹thou hast shone forth ¹⁰in Kanwa ¹¹born from the Truth. [14/68]

⁴Man ⁵establisheth ²thee ¹within, ³O Agni, ⁶as a light ⁸for the eternal ⁷birth; ⁹mayest thou burn brightly ¹⁰in Kanwa ¹¹manifested in the Truth and ¹²increased in being, ¹³thou to whom ¹⁵the doers of action ¹⁴bow down. [16/132]

[Notes]

This passage is of great importance in fixing the character & psychological functions of Agni; for our present purpose it will be sufficient to notice the expression jyotiḥ janāya śaśvate which may well have an intimate connection with the ritam jyotiḥ of an earlier hymn, & the description in connection with this puissant phrase of Agni as born from the Truth [ṛta-jātaḥ], and again [of the Truth] as a sort of field in which or from which Kanwa has drawn the light of Agni [īdhe ṛtāt adhi]. [14/68]

यास्ते प्रजा अमृतस्य परस्मिन्धामन्तस्य ।
मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः ॥

याः¹ । ते² । प्रजः³ । अमृतस्य⁴ । परस्मिन्⁵ । धामन्⁶ । ऋतस्य⁷ ।
मूर्धा⁸ । नाभा⁹ । सोम¹⁰ । वेनः¹¹ । आऽभूषन्तीः¹² । सोम¹³ । वेदः¹⁴ ॥

yāḥ | te | pra-jāḥ | amṛtasya | parasmin | dhāman | ṛtasya |
mūrdhā | nābhā | soma | venah | ā-bhūṣantīḥ | soma | vedaḥ ॥

^{1a}They who are ²thy ³children ⁴of immortality, ⁵in the most high ⁶seat ⁷of the truth, ^{1b}them,
¹⁰O Soma, ⁸head & ⁹navel, ¹¹enjoy, ¹³thou, O Soma, ¹⁴know ¹²when they grow to thee in their
being. [14/69]

[Notes]

Soma is the lord of the immortalising nectar, he is the god of Ananda, the divine bliss which belongs to the Amrita or divine nature of Sacchidananda and is its foundation. The most high seat of the truth [parasmin dhāman ṛtasya], Mahas, the pure ideal principle which links the kingdom of Immortality to our mortal worlds, is peopled with the children of Immortality [pra-jāḥ amṛtasya] — we recall at once the phrase of the Upanishad, visve amritasya putráḥ, all ye children of immortality— & the lord of Ananda is to take them into his being [ā-bhūṣantīḥ] through knowledge, the head [mūrdhā], through enjoyment, the navel [nābhā]. By Ritam, the ideal Truth, the Rishi ascends through the gates [of] Ananda, divine beatitude, out of this death into the kingdom of Immortality, mrityum tīrtwá amritam asnute [Isha Upanishad V.11]. [14/69]

स्तृणीत बर्हिरानुषग्धृतपृष्ठं मनीषिणः ।

यत्रामृतस्य चक्षणं ॥

स्तृणीत¹ । बर्हिः² । अनुषक्³ । घृतऽपृष्ठम्⁴ । मनीषिणः⁵ ।

यत्र⁶ । अमृतस्य⁷ । चक्षणम्⁸ ॥

strṇīta | barhiḥ | ānuṣak | ghr̥ta-pr̥ṣṭham | manīṣiṇaḥ |
yatra | amṛtasya | cakṣaṇam ॥

¹Strew ²the sacrificial seat ³without flaw or crevice, ⁴richly bright [ghr̥ta] of surface [pr̥ṣṭham], ⁵O ye thinkers, ⁶where is ⁸the tasting ⁷of immortality. [14/70]

¹Strew ²the flame ³without a break, ⁵O ye wise of heart, ⁴the flame with shining [ghr̥ta] back [pr̥ṣṭham], ⁶where ^{8a}the vision ⁷of immortality ^{8b}has been seen. [14/207]

⁵O Thinkers! ¹spread you ²the holy seat ³continuous and true in order, ⁴sprinkled [pr̥ṣṭham] with clear offerings (of clarified butter) [ghr̥ta], ⁶to where is ⁸the vision ⁷of immortality. [16/121]

³ānuṣak. Without interruption or gap; As the Purohita, the representative priest in the sacrifice and the leader in the van of its march, He stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth. [15/442 *fn* 2]

[Notes]

The sacrificial seat (barhiḥ) anointed with the shining ghee (ghr̥ta-pr̥ṣṭham) is in symbol the fullness of the mind (barhiḥ) clarified and purified, continuously bright and just in its activity, without flaw or crevice (ānuṣak), richly bright of surface (ghr̥ta-pr̥ṣṭham) and therefore receiving without distortion the messages of the ideal faculty (manīṣiṇaḥ). It is in this (yatra) clear, pure and rightly ordered state of his thinking and emotional mind (manīṣiṇaḥ) that man gets the first taste (cakṣaṇam) of the immortal life (amṛtasya) to which he aspires, through the joy of the self-fulfilling activity of God's Truth in him. [14/70]

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।

अद्या नूनं च यष्टवे ॥

वि¹ । श्रयन्ताम्² । ऋतवृधः³ । द्वारः⁴ । देवीः⁵ । असश्चतः⁶ ।

अद्य⁷ । नूनम्⁸ । च⁹ । यष्टवे¹⁰ ॥

vi । śrayantām । ṛta-vṛdhaḥ । dvāraḥ । devīḥ । asaścataḥ ।
adya । nūnam । ca । yaṣṭave ॥

^{2a}Let ⁴the doors ^{2b}swing ¹apart, ⁵the goddesses ⁶that conceal the force ³that grows [vṛdhaḥ] by Truth [ṛta], ⁷today ⁸at least ⁹and ¹⁰for the sacrificial act. [14/70]

⁶unstayingly (10.69.8)

[Notes]

Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening (vi śrayantām) doors (dvāraḥ) of the concealed (asaścataḥ) heavenly realms (devīḥ), kingdoms conquered in succession by the expanding soul. [15/410 fn 4]

The aspiration of the Vedic seer was the enrichment and expansion of man's being, the birth and the formation of the godheads in his life-sacrifice, the increase of the Force, Truth, Light, Joy (ṛta-vṛdhaḥ) of which they are the powers until through the enlarged and ever-opening worlds of his being the soul of man rises, sees the divine (devīr) doors (dvāraḥ) swing open (vi śrayantām) to his call and enters into the supreme felicity of a divine existence beyond heaven. [15/139]

The condition of his entry into the kingdom of immortality, the kingdom of heaven is that he shall increase ideal truth in him (ṛta-vṛdhaḥ) and the condition again of increasing ideal truth is that he shall be unattached (asaścataḥ).

