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## The Light of Lights

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| 5. | Editor's Name: | Anjana Dharnidharka |
| | Nationality: | Indian |
| | Address: | Khetan House, 7, Jodhamal Road,<br>Haridwar (Uttaranchal) |

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# Contents

## Selections from the Secret of the Veda (CWSA 15)


1. Agni, the Illumined Will (I.77) ..... 5
2. Surya Savitri, Creator and Increaser (V. 81) ..... 12
3. The Divine Dawn ..... 18
4. Surya Savitri and Its Four Powers ..... 20
5. Vayu, the Master of the Life Energies (IV.48) ..... 21
6. Brihaspati, Power of the Soul (IV.50) ..... 25
7. The Ashwins, Lords of Bliss (IV.45) ..... 29
8. The Ribhus, Artisans of Immortality (I. 20) ..... 31
9. Vishnu, The All-Pervading Godhead (I. 154) ..... 35
10. Soma, Lord of Delight and Immortality (IX. 83) ... 41

## The Psychological Sense of the Vedic Symbol

"Indra with his shining hosts, the Maruts, Agni, the divine force, fulfiller of the Aryan sacrifice, are the most important deities of the Vedic system. Agni is the beginning and the end. This Will that is knowledge is the initiator of the upward effort of the mortal towards Immortality; to this divine consciousness that is one with divine power we arrive as the foundation of immortal existence. Indra, lord of Swar, the luminous intelligence into which we have to convert our obscure material mentality in order to become capable of the divine consciousness, is our chief helper. It is by the aid of Indra and the Maruts that the conversion is effected. The Maruts take our animal consciousness made up of the impulses of the nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of Swar and the truths of Indra. Our mental evolution begins with these animal troops, these "Pashus"; they become, as we progress in the ascension, the brilliant herds of the Sun, *gāvaḥ*, rays, the divine cows of the Veda. Such is the psychological sense of the Vedic symbol." (286)

## Selections from the Secret of the Veda (CWSA 15)

### 1. Agni, the Illumined Will (I.77)

"Agni is the most important, the most universal of the Vedic gods. In the physical world he is the general devourer and enjoyer. He is also the purifier; when he devours and enjoys, then also he purifies. He is the fire that prepares and perfects; he is also the fire that assimilates and the heat of energy that forms. He is the heat of life and creates the sap, the *rasa* in things, the essence of their substantial being and the essence of their delight.

He is equally the Will in Prana, the dynamic Life-energy, and in that energy performs the same functions. Devouring and enjoying, purifying, preparing, assimilating, forming, he rises upwards always and transfigures his powers into the Maruts, the energies of Mind. Our passions and obscure emotions are the smoke of Agni's burning. All our nervous forces are assured of their action only by his support.

If he is the Will in our nervous being and purifies it by action, he is also the Will in the mind and clarifies it by aspiration. When he enters into the intellect, he is drawing near to his divine birthplace and home. He leads the thoughts towards effective power; he leads the active energies towards light.

His divine birth-place and home, – though he is born everywhere and dwells in all things, – is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified. For there all Will is in harmony with the truth of things and therefore effective; all thought part of Wisdom, which is the divine Law, and therefore perfectly regulative of a divine action. Agni fulfilled becomes mighty in his own home – in the Truth, the Right, the Vast. It is thither that he is leading upward the aspiration in humanity, the soul of the Aryan, the head of the cosmic sacrifice.

It is at the point where there is the first possibility of the

great passage, the transition from mind to supermind, the transfiguration of the intelligence, till now the crowned leader of the mental being, into a divine Light, – it is at this supreme and crucial point in the Vedic Yoga that the Rishi, Gotama Rahugana, seeks in himself for the inspired Word. The Word shall help him to realise for himself and others the Power that must effect the transition and the state of luminous plenitude from which the transfiguration must commence.

The Vedic sacrifice is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. The whole process of the universe is in its very nature a sacrifice, voluntary or involuntary. Self-fulfilment by self-immolation, to grow by giving is the universal law. That which refuses to give itself, is still the food of the cosmic Powers. "The eater eating is eaten" is the formula, pregnant and terrible, in which the Upanishad sums up this aspect of the universe, and in another passage men are described as the cattle of the gods. It is only when the law is recognised and voluntarily accepted that this kingdom of death can be overpassed and by the works of sacrifice Immortality made possible and attained. All the powers and potentialities of the human life are offered up, in the symbol of a sacrifice, to the divine Life in the Cosmos.

Knowledge, Force and Delight are the three powers of the divine Life; thought and its formations, will and its works, love and its harmonisings are the corresponding human activities which have to be exalted to the divine level. The dualities of truth and falsehood, light and darkness, conceptional right and wrong are the confusions of knowledge born of egoistic division; the dualities of egoistic love and hatred, joy and grief, pleasure and pain are the confusions of Love, perversities of Ananda; the dualities of strength and weakness, sin and virtue, action and inaction are the confusions of will, dissipators of the divine Force. And all these confusions arise and even become necessary modes of our action because the triune powers of the divine Life are divorced from each other, Knowledge from

Strength, Love from both, by the Ignorance which divides. It is the Ignorance, the dominant cosmic Falsehood that has to be removed. Through the Truth, then, lies the road to the true harmony, the consummated felicity, the ultimate fulfilment of love in the divine Delight. Therefore, only when the Will in man becomes divine and possessed of the Truth, *amṛto ṛtāvā*, can the perfection towards which we move be realised in humanity.