For so long as the mind is attached either by wish or predilection, passion or impulse, pre-judgment or impatience, so long as it clings to anything & limits its pure & all-comprehensive wideness of potential knowledge, the wideness of Varuna in it, it cannot attain to the self-effulgent nature of Truth, it can only grope after & grasp portions of Truth, not Truth in itself & in its nature. And so long as it clings to any one thing in wish & enjoyment, it must by the very act shut out others & cannot then embrace the divine vast & all-comprehending love & bliss of the immortal nature which it is, as I shall suggest, the function of Mitra to establish in the human temperament.

But when these conditions are fulfilled, the bright-surfaced (ghṛta-prṣṭham) purified mind widely extended (strīṇīta) without flaw or crevice (ānuṣak) as the seat of the gods in their sacrificial activity (barhiḥ), the taste (cakṣaṇam) of the wine of immortality (amṛtasya), the freedom from attachment (asaścataḥ), the increasing force of ideal Truth in the human being (ṛta-vṛdhaḥ), then it is possible for the great divine Powers to fling wide open (vi

śrayantām) for us the doors of the higher Heavens, the gates of Ananda, the portals of our immortal life (dvāraḥ devīḥ). They start wide open on their hinges (vi śrayantām) to receive before the throne of God the sacrifice & the sacrificer (yaṣṭave). [14/70-1]

अभूदु पारमेतवे पंथा ऋतस्य साधुया ।

अदर्शि वि स्रुतिर्दिवः ॥

अभूत्¹ । ऊं² इति । पारम्³ । एतवे⁴ । पन्थाः⁵ । ऋतस्य⁶ । साधुऽया⁷ ।

अदर्शि⁸ । वि⁹ । स्रुतिः¹⁰ । दिवः¹¹ ॥

¹Made was ⁵the road ⁶of Truth ⁴for our going ²to that other ⁷effectively fulfilling ³shore, ⁸seen was ^{9,10}the wide-flowing stream ¹¹of Heaven. [14/71]

⁵The path ⁶of the Truth ¹has come into being [⁷perfectly] ⁴by which we shall travel ²to that other ³shore; ⁸seen is all ⁹the wide ¹⁰way ¹¹through Heaven. [15/129]

[Notes]

Truth & purity the Road, divine bliss the gate, the immortal nature the seat & kingdom, this is the formula of Vedic aspiration. Truth the road—Praskanwa the Kánwa makes it clear enough in his hymn to the Aswins, the 46th of the Mandala—“Made was the road of Truth for our going to that other effectively fulfilling shore, seen was the wide-flowing stream of Heaven.” It is the heaven of the pure mind of which he speaks; beyond, on its other shore, are the gates divine, the higher heaven, the realms of immortality. [14/71]

[B] Chapter III

यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा ।

नू चित्स दभ्यते जनः ॥

यम्¹ । रक्षन्ति² । प्रऽचेतसः³ । वरुणः⁴ । मित्रः⁵ । अर्यमा⁶ ।

नु⁷ । चित्⁸ । सः⁹ । दभ्यते¹⁰ । जनः¹¹ ॥

yam | rakṣanti | pra-cetasah | varuṇah | mitraḥ | aryamā |
nu | cit | saḥ | dabhyate | janaḥ ॥

¹He whom ⁴Varuna, ⁵Mitra & ⁶Aryaman ²guard, ³they who see with the conscious mind,
^{7,8a}can ⁹that ¹¹man ^{8b}at all ¹⁰be crushed? [14/72]

[Notes]

It is because Varuna, Mitra & Aryama protect [rakṣanti] the human being [janaḥ] with the perfect knowledge [pra-cetasah] of that through which he has to pass, his path, his dangers, his foes, that their protégé, however fiercely & by whatever powers assailed, cannot be crushed [nu cit dabhyate]. At once, it begins to become clear that the protection in that case must, in all probability, be a spiritual protection against spiritual dangers & spiritual foes. [14/73]

यं बाहुतेव पिप्रति पांति मर्त्यं रिषः ।

अरिष्टः सर्व एधते ॥

यम्¹ । बाहुताऽइव² । पिप्रति³ । पान्ति⁴ । मर्त्यम्⁵ । रिषः⁶ ।

अरिष्टः⁷ । सर्वः⁸ । एधते⁹ ॥

yam | bāhutā-iva | piprati | pānti | martyam | riṣaḥ |
ariṣṭaḥ | sarvaḥ | edhate ॥

⁵The mortal ¹whom ^{3a}they ²like [iva] a multitude of arms [bāhutā] ^{3b}fill with his desires and ⁴protect ⁶from his hurter, ⁷he unhurt ⁹grows ⁸to completeness in being (or ⁹prosper ⁸in all his being). [14/72]

⁹ flourishes (2.25.5), increases (8.84.9)

[Notes]

These three great gods, it says, are to the mortal [martyam] as a multitude of arms [bāhutā-iva] which bring to him his desires & fill him with an abundant fullness [piprati] and protect [pānti] him from any who may will to do him hurt, rishah; fed with that fullness he grows [edhate] until he is sarvah, complete in every part of his being—(that is to say, if we admit the sense of a spiritual protection and a spiritual activity, in knowledge, in power, in joy, in mental, vital & bodily fullness)—and by the efficacy of that protection he enjoys all this fullness & completeness unhurt [ariṣṭaḥ]. No part of it is maimed by the enemies of man, whose activities do him hurt, the Vritras, Atris, Vrikas, the Coverer on the heights, the devourer in the night, the tearer on the path. [14/74]

वि दुर्गा वि द्विषः पुरो घ्नन्ति राजान एषां ।

नयन्ति दुरिता तिरः ॥

वि¹ । दुःऽगा² । वि³ । द्विषः⁴ । पुरः⁵ । घ्नन्ति⁶ । राजानः⁷ । एषाम्⁸ ।

नयन्ति⁹ । दुःऽइता¹⁰ । तिरः¹¹ ॥

vi | duḥ-gā | vi | dviṣaḥ | puraḥ | ghnanti | rājānaḥ | eṣām |
nayanti | duḥ-itā | tiraḥ ॥

⁵In front ⁸of these ⁷the Kings ⁶smite ¹apart ²their obstacles & ⁶smite ³apart ⁴their haters and
⁹lead them ¹¹beyond ¹⁰all sin. [14/72]

[Notes]

The protected of Varuna, Mitra & Aryama—the plural [eṣām] is now used to generalise the idea more decisively—are travellers to a moral & spiritual goal [ṛtam yate - 1.41.4], nayanti duriṭā tiraḥ. It follows that the durgāni, the obstacles in the path are moral & spiritual obstacles, not material impediments. It follows equally that the dwishah, the haters, are spiritual enemies, not human; for there would be no sense or appropriateness in the scattering of human enemies by Varuna as a condition of the seeker after Truth & Right's reaching a state of sinlessness. It is the spiritual, moral & mental obstacles, the spiritual beings & forces who are opposed to the soul's perfection, Brahmadwishah, whom Varuna, Mitra & Aryama remove from the path of their worshippers. They smite them & scatter them utterly, vi durgā vi dwishah,—the particle twice repeated in order to emphasise the entire clearance of the path; they scatter them [vi ghnanti] in front [puraḥ],—not allowing even the least struggle to be engaged before their intervention, but going in front of the worshippers & maintaining a clear way, suga anrikshara [1.41.4], in which they can pass not only without hurt, but without battle. The image of the sins, the duriṭā is that of an army besetting the way which is scattered to all sides by the divine vanguard & is compelled beyond striking distance. The armed pilgrims of the Right pass on & through & not an arrow falls across their road. The three great Kings of heaven & their hosts, rājānaḥ, have passed before & secured the great passage for the favoured mortal. [14/74-5]

सुगः पन्था अनृक्षर आदित्यास ऋतं यते ।
नात्रावखादो अस्ति वः ॥

सुगः¹ । पन्थाः² । अनृक्षरः³ । आदित्यासः⁴ । ऋतम्⁵ । यते⁶ ।
न⁷ । अत्र⁸ । अवखादः⁹ । अस्ति¹⁰ । वः¹¹ ॥

su-gaḥ | panthāḥ | anṛkṣaraḥ | ādityāsaḥ | ṛtam | yate |
na | atra | ava-khādaḥ | asti | vaḥ ॥

¹Easy to travel & ³thornless is ²your path, ⁴O sons of Aditi, ⁶for him who travels ⁵to the Truth; ⁸here ¹⁰there is ⁷no ^{9a}pitfall in ¹¹your ^{9b}way. [14/72]

¹Easy to travel & ³unswerving is ²the path, ⁴O sons of Aditi, ⁶for him who goes ⁵the way of Truth; ⁷nor ¹⁰is ⁸there in it ⁹any pitfall. [14/443]

[Notes]

The traveller is one who is journeying [yate] towards the Truth, the ritam. We have already hazarded the conception of the Ritam as the principle of Mahas, the spontaneous, self-existent, self-efficient nature of the infinite & divine consciousness, satyam ritam brihat, to which right action, right emotion, right knowledge, right enjoyment belong inalienably & result naturally & without effort or stumble. In its moral aspect, that conception is now entirely justified. The path of Truth, ritasya panthā sādhuṃ [1.46.11], is suga anrikshara; there are no pitfalls or precipices in that road [na atra ava-khādaḥ]; for it is the road of the Adityas, the children of Light & Infinity, sons of Aditi, the Infinite Nature, brothers of Surya to whom belongs the revealed knowledge & the divine illumination. It is as we shall see in the next line the straight road [ādityāḥ ṛjunā pathā - 1.41.5]. [14/75]

यं यज्ञं नयथा नर आदित्या ऋजुना पथा ।

प्र वः स धीतये नशत् ॥

यम्¹ । यज्ञम्² । नयथ³ । नरः⁴ । आदित्याः⁵ । ऋजुना⁶ । पथा⁷ ।

प्र⁸ । वः⁹ । सः¹⁰ । धीतये¹¹ । नशत्¹² ॥

yam | yajñam | nayatha | narah | ādityāḥ | ṛjunā | pathā |
pra | vaḥ | saḥ | dhītaye | naśat ॥

¹That ²sacrifice ³which you lead, ⁴O strong ⁵sons of Aditi, (or ⁴O Purushas ⁵sons of Aditi,) ⁶by the straight ⁷path, ¹⁰that ¹²goes ⁸forward ¹¹to its place in the thought. [14/72-3]

[Notes]

We get here our first clear & compelling indication of the truth which is the very foundation of our hypothesis that the Vedic sacrifice is only a material symbol of a great psychological or spiritual process. The divine children of Infinity [ādityāḥ] lead the sacrifice [yajñam nayatha] on the straight path [ṛjunā pathā] to the goal of the ritam; under their guidance it progresses to their goal & reaches the gods in their home [dhītaye naśat], pravah sa dhītaye nashat. What is sacrifice which is itself a traveller, which has a motion in a straight path, a goal in the highest seat of Truth, parasmin dhāmann ritasya [1.43.9]? If it is not the activities of the human being in us offered as a sacrifice to the higher & divine being so that human activities may be led up to the divine nature & be established in the divine consciousness, then there is either no meaning in human language or no sense or coherence in the Veda. The Vedic sacrificer is devayu,—devakāmah,—one who desires the god or the godhead, the divine nature; or devayan, one who is in the process of divinising his human life & being; the sacrifice itself is essentially devavītiḥ & devatātiḥ, manifestation of the divine & the extension of the divine in man. We see also the force of dhītaye. The havya or offering of human faculty, human having, human action, reaches its goal when it is taken up in the divine thought, the divine consciousness & there enjoyed by the gods. [14/76]

स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना ।

अच्छा गच्छत्यस्तृतः ॥

सः¹ । रत्नम्² । मर्त्यः³ । वसु⁴ । विश्वम्⁵ । तोकम्⁶ । उत⁷ । त्मना⁸ ।

अच्छ⁹ । गच्छति¹⁰ । अस्तृतः¹¹ ॥

saḥ | ratnam | martyaḥ | vasu | viśvam | tokam | uta | tmanā |
accha | gacchati | astr̥taḥ ॥

¹That ³mortal ¹⁰moves ¹¹unoverthrown ⁹towards ²delightful ⁴being, ⁷yea & ⁵to all kind of
⁶creation ⁸by the self. [14/73]

²the ecstasy (4.5.12, 4.12.3) and ⁴the riches (3.2.11) or possessions (2.23.9)

[Notes]