Agni, then, is the god who has to become conscient in the mortal. Him the inspired Word has to express, to confirm in this gated mansion and on the altar-seat of this sacrifice.

"How must we give to Agni?" asks the Rishi. The word for the sacrificial giving, *dāśema*, means literally distribution; it has a covert connection with the root *daś* in the sense of discernment. The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. It is the problem of the right arrangement and distribution of his works that presents itself to the sacrificer; for the sacrifice must be always according to the Law and the divine ordainment (*ṛtu*, the later *vidhi*). The will to right arrangement is an all-important preparation for the reign of the supreme Law and Truth in the mortal.

The solution of the problem depends on right realisation, and right realisation starts from the right illuminative Word, expression of the inspired Thought which is sent to the seer out of the Vast. Therefore the Rishi asks farther, "What word is uttered to Agni?" What word of affirmation, what word of realisation? Two conditions have to be satisfied. The Word must be accepted by other divine Powers, that is, it must bring out some potentiality in the nature or bring into it some light of realisation by which the divine Workers may be induced to manifest in the superficial consciousness of humanity and embrace openly their respective functions. And it must be

illuminative of the double nature of Agni, this Lord of the lustrous flame. *Bhāma* means both a light of knowledge and a flame of action. Agni is a Light as well as a Force.

The Word arrives. Yo *martyeṣu amṛto ṛtāvā*. Agni is, preeminently, the Immortal in mortals. It is this Agni by whom the other bright sons of Infinity are able to work out the manifestation and self-extension of the Divine (*devavīti*, *devatāti*) which is at once aim and process of the cosmic and of the human sacrifice. For he is the divine Will which in all things is always present, is always destroying and constructing, always building and perfecting, supporting always the complex progression of the universe. It is this which persists through all death and change. It is eternally and inalienably possessed of the Truth. In the last obscuration of Nature, in the lowest unintelligence of Matter, it is this Will that is a concealed knowledge and compels all these darkened movements to obey, as if mechanically, the divine Law and adhere to the truth of their Nature. It is this which makes the tree grow according to its seed and each action bear its appropriate fruit. In the obscurity of man's ignorance, – less than material Nature's, yet greater, – it is this divine Will that governs and guides, knows the sense of his blindness and the goal of his aberration and out of the crooked workings of the cosmic Falsehood in him evolves the progressive manifestation of the cosmic Truth. Alone of the brilliant Gods, he burns bright and has full vision in the darkness of Night no less than in the splendours of day. The other gods are *uṣarbudhaḥ*, wakers with the Dawn.

Therefore is he the priest of the offering, strongest or most apt for sacrifice, he who, all-powerful, follows always the law of the Truth. We must remember that the oblation (*havya*) signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. Agni, the divine Will, is that which stands behind the human will in its works. In the conscient offering, he comes in front; he is the priest set in front (*puro-*

*hita*), guides the oblation and determines its effectiveness.

By this self-guided Truth, by this knowledge that works out as an unerring Will in the Cosmos, he fashions the gods in mortals. Agni manifests divine potentialities in a death-besieged body; Agni brings them to effective actuality and perfection. He creates in us the luminous forms of the Immortals.

This work he does as a cosmic Power labouring upon the rebellious human material even when in our ignorance we resist the heavenward impulse and, accustomed to offer our actions to the egoistic life, cannot yet or as yet will not make the divine surrender. But it is in proportion as we learn to subjugate the ego and compel it to bow down in every act to the universal Being and to serve consciously in its least movements the supreme Will, that Agni himself takes form in us. The Divine Will becomes present and conscient in a human mind and enlightens it with the divine Knowledge. Thus it is that man can be said to form by his toil the great Gods." (277-81)

"The cosmic Powers act and exist in the universe; man takes them upon himself, makes an image of them in his own consciousness and endows that image with the life and power that the Supreme Being has breathed into His own divine forms and world-energies.

It is when thus present and conscient in the mortal, like a "house-lord", master in his mansion, that Agni appears in the true nature of his divinity. When we are obscure and revolt against the Truth and the Law, our progress seems to be a stumbling from ignorance to ignorance and is full of pain and disturbance. By constant submission to the Truth, surrenderings, *namobhiḥ*, we create in ourselves that image of the divine Will which is on the contrary full of peace, because it is assured of the Truth and the Law. Equality of soul created by the surrender to the universal Wisdom gives us a supreme peace and calm. And since that Wisdom guides all our steps

in the straight paths of the Truth we are carried by it beyond all stumblings (*duritāni*).

Moreover, with Agni conscious in our humanity, the creation of the gods in us becomes a veritable manifestation and no longer a veiled growth. The will within grows conscious of the increasing godhead, awakens to the process, perceives the lines of the growth. Human action intelligently directed and devoted to the universal Powers, ceases to be a mechanical, involuntary or imperfect offering; the thinking and observing mind participates and becomes the instrument of the sacrificial will.