In return for his offering the gods give to the sacrificer the results of the divine nature. The mortal favoured by them [saḥ martyaḥ] moves forward unstumbling & unoverthrown [gacchati astr̥taḥ], — towards or to what [accha]? Ratnam vasu visvam tokam uta tmanā. This is his goal; but we have seen too that the goal is the ritam. Therefore the expressions ratnam vasu, visvam tokam tmanā must describe either the nature of the ritam or the results of successful reaching & habitation in the ritam. [14/76-7]

There are two results of life in the ritam, in the vijnana, in the principle of divine consciousness & its basis of divine truth; first ratnam vasu, a state of being the nature of which is delight, for vijnana or ritam is the basis of divine ananda; secondly, visvam tokam uta tmanā, — this state of Ananda is not the actionless Brahmananda of the Sannyasin, but the free creative joy [ratnam tokam] of the Divine Nature, universal creative action by the force of the self [tmanā]. The action of the liberated humanity is not to be like that of the mortal bound, struggling & stumbling through ignorance & sin towards purity & light, originating & bound by his action, but the activity spontaneously starting out of self-existence [tmanā] & creating its results without evil reactions or bondage. [14/77]

कथा राधाम सखायः स्तोमं मित्रस्यार्यम्णः ।

महि प्सरो वरुणस्य ॥

कथा¹ । राधाम² । सखायः³ । स्तोमम्⁴ । मित्रस्य⁵ । अर्यम्णः⁶ ।

महि⁷ । प्सरः⁸ । वरुणस्य⁹ ॥

kathā | rādhāma | sakhāyaḥ | stomam | mitrasya | aryamṇaḥ |
mahi | psaraḥ | varuṇasya ॥

"¹How, ³O friends," cries Kanwa to his fellow-worshippers, "²may we perfect (or enrich) ⁴the establishment in ourselves (by the mantra of praise) ⁵of Mitra & ⁶Aryaman or ¹how ⁷the wide ⁸form ⁹of Varuna? [14/77-8]

⁸ enjoying (9.2.2)

मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तं ।

सुम्नैरिद्व आ विवासे ॥

मा¹ । वः² । घ्नन्तम्³ । मा⁴ । शपन्तम्⁵ । प्रति⁶ । वोचे⁷ । देवऽयन्तम्⁸ ।

सुम्नैः⁹ । इत्¹⁰ । वः¹¹ । आ¹² । विवासे¹³ ॥

mā । vaḥ । ghnantam । mā । śapantam । prati । voce । deva-yantam ।
sumnaiḥ । it । vaḥ । ā । vivāse ॥

^{7a}May I ¹not ^{6,7b}resist with speech ^{3a}him ²of you ^{3b}who smites & ⁵rebukes me ⁸while he yet
leads me [yantam] to the godhead [deva]; ⁹through the things of peace ¹⁰alone ^{12,13}may I
establish you in all my being. [14/78]

[Alt] ^{1,6,7}I will not bother to answer back ³to a man who behaves badly, either physically (*ghnantam*) or
⁵verbally (*śapantam*), [JB]

चतुरश्चिद्दमानाद्विभीयादा निधातोः ।

न दुरुक्ताय स्पृहयेत् ॥

चतुरः¹ । चित्² । ददमानात्³ । बिभीयात्⁴ । आ⁵ । निऽधातोः⁶ ।

न⁷ । दुःऽउक्ताय⁸ । स्पृहयेत्⁹ ॥

caturah | cit | dadamānāt | bibhīyāt | ā | ni-dhātoḥ |
na | duḥ-uktāya | sprhayet ॥

⁴Let a man fear the god ²even ³when he is giving him ¹all the four states of being (Mahas, Swar, Bhuvah, Bhuh), ^{5,6}until the perfect settling in the Truth: ^{9a}let him ⁷not ^{9b}yearn ⁸towards evil [duḥ] expression [uktāya]. [14/78]

[Note on the Hymn - 1.41]

In this simple, noble & striking hymn we arrive at a number of certainties about the ideas of the Vedic Rishis & usual images of their poetry which are of the last importance to our inquiry.

First we see that the ascension or the journey of the human soul to a state of divine Truth [ṛtam yate] is among the chief objects of the prayers & sacrifices of the Veda.

Secondly, we see that this Truth is not merely the simple primitive conception of truth-speaking, but a condition of consciousness consisting in delight [ratnam] & resulting in a perfect spontaneous & free activity [tmanā] in which there is no falsehood or error [astr̥taḥ]; it is a state of divine nature, the Vedantic amritam.

Thirdly, we see that this activity of self-perfection, the sadhana of modern Yoga, is represented in the Veda under the image of a journey or of a battle or both in one image. It is a struggle to advance beset by pitfalls & difficult passages [duḥ-gā], assailed & beset by hostile spiritual forces, the enemies, hurters or destroyers [dviṣaḥ]. Whenever therefore we have the image of a battle or a journey, we have henceforth the right to enquire whether it is not in every case the symbol of this great spiritual & psychological process.

Fourthly we see that the Vedic sacrifice is in some hymns & may be in all a symbol of the same purport. It is an activity offered to the gods, led by them in this path [yajñam nayatha], directed towards the attainment of the divine Truth-Consciousness & Truth-Life &, presumably, assailed by the same spiritual enemies.

Fifthly, we find that words like vasu & tokam, representing the result of the sacrifice, & usually understood as material wealth & children, are used here, must presumably be used in passages & may, possibly, be used in all in a symbolic sense to express by a concrete figure psychological conceptions like Christ's treasure laid up in heaven or the common image of the children of one's brain or of one's works.

We have in fact, provided always our conclusions are confirmed by the evidence of other

hymns, the decisive clue to the Secret of the Veda. [14/78-9]

NOTE ON THE WORD *Go*

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
जुहूमसि द्यविद्यवि ॥

सुरूपकृत्नुम्¹ । ऊतये² । सुदुघाम्³इव³ । गोदुहे⁴ ।
जुहूमसि⁵ । द्यवि⁶ ॥

surūpa-kṛtnum | ūtaye | sudughām-iva | go-duhe |
juhūmasi | dyavi-dyavi ||

⁶From sky to sky, its Rishi says to Indra, ⁵thou callest forth ²for uti, (for favour or kindness, as the ordinary interpretation would have it or for manifestation, expansion in being, as I suggest), ¹the maker of beautiful forms, (who, being compared with a cow, must be some goddess), ³who is like one that gives milk freely ⁴to the milker of the cows, or, as I suggest, ³who milks freely ⁴to the milker of the rays. [14/100]

⁵We call ⁶day by day ²for our protection ¹the Maker [kṛtnum] of perfect [su] forms [rūpa] ³like [iva] a good [su] milch-cow [dughām] ⁴for the milker [duhe] of the Cows of Light [go]. [14/200]

¹The fashioner [kṛtnum] of perfect [su] forms [rūpa], ³like [iva] a good [su] yielder [dughām] ⁴for the milker [duhe] of the Herds [go], ⁵we call ²for increase ⁶from day to day. [15/257]

[Notes]

The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense [surūpa-kṛtnum]. The image presented is that of a cow giving abundantly its yield [sudughām] to the milker of the herds [go-duhe]. The word go means in Sanskrit both a cow and a ray of light. Thus, the herds that are milked are the Herds of the Sun, Surya, God of the revelatory and intuitive mind, or else of Dawn, the goddess who manifests the solar glory. The Rishi desires from Indra a daily [dyavi-dyavi] increase [ūtaye] of this light of Truth by his fuller activity pouring rays [go-duhe] in a rich yield [sudughām-iva] upon the receptive mind. [15/262]

In the first word of the first rik he describes Indra as surūpa-kṛtnu, a fashioner of perfect or beautiful images or forms, or possibly a good fashioner of forms. Indra, god of mental force, is indeed a maker of beautiful forms or perfect images or a good fashioner of forms. Indra is, indeed, the direct builder of all forms; it is Mind that measures, limits & by its stress compels the infinite plastic Idea to objectivise Brahman in fixed mental & material forms.

Indra, maker of images, is not only a perfect, but an abundant workman. He is likened in his work to a good milker in the milking of the cows, sudughām-iva go-duhe. Indra is a

good maker of images, skilful and abundant, like a good milker who knows how to produce a free yield from the teats of the herd.

It is in this capacity that Madhuchchhanda calls on the god of his preference, juhūmasi dyavi-dyavi.

Go in the Vedic tongue is not confined to the ordinary sense, cattle, but means frequently ray or light. The rays of Surya, of ideal knowledge, are the cows of the milking; the constant stream of thought-forms are their yield.

We are given, finally, an object for this calling of Indra and this abundance of mental perceptions and thought-images, ūtaye, and a circumstance of the calling, dyavi dyavi.

ūtaye, Sayana says, means “for protection”. But I propose throughout the Veda to take ūti in another and more fundamental meaning not recognised by the lexicographers, — “growth, expansion, expanded being, greater fullness, richness or substance.” Growth or expansion in richness & substance of the individual being, (the primary object of all Rigveda), is the purpose for which this luminous mental activity & abundant formation is desired by the Rishi, — growth especially of mental force, fertility and clearness.

Again, this process with its resultant growth is desired, dyavi dyavi, from day to day, — say the scholiasts. A daily growth, as we see in the first hymn of the Veda, *rayim posham eva dive dive*, is the object of the daily sacrifice and the daily invocation. On the other hand dyavi dyavi may equally mean, in sky and sky; dyu shares in both meanings. It may therefore well be that we have here an allusion to the Vedic theory of the five earths and the three or sometimes five heavens, which correspond to the five principles and the three bodies of our complex existence, — the 5 principles, earth, matter or body, prana, midair or nervous vitality, manas, heaven or mentality, mahas or pure idea, and mayas or ananda, the divine state of bliss, & the three bodies, physical, subtle and typal (sthula, sūkshma and kārana).

[14/365-8]

While in the simile Indra is goduh the cow-milker, in the subject of the comparison he is goduh, the bringer out of the illumination, the flashes of higher light which produce the beautiful forms [surūpa-kṛtnum] by the power of the goddess. The goddess herself must be one who is habitually associated with illumination, either Ila or Mahi.

The forms are those beautiful & myriad images of things in all the three worlds, the three akashas [the lower, middle & the higher], dyavi dyavi, which appear to the eye of the Yogin when mental force in the Yoga is at its height, the impetuous & joyous activity (revato madah – 1.4.2) of the mingled Ananda and Mahas fills the brain with Ojas and the highest intellectual perceptions, those akin to the supra-rational revelation, become not only possible, but easy, common & multitudinous.

Uti is the state of manifestation in Sat, in being, when that conscious existence which we are is stimulated into intensity & produces easily to the waking consciousness states of

existence, movements of knowledge, outpourings of bliss which ordinarily it holds guha, in the secret parts of being.

[14/100-1]

उप नः सवना गहि सोमस्य सोमपाः पिब ।

गोदा इद्रेवतो मदः ॥

उप¹ । नः² । सवना³ । आ⁴ । गहि⁵ । सोमस्य⁶ । सोमऽपाः⁷ । पिब⁸ ।

गोऽदाः⁹ । इत्¹⁰ । रेवतः¹¹ । मदः¹² ॥

upa | naḥ | savanā | ā | gahi | somasya | soma-pāḥ | piba |
go-dāḥ | it | revataḥ | madaḥ ॥

^{1,4,5}Come ²to us, ³O thou who art a distiller of the nectar, ⁷thou, the Soma-drinker, ⁸drink ⁶of the impetuously ecstatic Soma wine & ¹¹be in the rapture ¹²of its intoxication ⁹our giver [dāḥ] of illuminating light [go]. [14/99]

^{1,4,5}Come to ²our ³wine-offerings; ⁸drink ⁶of the wine, ⁷O wine-drinker; ¹¹thou art full of riches and ¹²thy ecstasy ⁹is a giver [dāḥ] of Light [go]. [14/200]

“⁷Thou, the Soma-drinker,” cries Madhuchchandas, “^{1,4,5}come to ²our ³outpourings and ⁸drink ⁶of the Soma, ¹⁰for verily ⁹light-giving is ¹²the intoxication of thee ¹¹in thy impetuosity.” [14/369]

^{1,4,5}Come to ²our ³Soma-offerings. ⁷O Soma-drinker, ⁸drink ⁶of the Soma-wine; ¹²the intoxication ¹¹of thy rapture ^{9a}gives [dāḥ] ¹⁰indeed ^{9b}the Light [go]. [15/257]

[Notes]

For instance in 1.4.2 it is said of Indra, the maker of perfect forms [surūpa-kṛtṇum] who is as a good milker [sudughām-iva] in the milking of the cows [go-duhe], that his ecstasy [madaḥ] of the Soma-Wine is verily [it] “cow-giving” [go-dāḥ], godā id revato madaḥ. It is obvious that as the cow-milking in the first verse is a figure, so the cow-giving in the second verse is a figure. And if we know from other passages of the Veda that the Cow is the symbol of Light, we must understand here also that Indra, when full of the Soma-ecstasy, is sure to give us the Light. [15/125]