Agni is the power of conscious Being, called by us will, effective behind the workings of mind and body. Agni is the strong God within (*maryaḥ*, the strong, the masculine) who puts out his strength against all assailing powers, who forbids inertia, who repels every failing of heart and of force, who spurns out all lack of manhood. Agni actualises what might otherwise remain as an ineffectual thought or aspiration. He is the doer of the Yoga (*sādhu*); divine smith labouring at his forge, he hammers out our perfection. Here he is said to become the charioteer of the Supreme. The Supreme and Wonderful that moves and fulfils Itself "in the consciousness of another", (we have the same word, *adbhuta*, as in the colloquy of Indra and Agastya), effects that motion with this Power as charioteer holding the reins of the activity. Mitra also, the lord of Love and Light is even such a charioteer. Love illuminated fulfils the harmony which is the goal of the divine movement. But the power of this lord of Will and Light is also needed. Force and Love united and both illumined by Knowledge fulfil God in the world.

Will is the first necessity, the chief actualising force. When therefore the race of mortals turn consciously towards the great aim and, offering their enriched capacities to the Sons of Heaven, seek to form the divine in themselves, it is to Agni, first and chief, that they lift the realising thought, frame the

creative Word. For they are the Aryans who do the work and accept the effort, – the vastest of all works, the most grandiose of all efforts, – and he is the power that embraces Action and by Action fulfils the work. What is the Aryan without the divine Will that accepts the labour and the battle, works and wins, suffers and triumphs?

Therefore it is this Will which annihilates all forces commissioned to destroy the effort, this strongest of all the divine Puissances in which the supreme Purusha has imaged Himself, that must bestow its presence on these human vessels. There it will use the mind as instrument of the sacrifice and by its very presence manifest those inspired and realising Words which are as a chariot framed for the movement of the gods, giving to the Thought that meditates the illuminative comprehension which allows the forms of the divine Powers to outline themselves in our waking consciousness.

Then may those other mighty Ones who bring with them the plenitudes of the higher life, Indra and the Ashwins, Usha and Surya, Varuna and Mitra and Aryaman, assume with that formative extension of themselves in the human being their most brilliant energies. Let them create their plenty in us, pouring it forth from the secret places of our being so as to be utilisable in its daylight tracts and let their impulsions urge upward the divinising thought in Mind, till it transfigures itself in the supreme lustres." (281-84)

"Agni is Jatavedas, knower of the births, the worlds. He knows entirely the five worlds and is not confined in his consciousness to this limited and dependent physical harmony. He has access even to the three highest states of all, to the udder of the mystic Cow, the abundance of the Bull with the four horns. From that abundance he will foster the illumination in these Aryan seekers, swell the plenty of their divine faculties. By that fullness and plenty of his illumined perceptions he will unite thought with thought, word with word, till the human Intelligence is rich and harmonious enough to support and become the divine Idea." (284)

## 2. Surya Savitri, Creator and Increaser (V. 81)

"Indra with his shining hosts, the Maruts, Agni, the divine force, fulfiller of the Aryan sacrifice, are the most important deities of the Vedic system. Agni is the beginning and the end. This Will that is knowledge is the initiator of the upward effort of the mortal towards Immortality; to this divine consciousness that is one with divine power we arrive as the foundation of immortal existence. Indra, lord of Swar, the luminous intelligence into which we have to convert our obscure material mentality in order to become capable of the divine consciousness, is our chief helper. It is by the aid of Indra and the Maruts that the conversion is effected. The Maruts take our animal consciousness made up of the impulses of the nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of Swar and the truths of Indra. Our mental evolution begins with these animal troops, these "Pashus"; they become, as we progress in the ascension, the brilliant herds of the Sun, *gāvaḥ*, rays, the divine cows of the Veda. Such is the psychological sense of the Vedic symbol.

But who, then, is Surya, the Sun, from whom these rays proceed? He is the Master of Truth, Surya the Illuminator, Savitri the Creator, Pushan the Increaser. His rays in their own nature are supramental activities of revelation, inspiration, intuition, luminous discernment, and they constitute the action of that transcendent principle which the Vedanta calls Vijnana, the perfect knowledge, the Veda Ritam, the Truth. But these rays descend also into the human mentality and form at its summit the world of luminous intelligence, Swar, of which Indra is the lord.

For this Vijnana is a divine and not a human faculty. Man's mind is not constituted of the self-luminous truth, like the divine mind; it is a sense-mentality, Manas, which can receive and understand Truth, but is not one with it. The light of knowledge has to present itself in this human understanding

tempered so as to suit its forms to the capacities and limitations of the physical consciousness. And it has to lead up progressively to its own true nature, to manifest successive evolutionary stages for our mental development. Therefore the rays of Surya, as they labour to form our mental existence, create three successive worlds of mentality one superimposed on the other, – the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being, where they shine above the three heavens, *tisro divaḥ*, as their three luminosities, *trīṇi rocanāni*. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *pārthivāni rajāṁsi*, earthly realms of light. They also are triple, *tisraḥ pṛthivīḥ*, the three earths. And of all these worlds Surya Savitri is the creator.

We have in this figure of various psychological levels, each considered as a world in itself, a key to the conceptions of the Vedic Rishis. The human individual is an organised unit of existence which reflects the constitution of the universe. It repeats in itself the same arrangement of states and play of forces. Man, subjectively, contains in himself all the worlds in which, objectively, he is contained. Preferring ordinarily a concrete to an abstract language, the Rishis speak of the physical consciousness as the physical world, earth, Bhu, Prithivi. They describe the pure mental consciousness as heaven, Dyaus, of which Swar, the luminous mind, is the summit. To the intermediate dynamic, vital or nervous consciousness they give the name either of Antariksha, the intermediate vision, or of Bhuvar, – multiple dynamic worlds formative of the Earth.

For in the idea of the Rishis a world is primarily a formation of consciousness and only secondarily a physical formation of things. A world is a *loka*, a way in which conscious being images itself. And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms.

For it is the causal Idea in the infinite being, – the idea, not abstract, but real and dynamic, – that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. Because the causal Idea is a real force of existence, it is called Satyam, the True in being; because it is the determining truth of all activity and formation, it is called Ritam, the True in movement; because it is broad and infinite in its self-view, in its scope and in its operation, it is called Brihat, the Large or Vast.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out, – the sense also of the ordinary word for creation, *sṛṣṭi*, – and so a production. The action of the causal Idea does not fabricate, but brings out by Tapas, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

Now the forces and processes of the physical world repeat, as in a symbol, the truths of the supraphysical action which produced it. And since it is by the same forces and the same processes, one in the physical worlds and the supraphysical, that our inner life and its development are governed, the Rishis adopted the phenomena of physical Nature as just symbols for those functionings of the inner life which it was their difficult task to indicate in the concrete language of a sacred poetry that must at the same time serve for the external worship of the Gods as powers of the visible universe. The solar energy is the physical form of Surya, Lord of Light and Truth; it is through the Truth that we arrive at Immortality, final aim of the Vedic discipline. It is therefore under the images of the Sun and its rays, of Dawn and day and night and the life of man between the two poles of light and darkness that the Aryan seers represent the progressive illumination of the human soul. It is so that Shyavashwa of the house of Atri hymns Savitri, Creator, Increaser, Revealer.

Surya enlightens the mind and the thoughts with the illuminations of the Truth. He is *vipra*, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is *bṛhat*, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their relations. Therefore he is *vipaścit*, the clear in perception. Men as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Surya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. This yoking (*yuñjate*) becomes their Yoga. "They yoke the mind, and they yoke their thoughts, the enlightened, of (i.e. to, or so that they may be part of or belong to) the Enlightened, the Large, the Clear-perceptioned."

Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (Hotras) in the human being, one corresponding to each of the seven constituents of his psychological existence, – body, life, mind, super-mind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Surya, Lord of Knowledge, puts each of them to its right place

in the Sacrifice. "Knower of phenomena sole he arranges the sacrificial energies."

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation – for all our existence is a constant creation – of the universe of man's whole being. "Vast is the comprehensive affirmation of the god Savitri."

Surya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces good as the law of our whole existence. For all things have their justifiable cause of being, their good use and their right enjoyment. When this truth in them is found and utilised, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical for its manifestation. "The Seer takes to himself all forms, he brings out (creates or manifests) good for the twofold (two-footed), for the fourfold (four-footed)."

The process of this new creation is described in the rest of the hymn. Surya, as the creator, as the supreme good, manifests in our human consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence. "The creator, the supremely desirable,

manifests all heaven and shines pervadingly following (after or according to) the movement forward of the Dawn."

All the other gods follow in this march of Surya and they attain to his vastness by the force of his illumination. That is to say, all the other divine faculties or potentialities in man expand with the expansion of the Truth and Light in him; in the strength of the ideal super-mind they attain to the same infinite amplitude of right becoming, right action and right knowledge. The Truth in its largeness moulds all into the terms of the infinite and universal Life, replaces with it the limited individual existence, maps out in the terms of their real being the realms of the physical consciousness which, as Savitri, it has created. This also is in us a creation, although in reality it only manifests what already exists but was concealed by the darkness of our ignorance, – just as the realms of the physical earth are concealed from our eyes by the darkness, but reveal themselves as the sun in his march follows the Dawn and measures them out one by one to the vision. "Following whose march the other gods too reach the vastness of the divinity by his strength, he who maps out entirely – that brilliant one – the earthly realms of light, the god Savitri, by his greatness."

But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms of the pure mind (*trīṇi rocanā*); it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun, that is to say, by the full splendour of the divine Super-Mind manifested in us. "And thou goest, O Savitri, to the three luminousnesses, and thou art perfectly expressed by the rays of the Sun (or, art gathered together by means of the rays)."

Then it is that the higher kingdom of the Immortality, Sachchidananda revealed, shines out perfectly in this world. The higher and lower are reconciled in the light of the supramental revelation. The Ignorance, the Night, is illumined upon both sides of our complete being, not only as in our present state upon one. This higher kingdom stands confessed in the principle of Beatitude which is for us the principle of Love and Light, represented by the god Mitra. The Lord of Truth, when he reveals himself in the full godhead, becomes the Lord of Bliss. The law of his being, the principle regulating his activities is seen to be Love; for in the right arrangement of knowledge and action everything here comes to be translated into terms of good, felicity, bliss. "And thou encompassest Night upon both sides, and thou becomest, O God, Mitra by the laws of thy action."