The activity of the pure illuminated Intelligence is sustained and increased by the conscious expression in us of the delight in divine existence and divine activity typified by the Soma wine. As the Intelligence feeds upon it, its action becomes an intoxicated ecstasy of inspiration by which the rays come pouring abundantly and joyously in. “Light-giving [go-dāḥ] indeed [it] is the intoxication of thee [madaḥ] in thy rapture [revataḥ].” [15/262]

Id lays emphasis on *godā* as the capacity in which, the purpose for which Indra is to drink. *Revato* and *madaḥ* give the conditions under which Indra becomes a giver of illumination, the rushing & impetuous ecstasy produced by the Soma wine. [14/99-100]

savanā is the Soma-offering, but the word often retains something of its basic meaning, — the outpressing or outpouring of the Soma... “We are pressing out for the use of the gods

the nectar of joyous vitality within us [naḥ savanā],” he says in effect, “come therefore to that rite [ā gahi]; thou, the Soma-drinker [soma-pāḥ], take thy part [piba] of the nectar offered to thee [somasya]. Verily [it] light-giving [go-dāḥ] is the intoxication [madaḥ] of thee impetuous [revataḥ].” For when the vital force and joy in us, especially that divine vitality and joy developed by Yoga is placed at the service of Indra’s luminous mental activity, then the mind increases in a sort of ecstatic intoxication of energy, vridhho ajāyathāh, and the abundant light of thought pours forth in the impetuous stream of the mind’s swiftness.

[14/369]

अथा ते अन्तमानां विद्याम सुमतीनां ।
मा नो अति ख्य आ गहि ॥

अथ¹ । ते² । अन्तमानाम्³ । विद्याम⁴ । सुमतीनाम्⁵ ।
मा⁶ । नः⁷ । अति⁸ । ख्यः⁹ । आ¹⁰ । गहि¹¹ ॥

atha | te | antamānām | vidyāma | su-matīnām |
mā | naḥ | ati | khyah | ā | gahi ||

¹Then ⁴may we know ²thy ³ultimate ⁵perceptions of the intellect. ^{8a,9}Pass ⁷us ⁶not ^{8b}by — ^{10,11}O come! [14/99]

¹Then ⁴may we know ²thy ³most intimate ⁵right-thinkings; ⁹manifest ⁶not ⁸beyond ⁷us, ^{10,11}come. [14/200]

¹Then ⁴may we know ^{5a}somewhat of ²thy ³most intimate ^{5b}felicities of thinkings, ^{9a}manifest ⁶not ^{9b}a thought ⁸beyond ⁷us, ^{10,11}come. [14/371]

¹Then ⁴may we know ^{5a}somewhat of ²thy ³uttermost ^{5b}right thinkings. ⁹Show ⁶not ⁸beyond ⁷us, ^{10,11}come. [15/257]

[Notes]

It is then [atha] that men know [vidyāma] the ultimate [antamānām] perceptions of mind [su-matīnām], the highest realisations that can be given by the intellect when Indra, lord of mental force & power, is full of the ecstasy of the immortalising juice. [14/100]

For then [atha] it is possible, breaking beyond the limitations still insisted upon by the Confiners, to arrive at [vidyāma] something of the finalities [antamānām] of knowledge possible to the illuminated intelligence [su-matīnām]. It is necessary, however, that the progress in right thinking should commence in the field of consciousness already attained; there must not be [mā] flashes and dazzling manifestations [khyah] which by going beyond [ati] our powers elude expression in right form and confuse the receptive mind. [15/262-3]

“Then indeed” says Madhuchchhandas, “may we know somewhat of thy most intimate felicities of thinking, manifest not a thought beyond us, come.” “But” says the Rishi “let not thy revelation of thought be beyond our capacities already developed”. In this idea, for this deep, precise and limited purpose, “come”. Then indeed when the ecstatic activity of the mind is most luminous we can open the inner eye to those most intimate and felicitous perceptions of true & profound thinking of which the mental energy in us is capable. “But” says the Rishi “let not [mā] thy revelation of thought [khyah] be beyond [ati] our [naḥ] capacities already developed”; for then there will no longer be the clearness of thought images and the entire inner satisfaction attending fulfilment, but rather a vagueness and straining with a waste of vital force and joy and not its self-renewing contentment. In this idea, for this deep, precise and limited purpose, “come” [ā gahi]. [14/371]

एवा ह्यस्य सूनृता विरप्शी गोमती मही ।

पक्वा शाखा न दाशुषे ॥

एव¹ । हि² । अस्य³ । सूनृता⁴ । विरप्शी⁵ । गोमती⁶ । मही⁷ ।

पक्वा⁸ । शाखा⁹ । न¹⁰ । दाशुषे¹¹ ॥

eva | hi | asya | sūnṛtā | vi-rapśī | go-matī | mahī |
pakvā | śākhā | na | dāśuṣe ||

²For ¹thus ⁷Mahi ⁴the perfect in truth, ⁵manifesting herself [viḥ] in action [apśī], ⁶full [matī] of illumination [go], ¹⁰becomes as ⁸a ripe ⁹branch ¹¹to the giver. [14/103]

^{1,2}So ²in him is ⁶the luminous ⁷Vastness ⁴rich in its truth and ⁵vigorous [vira] in its works [apśī] ¹⁰like ⁸a ripe ⁹branch ¹¹to the giver. [14/204]

^{1,2}Thus ⁷Mahi ³for Indra ⁶full of the rays, ⁵overflowing in her abundance, ⁴in her nature a happy truth, becomes ¹⁰as if ⁸a ripe ⁹branch ¹¹for the giver of the sacrifice. [15/95]

[Notes]

Mahi is full of the rays of this Surya [go-matī]; 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 *virapśī*, large or breaking out into abundance, a word which recalls to us that the Truth is also a Largeness, *ṛtaṁ 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, *ṛtam*. She is, therefore, for the sacrificer, like [na] a branch [śākhā] covered with ripe fruit [pakvā]. [15/96]

Mahi is one of the three goddesses Ila, Saraswati and Mahi who are described as *tisro devir mayobhuvah*, the three goddesses born of delight or Ananda, and her companions being goddesses of knowledge, children of Mahas, she also must be a goddess of knowledge, not the earth; the word mahi also bears the sense of knowledge, intellect, and Mahas undoubtedly refers in many passages to the vijñana or supra-rational level of consciousness, the fourth Vyahriti of the Taittiriya Upanishad. What then prevents us from taking Mahi, here as there, in the sense of the goddess of suprarational knowledge or, if taken objectively, the world of Mahat?

She is perfect in truth [sūnṛtā], full of illumination [go-matī]; error and ignorance disappear; she manifests herself *virapśi* in a wide & various activity; our activities are enlarged, our desires are fulfilled.

The connection with the preceding stanzas becomes clear. The Vritras, the great obstructors & upholders of limitation, are slain [vṛtrā ruṇadhāmahai – 1.8.2] by the help of

Indra [tvā-ūtāsaḥ - 1.8.2], by the result of the yajnartham karma, by alliance with the armed gods in mighty internal battle [vayam śūrebhiḥ astr-bhiḥ indra tvayā yujā vayam – 1.8.4]; Indra, the god within our mental force, manifests himself as supreme [mahān] and full of the nature of ideal truth [paraḥ] from which his greatness weaponed with the vajra, vidyut or electric principle, derives (mahitwam astu vajrine) [1.8.5]. The mind, instinct with amrita [soma-pātamah], is then full of equality, samata; it drinks in the flood of activity of all kinds as the sea takes in the rivers [samudraḥ-iva pinvate] [1.8.7].

For the condition then results in which the ideal consciousness Mahi is like a ripe branch to the giver, when all powers & expansions of being at once (without obstacle as the Vritras are slain) become active in consciousness [virapshi] as masterful and effective knowledge or awareness (*chit*). [14/102-3]

सं गोमदिद्र वाजवदस्मे पृथु श्रवो बृहत् ।

विश्वायुर्धेहाक्षितं ॥

सम्¹ । गोऽमत्² । इन्द्र³ । वाजऽवत्⁴ । अस्मे⁵ इति । पृथु⁶ । श्रवः⁷ । बृहत्⁸ ।

विश्वऽआयुः⁹ । धेहि¹⁰ । अक्षितम्¹¹ ॥

sam | go-mat | indra | vāja-vat | asme iti | pṛthu | śravaḥ | bṛhat |
viśva-āyuh | dhehi | akṣitam ॥

³O Indra, ⁹life [āyuh] of all [viśva], ^{1,10}order ⁵for us ⁷an inspired knowledge ^{2a,4a}full of
^{2b}illumination & ^{4b}substance, ⁶wide & ⁸great and ¹¹unimpaired. [14/106]

^{1,10}So do thou dispose ⁵to us, ³O Indra, ⁶wide ⁷knowledge ²full [mat] of light [go], ⁴full [vat]
of substance [vāja], ⁸in nature of that greatness, ⁹enduring all our life ¹¹unimpaired. [14/204-
5]

⁷śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”.
But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in
śravaṇa, śruti, śruta, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

⁸the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that
corresponds to it is also infinite, *bṛhat*, large as opposed to the consciousness of the sense-mind which
is founded upon limitation. [15/65]

⁹that which is the source of all being here on this earth [14/415]

[Notes]

I take *srut* to mean inspired knowledge in the act of reception, *śravas* the thing acquired
by the reception, inspired knowledge. *Gomad* immediately assumes its usual meaning
“illuminated, full of illumination”.

Vaja means substance in being, substance, plenty, strength, solidity, steadfastness. Here it
obviously means “full of substance”, just as “*gomad*” full of luminousness, — not in the
sense *arthavat*, but with another & psychological connotation.

When *Mahas*, the supra-rational principle, begins with some clearness to work in Yoga,
not on its own level, not *swe dame*, but in the mind, it works at first through the principle of
Sruti — not *Smṛiti* or *Dṛishti*, but this *Sruti* is feeble & limited in its range, it is not *prithu*;
broken & scattered in its working even when the range is wide, not unlimited in continuity,
not *brihat*; not pouring in a flood of light, not *gomat*, but coming as a flash in the darkness,
often with a pale glimmer like the first feebleness of dawn; not supported by a strong steady
force & foundation of being, *Sat*, in manifestation, not *vajavad*, but working without
foundation, in a void, like secondhand glimpses of *Sat* in nothingness, in vacuum, in *Asat*;
and, therefore, easily impaired, easily lost hold of, easily stolen by the Panis or the Vritras.
All these defects Madhuchchhanda has noticed in his own experience; his prayer is for an
inspired knowledge which shall be full & free & perfect, not marred even in a small degree

by these deficiencies.

[14/105-6]

पूर्वीरिद्रस्य रातयो न वि दस्यन्त्यूतयः ।

यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघं ॥

पूर्वीः¹ । इन्द्रस्य² । रातयः³ । न⁴ । वि⁵ । दस्यन्ति⁶ । ऊतयः⁷ ।

यदि⁸ । वाजस्य⁹ । गोऽमतः¹⁰ । स्तोतृभ्यः¹¹ । मंहते¹² । मघम्¹³ ॥

pūrvīḥ | indrasya | rātayaḥ | na | vi | dasyanti | ūtayaḥ |

yadi | vājasya | go-mataḥ | stotr-bhyaḥ | maṁhate | magham ॥

¹The former ³delights ²of Indra, ¹those first established ⁷his (new & larger) expansions of being ⁴do not ^{5,6}destroy or scatter, ⁸when ¹¹to his praisers ¹²he enlarges ¹³the mass ^{9a}of their ¹⁰illuminated ^{9b}substance or strength of being. [14/106]

¹The first ³delights ²of Indra, ¹his former ⁷expandings ^{6a}are ⁴not ^{5,6b}destroyed ⁸because ¹¹for his praisers ¹²he collecteth ¹³fullness ^{9a}of ¹⁰luminous ^{9b}strength. [14/206]

³ gifts of riches (5.10.6); bounties (10.140.5)

⁹ of the plenitude (3.16.6), of wealth (1.36.12), of store (1.36.13), of the riches (6.10.6)

¹² greaten - मंह means to be great, full or to greaten [16/637]

[Notes]