The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the Creator becomes the Increaser, Savitri becomes Pushan. He aggrandises us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shyavashwa, of the sons of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man – he who brings him out of egoistic limitation into universality, out of the finite into the infinite. "And thou hast power alone for creation; and thou becomest the Increaser, O God, by the goings; and thou illuminest entirely all this world (literally, becoming). Shyavashwa has attained to the affirmation of thee, O Savitri. "(286-92)

## 3. The Divine Dawn

"Throughout the Veda Usha, daughter of Heaven, has always the same function. She is the medium of the awakening, the activity and the growth of the other gods; she is the first condition of the Vedic realisation. By her increasing

illumination the whole nature of man is clarified; through her he arrives at the Truth, through her he enjoys the Beatitude. The divine dawn of the Rishis is the advent of the divine Light throwing off veil after veil and revealing in man's activities the luminous godhead. In that light the Work is done, the sacrifice offered and its desirable fruits gathered by humanity."(295)

"The Rishi .. dwells on the two capital works of the divine Dawn in man, – her elevation of him to the full force of the Light and the revelation of the Truth and her pouring of the Ananda, the Amrita, the Soma Wine, the bliss of the immortal being into the mental and bodily existence. In the world of the pure mind, *divi*, she rises into the full force and mass of the Light, *ūrdhvaṁ pājo aśret*, and from those pure and high levels she establishes the sweetness, *madhu*, the honey of Soma. She makes to shine out the three luminous worlds, *rocanā*; she is then or she brings with her the beatific vision. By the effectual illuminations of the pure mentality, through the realising Word, *divo arkaiḥ*, she is perceived as the bearer of Truth and with the Truth she enters from the world above Mind, full of the delight, in a varied play of her multiple thought and activity, into the mental and bodily consciousness, those established limits between which man's action moves. It is from her, as she comes thus richly laden, *vājena vājini*, that Agni, the divine Force labouring here in body and mind to uplift the mortal, prays for and attains to the Soma, the wine of the Beatitude, the delightful substance.

The supramental world in us, foundation of the Truth, is the foundation of the Dawns. They are the descent upon mortal nature of the light of that immortal Truth, *ṛtaṁ jyotis*. The Lord of the Dawns, Master of Truth, Illuminer, Creator, Organiser, putting forth in the foundation of Truth, above mind, the impulsion of his activities, enters with them by this goddess into a bodily and mental existence no longer obscured but released from their limits and capable of vastness, *mahī rodasī*. The Lord of Truth is the sole lord of things. He is Varuna, soul of vastness and purity; he is Mitra, source of love

and light and harmony. His creative Wisdom, *mahī mitrasya varuṇasya māyā*, unlimited in its scope, – for he is Varuna, – appearing, *candreva*, as a light of bliss and joy, – for he is Mitra, – arranges, perfectly organises, in multitudinous forms, in the wideness of the liberated nature, the luminous expansions, the serene expressions of the Truth. He combines the various brilliancies with which his Dawn has entered our firmaments; he blends into one harmony her true and happy voices.

Dawn divine is the coming of the Godhead. She is the light of the Truth and the Felicity pouring on us from the Lord of Wisdom and Bliss, *amṛtasya ketuḥ, svasarasya patnī*." (297-98)

## 4. Surya Savitri and Its Four Powers

"Not only are the four closely associated among themselves, but they seem to partake of each other's nature and attributes, and all are evidently emanations of Surya Savitri, the divine being in his creative and illuminative solar form.

Surya Savitri is the Creator. According to the Truth of things, in the terms of the Ritam, the worlds are brought forth from the divine consciousness, from Aditi, goddess of infinite being, mother of the gods, the indivisible consciousness, the Light that cannot be impaired imaged by the mystic Cow that cannot be slain. In that creation, Varuna and Mitra, Aryaman and Bhaga are four effective Puissances. Varuna represents the principle of pure and wide being, Sat in Sachchidananda; Aryaman represents the light of the divine consciousness working as Force; Mitra representing light and knowledge, using the principle of Ananda for creation, is Love maintaining the law of harmony; Bhaga represents Ananda as the creative enjoyment; he takes the delight of the creation, takes the delight of all that is created. It is the Maya, the formative wisdom of Varuna, of Mitra that disposes multitudinously the light of Aditi brought by the Dawn to manifest the worlds.

In their psychological function these four gods represent the same principles working in the human mind, in the human temperament. They build up in man the different planes of his being and mould them ultimately into the terms and the forms of the divine Truth. Especially Mitra and Varuna are continually described as holding firm the law of their action, increasing the Truth, touching the Truth and by the Truth enjoying its vastness of divine will or its great and uncontracted sacrificial action. Varuna represents largeness, right and purity; everything that deviates from the right, from the purity recoils from his being and strikes the offender as the punishment of sin. So long as man does not attain to the largeness of Varuna's Truth, he is bound to the posts of the world-sacrifice by the triple bonds of mind, life and body as a victim and is not free as a possessor and enjoyer. Therefore we have frequently the prayer to be delivered from the noose of Varuna, from the wrath of his offended purity. Mitra is on the other hand the most beloved of the gods; he binds all together by the fixities of his harmony, by the successive lustrous seats of Love fulfilling itself in the order of things, *mitrasya dhāmabhiḥ*. His name, Mitra, which means also friend, is constantly used with a play upon the double sense; it is as Mitra, because Mitra dwells in all, that the other gods become the friends of man. Aryaman appears in the Veda with but little distinctness of personality, for the references to him are brief. The functions of Bhaga are outlined more clearly and are the same in the cosmos and in man." (301-02)

## 5. Vayu, the Master of the Life Energies (IV.48)

"The psychological conceptions of the Vedic Rishis have often a marvellous profundity and nowhere more than when they deal with the phenomenon of the conscious activities of mind and life emerging out of the subconscient. It may be said, even, that this idea is the whole basis of the rich and subtle philosophy evolved in that early dawn of knowledge by these inspired Mystics. Nor has any other expressed it with a

greater subtlety and felicity than the Rishi Vamadeva, at once one of the most profound seers and one of the sweetest singers of the Vedic age. One of his hymns, the last of the fourth Mandala, is indeed the most important key we possess to the symbolism which hid behind the figures of the sacrifice those realities of psychological experience and perception deemed so sacred by the Aryan forefathers.

In that hymn Vamadeva speaks of the ocean of the subconscient which underlies all our life and activities. Out of that ocean rises "the honeyed wave" of sensational existence with its undelivered burden of unrealised delight climbing full of the "Ghrita" and the "Soma", the clarified mental consciousness and the illumined Ananda that descends from above, to the heaven of Immortality. The "secret Name" of the mental consciousness, the tongue with which the gods taste the world, the nexus of Immortality, is the Ananda which the Soma symbolises. For all this creation has been, as it were, ejected into the subconscient by the four-horned Bull, the divine Purusha whose horns are infinite Existence, Consciousness, Bliss and Truth. In images of an energetic incongruity reminding us of the sublime grotesques and strange figures that have survived from the old mystic and symbolic art of the prehistoric world, Vamadeva describes the Purusha in the figure of a man-bull, whose four horns are the four divine principles, his three feet or three legs the three human principles, mentality, vital dynamism and material substance, his two heads the double consciousness of Soul and Nature, Purusha and Prakriti, his seven hands the seven natural activities corresponding to the seven principles. "Triply bound" – bound in the mind, bound in the life-energies, bound in the body – "the Bull roars aloud; great is the Divinity that has entered into mortals."

For the "ghritam", the clear light of the mentality reflecting the Truth, has been hidden by the Panis, the lords of the lower sense-activity, and shut up in the subconscient; in our thoughts, in our desires, in our physical consciousness the Light and the

Ananda have been triply established, but they are concealed from us. It is in the cow, symbol of the Light from above, that the gods find the clarified streams of the "ghritam". These streams, says the Rishi, rise from the heart of things, from the ocean of the subconscient, *hṛdyāt samudrāt*, but they are confined in a hundred pens by the enemy, Vritra, so that they may be kept from the eye of discernment, from the knowledge that labours in us to enlighten that which is concealed and deliver that which is imprisoned. They move in the path on the borders of the subconscient, dense if impetuous in their movements, limited by the nervous action, in small formations of the life-energy Vayu, *vātapramiyaḥ*. Purified progressively by the experiences of the conscious heart and mind, these energies of Nature become finally capable of the marriage with Agni, the divine Will-force, which breaks down their boundaries and is himself nourished by their now abundant waves. That is the crisis of the being by which the mortal nature prepares its conversion to immortality.

In the last verse of the hymn Vamadeva describes the whole of existence as established above in the seat of the divine Purusha, below in the ocean of the subconscient and in the Life, *antaḥ samudre hṛdi antar āyuṣi*. The conscious mind is, then, the channel through which there is communication between the upper ocean and the lower, between superconscient and subconscient, the light divine and the original darkness of Nature.

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. Yet this great deity has comparatively few hymns to his share in the Rig Veda and even in those Suktas in which he is prominently invoked, does not usually figure alone but in company with others and as if dependent

on them. He is especially coupled with Indra and it would almost seem as if for the functionings demanded from him by the Vedic Rishis he needed the aid of the superior deity. When there is question of the divine action of the Life-forces in man, Agni in the form of the Vedic Horse, Ashwa, Dadhikravan, takes usually the place of Vayu.

If we consider the fundamental ideas of the Rishis, this position of Vayu becomes intelligible. The illumination of the lower being by the higher, the mortal by the divine, was their principal concept. Light and Force, Go and Ashwa, the Cow and the Horse, were the object of the sacrifice. Force was the condition, Light the liberating agency; and Indra and Surya were the chief bringers of Light. Moreover the Force required was the divine Will taking possession of all the human energies and revealing itself in them; and of this Will, this force of conscious energy taking possession of the nervous vitality and revealing itself in it, Agni more than Vayu and especially Agni Dadhikravan was the symbol. For it is Agni who is master of Tapas, the divine Consciousness formulating itself in universal energy, of which the Prana is only a representative in the lower being. Therefore in Vamadeva's hymn, the fifty-eighth of the fourth Mandala, it is Indra and Surya and Agni who effect the great manifestation of the conscious divinity out of the subconscient. Vata or Vayu, the nervous activity, is only a first condition of the emergent Mind. And for man it is the meeting of Life with Mind and the support given by the former to the evolution of the latter which is the important aspect of Vayu. Therefore we find Indra, Master of Mind, and Vayu, Master of Life, coupled together and the latter always somewhat dependent on the former; the Maruts, the thought-forces, although in their origin they seem to be as much powers of Vayu as of Indra, are more important to the Rishis than Vayu himself and even in their dynamic aspect are more closely associated with Agni Rudra than with the natural chief of the legions of the Air."(307-10)

## 6. Brihaspati, Power of the Soul (IV.50)

"Brihaspati, Brahmanaspati, Brahma are the three names of the god to whom the Rishi Vamadeva addresses this mystic hymn of praise. In the later Puranic theogonies Brihaspati and Brahma have long become separate deities. Brahma is the Creator, one of the Three who form the great Puranic Trinity; Brihaspati is a figure of no great importance, spiritual teacher of the gods, and incidentally guardian of the planet Jupiter; Brahmanaspati, the middle term which once linked the two, has disappeared. To restore the physiognomy of the Vedic deity we have to reunite what has been disjoined and correct the values of the two separated terms in the light of the original Vedic conceptions.