It is a common experience in Yoga that the ananda and siddhi [*rātayaḥ*] first established [*pūrvīḥ*], is destroyed [*dasyanti*] in the effort or movement towards a larger fullness of being, knowledge or delight [*ūtayaḥ*], and a period of crisis intervenes in which there is a rending & scattering [*vi dasyanti*] of joy & light [*rātayaḥ*], a period of darkness, confusion & trouble painful to all & dangerous except to the strongest. Can these crises, difficulties, perilous conditions of soul be avoided? Yes, says Madhuchchhandas in effect, when you deliver yourself with devotion into the care of Indra, he comes to your help [*sakhye te indra* -1.11.2], he removes that limitation, that concentration in detail, in the alpam, the little, that consequent necessity of losing hold of one thing in order to give yourself to another, he increases [*maṁhate*] the *magha*, the *viṇṇanamaya* state of *mahattwa* or relative non-limitation in the finite which shows itself by an increase [*maṁhate*] of fundamental force of being [*vājasya magham*] filled with higher illumination [*go-mataḥ*]. That support of *vaja* prevents us from falling from what we have gained; there is sufficient substance of being expressed in us to provide for the new *utayaḥ* without sacrificing the joys [*rātayaḥ*] already established [*pūrvīḥ*]; there is sufficient luminousness of mind [*go-mataḥ*] to prevent darkness, obscuration & misery supervening. [14/106-7]

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद्विवि ।

वि गोभिरद्रिमैरयत् ॥

इन्द्रः¹ । दीर्घाय² । चक्षसे³ । आ⁴ । सूर्यम्⁵ । रोहयत्⁶ । दिवि⁷ ।

वि⁸ । गोभिः⁹ । अद्रिम्¹⁰ । ऐरयत्¹¹ ॥

indrah | dīrghāya | cakṣase | ā | sūryam | rohayat | divi |
vi | gobhiḥ | adrim | airayat ||

¹Indra ²for far ³vision ^{4,6}ascended ⁵to the sun ⁷in heaven; ¹¹he sent him ⁸abroad ¹⁰over all the mountain ⁹with his rays. [14/107]

¹Indra ²for far ³vision ^{6a}made ⁵the sun ^{4,6b}to climb up ⁷into heaven ^{8,11}when he parted ¹⁰the rock in the hill ⁹with the troop of the rays. [14/203]

¹Indra ²for far ³vision ^{6a}made ⁵the Sun ^{4,6b}to ascend ⁷in heaven: ¹¹he sped him ⁸all over ¹⁰the hill ⁹by his rays. [15/124]

¹¹ Adri –the hill, or rock is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released. [15/93]

[Notes]

The far vision [dīrghāya cakṣase] is the unlimited knowledge acquired in *Mahas*, in the wide supra-rational movement of our consciousness as opposed to the contracted rational or infrarational vision which works only on details or from and by details, the *alpam*; for that Mind [indrah] has to ascend [ā rohayat] to the Sun [sūryam] in Heaven [divi], the principle of Mahas on the higher levels of mind itself, not on the supra-rational level, not *swe dame*.

Because it is not *swe dame*, the full illumination is not possible, we cannot become practically omniscient; all Indra can do is to send down [vi airayat] the sun, not in itself, but in its rays [gobhiḥ] to various parts of the mountain of being [adrim], all over it, it is true, but still revealing only the higher truth in its parts, not in its full sum of knowledge.

[14/107-8]

इंद्रं वयं महाधन इन्द्रमर्भे हवामहे ।

युजं वृत्रेषु वज्रिणं ॥

इन्द्रम्¹ । वयम्² । महाऽधने³ । इन्द्रम्⁴ । अर्भे⁵ । हवामहे⁶ ।

युजम्⁷ । वृत्रेषु⁸ । वज्रिणम्⁹ ॥

indram । vayam । mahā-dhane । indram । arbhe । havāmahe ।
yujam । vṛtreṣu । vajriṇam ॥

¹To Indra ²we ⁶call ⁵in the matter of the little and ³the great wealth, ⁹the hurler of the thunderbolt ⁷our ally ⁸against the covering hosts. [14/203]

[Notes]

He [Madhuchchandas] is describing the first dawn and development of the higher knowledge in the mind, still liable to attack and obstruction, (yujam vritreshu vajrinam), still uncertain in quantity (Indram vayam mahadhane indram arbhe havamahe). [14/108]

त्वं वलस्य गोमतोऽपावरद्रिवो बिलं ।

त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥

त्वम्¹ । वलस्य² । गोऽमतः³ । अप⁴ । अवः⁵ । अद्रिऽवः⁶ । बिलम्⁷ ।

त्वाम्⁸ । देवाः⁹ । अबिभ्युषः¹⁰ । तुज्यमानासः¹¹ । आविषुः¹² ॥

tvam | valasya | go-mataḥ | apa | avaḥ | adri-vaḥ | bilam |

tvām | devāḥ | abibhyuṣaḥ | tujyamānāsaḥ | āviṣuḥ ॥

¹Thou, ⁶O dweller on the mountain, ^{4,5}didst uncover ⁷the lair ²of Vala ³the luminous, ⁸Thee ⁹the gods ¹²entered ¹⁰unfearing & ¹¹protected. [14/108]

¹Thou ^{4,5}wert the uncoverer ³of luminous ²Vala's ⁷lair, ⁶O dweller [vaḥ] on the hill [adri]; ⁸into thee ⁹the gods ¹⁰without fear ¹²entered ¹¹forcefully protected (or impelled). [14/206]

⁶O lord [vaḥ] of the thunderbolt [adri], ¹thou ^{4,5}didst uncover ⁷the hole ²of Vala ³of the cows; ⁹the gods, ¹⁰unfearing, ¹²entered ¹¹speeding (or putting forth their force) ⁸into thee. [15/143]

[Notes]

Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, *valam gomantam*, *valam govapuṣam*, but he holds the light in himself and denies its conscious manifestation. He has to be broken into fragments in order that the hidden lustres may be liberated. [15/322]

Indra, the dweller on the mountain of being [adri-vaḥ], he who established in Swarga looks ever upward, has, to assist the strivings of man, uncovered [apa avaḥ] the lair [bilam] of Vala [valasya] the luminous [go-mataḥ].

Who is Vala the luminous? He is, I suggest, one of the Titans who deny a higher ascent to man, a Titan who possesses but withholds & hides the luminous realms of ideal truth from man, — interposing the *hiranmayam patram* of the Isha Upanishad, the golden cover or lid, by which the face of truth is concealed, *satyasyapihitam mukham*.

[14/108]

The conquest over B(V)ala is for humanity in its present stage a great conquest, and when & because it is accomplished the other gods [devāḥ] can enter safely [āviṣuḥ] into the mental force [tvām] & work in it, fearless [abibhyuṣaḥ] because protected by Indra's victorious might [tujyamānāsaḥ].

[14/109]