*Brahman* in the Veda signifies ordinarily the Vedic Word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. It is a voice of the rhythm which has created the worlds and creates perpetually. All world is expression or manifestation, creation by the Word. Conscious Being luminously manifesting its contents in itself, of itself, *tmanā*, is the superconscient; holding its contents obscurely in itself it is the subconscient. The higher, the self-luminous descends into the obscure, into the night, into darkness concealed in darkness, *tamas tamasā gūḍham*, where all is hidden in formless being owing to fragmentation of consciousness, *tucchyenābhvapihitam*. It arises again out of the Night by the Word to reconstitute in the conscient its vast unity, *tan mahinājāyataikam*. This vast Being, this all-containing and all-formulating consciousness is Brahman. It is the Soul that emerges out of the subconscient in Man and rises towards the superconscient. And the word of creative Power welling upward out of the soul is also *brahman*.

The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word out of the waters of the subconscient, *apraketaṁ salilaṁ sarvam*, – the inconscient ocean that was this all, as it is plainly termed in the great

Hymn of Creation. This power of the Deva is Brahma, the stress in the name falling more upon the conscious soul-power than upon the Word which expresses it. The manifestation of the different world-planes in the conscient human being culminates in the manifestation of the superconscient, the Truth and the Bliss, and this is the office of the supreme Word or Veda. Of this supreme word Brihaspati is the master, the stress in this name falling upon the potency of the Word rather than upon the thought of the general soul-power which is behind it. Brihaspati gives the Word of knowledge, the rhythm of expression of the superconscient, to the gods and especially to Indra, the lord of Mind, when they work in man as "Aryan" powers for the great consummation. It is easy to see how these conceptions came to be specialised in the broader, but less subtle and profound Puranic symbolism into Brahma, the Creator, and Brihaspati, the teacher of the gods. In the name, Brahmanaspati, the two varying stresses are unified and equalised. It is the link-name between the general and the special aspects of the same deity.

Brihaspati is he who has established firmly the limits and definitions of the Earth, that is to say of the material consciousness. The existence out of which all formations are made is an obscure, fluid and indeterminate movement, – *salilam*, Water. The first necessity is to create a sufficiently stable formation out of this flux and running so as to form a basis for the life of the conscient. This Brihaspati does in the formation of the physical consciousness and its world, *sahasā*, by force, by a sort of mighty constraint upon the resistance of the subconscient. This great creation he effects by establishing the triple principle of mind, life and body, always present together and involved in each other or evolved out of each other in the world of the cosmic labour and fulfilment. The three together form the triple seat of Agni and there he works out the gradual work of accomplishment or perfection which is the object of the sacrifice. Brihaspati forms by sound, by his cry, *raveṇa*, for the Word is the cry of the soul as it awakens

to ever-new perceptions and formations. "He who established firmly by force the ends of the earth, Brihaspati in the triple seat of the fulfilment, by his cry." (317-19)

"It is by the powers of the Word, by the rhythmic army of the soul-forces that Brihaspati brings all into expression and dispelling all the darknesses that encompass us makes an end of the Night. These are the "Brahma"s of the Veda, charged with the word, the *brahman*, the *mantra*; it is they in the sacrifice who raise heavenward the divine Rik, the Stubh or Stoma. *Ṛk*, connected with the word *arka* which means light or illumination, is the Word considered as a power of realisation in the illuminating consciousness; *stubh* is the Word considered as a power which affirms and confirms in the settled rhythm of things. That which has to be expressed is realised in consciousness, affirmed, finally confirmed by the power of the Word. The "Brahma"s or Brahmana forces are the priests of the Word, the creators by the divine rhythm. It is by their cry that Brihaspati breaks Vala into fragments.

As Vritra is the enemy, the Dasyu, who holds back the flow of the sevenfold waters of conscient existence, – Vritra, the personification of the Inconscient, so Vala is the enemy, the Dasyu, who holds back in his hole, his cave, *bilam*, *guhā*, the herds of the Light; he is the personification of the subconscient. Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, *valaṁ gomantam*, *valaṁ 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. Their escape is expressed by the emergence of the Bright Ones, the herds of the Dawn, from the cavern below in the physical hill and their driving upward by Brihaspati to the heights of our being whither with them and by them we climb. He calls to them with the voice of the superconscient knowledge; they follow him with the response of the conscious intuition. They give in their course the impulsion to the activities which form the material of the sacrifice and constitute the offerings given to

the gods and these also are carried upward till they reach the same divine goal.

This self-expressive Soul, Brihaspati, is the Purusha, the Father of all things; it is the universal Divinity; it is the Bull of the herds, the Master and fertilizer of all these luminous energies evolved or involved, active in the day or obscurely working in the night of things, which constitute the becoming or world-existence, *bhuvanam*. To the Purusha under the name of Brihaspati the Rishi would have us dispose in the order of a sacrifice all the materials of our being by sacrificial action in which they are given up to the All-Soul as acceptable oblations offered with adoration and surrender. By the sacrifice we shall become through the grace of this godhead full of heroic energy for the battle of life, rich in the offspring of the soul, masters of the felicities which are attained by divine enlightenment and right action." (322-23)

"For this Brahma, this creative Soul seeks to manifest and increase himself in the royalty of the human nature and he who attains to that royalty of light and power and creates in himself for Brahma that highest human good, finds himself always cherished, fostered, increased by all the divine cosmic powers who work for the supreme consummation. He wins all those possessions of the soul which are necessary for the royalty of the spirit, those that belong to his own plane of consciousness, and those that present themselves to him from other planes of consciousness. Nothing can assail or affect his triumphant progress.

Indra and Brihaspati are thus the two divine powers whose fullness in us and conscious possession of the Truth are the conditions of our perfection. Vamadeva calls on them to drink in this great sacrifice the wine of immortal Ananda, rejoicing in the intoxication of its ecstasies, pouring out abundantly the substance and riches of the spirit. Those outpourings of the superconscient beatitude must enter into the soul-force and there take being perfectly. Thus a felicity will be formed, a

governed harmony, replete with all the energies and capacities of the perfected nature which is master of itself and its world.

So let Brihaspati and Indra increase in us and that state of right mentality which together they build will be manifested; for that is the first condition. Let them foster the growing thoughts and bring into expression those energies of the mental being which by an enriched and multiple thought become capable of the illumination and rapidity of the Truth-consciousness. The powers that attack the Aryan fighter, would create in him poverties of mind and poverties of the emotive nature, all infelicities. Soul force and mental force increasing together, destroy all such poverty and insufficiency. Together they bring man to his crowning and his perfect kinghood." (324-25)

## 7. The Ashwins, Lords of Bliss (IV.45)

"The hymns of the Rig Veda addressed to the two shining Twins, like those addressed to the Ribhus, are full of symbolic expressions and unintelligible without a firm clue to their symbolism. The three leading features of these hymns to the Ashwins are the praise of their chariot, their horses and their rapid all-pervading movement; their seeking of honey and their joy in the honey, *madhu*, and the satisfying delights that they carry in their car; and their close association with the Sun, with *Suryā* the daughter of the Sun and with the Dawn.

The Ashwins like the other gods descend from the Truth consciousness, the Ritam; they are born or manifested from Heaven, from Dyaus, the pure Mind; their movement pervades all the worlds, – the effect of their action ranges from the body through the vital being and the thought to the superconscient Truth. It commences indeed from the ocean, from the vague of the being as it emerges out of the subconscient and they conduct the soul over the flood of these waters and prevent its foundering on its voyage. They are therefore *Nāsatyā*, lords of the movement, leaders of the journey or voyage.

They help man with the Truth which comes to them especially by association with the Dawn, with Surya, lord of the Truth, and with *Suryā*, his daughter, but they help him more characteristically with the delight of being. They are lords of bliss, *śubhaspatī*; their car or movement is loaded with the satisfactions of the delight of being in all its planes; they bear the skin full of the overflowing honey; they seek the honey, the sweetness, and fill all things with it. They are therefore effective powers of the Ananda which proceeds out of the Truth-consciousness and which manifesting itself variously in all the three worlds maintains man in his journey. Hence their action is in all the worlds. They are especially riders or drivers of the Horse, Ashwins, as their name indicates, – they use the vitality of the human being as the motive-force of the journey: but also they work in the thought and lead it to the Truth. They give health, beauty, wholeness to the body; they are the divine physicians. Of all the gods they are the most ready to come to man and to create for him ease and joy, *āgamiṣṭhā*, *śubhaspatī*. For this is their peculiar and perfect function. They are essentially lords of weal, of bliss, *śubhaspatī*.

This character of the Ashwins is brought out with a continual emphasis by Vamadeva in the present hymn. In almost every verse occurs with a constant iteration the words *madhu*, *madhumān*, honey, honied. It is a hymn to the sweetness of existence; it is a chant of the delight of being.

The great Light of lights, the Sun of Truth, the illumination of the Truth-consciousness is rising up out of the movement of life to create the illumined Mind, Swar, which completes the evolution of the lower triple world. *Eṣa sya bhānur udiyarti*. By this rising of the Sun in man, the full movement of the Ashwins becomes possible; for by the Truth comes the realised Delight, the heavenly beatitude. Therefore, the chariot of the Ashwins is being yoked upon the height of this Dyaus, the high level or plane of the resplendent mind. That chariot is all-pervading; its motion goes everywhere; its speed runs freely on all planes of our consciousness."(328-29)

"By the action of the Ashwins man's progress towards the beatitude becomes itself beatific; all his travail and struggle and labour grows full of a divine delight. As it is said in the Veda that by Truth is the progress towards the Truth, that is to say by the growing law of the Truth in the mental and physical consciousness we arrive finally beyond mind and body to the superconscient Truth, so here it is indicated that by Ananda is the progress towards the Ananda, – by a divine delight growing in all our members, in all our activities we arrive at the superconscious beatitude.

In the upward movement the horses that draw the chariot of the Ashwins change into birds, into swans, *haṁsāsaḥ*. The Bird in the Veda is the symbol, very frequently, of the soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the Life energy, the Horse, Ashwa. Such are the energies that draw the free car of the Lords of Delight, when there dawns on us the Sun of the Truth. These winged movements are full of the honey showered from the overflowing skin, *madhumantaḥ*. They are unassailable, *asridhaḥ*, they come to no hurt in their flight; or, the sense may be, they make no false or hurtful movement. And they are golden-winged, *hiraṇyaparṇāḥ*. Gold is the symbolic colour of the light of Surya. The wings of these energies are the full, satisfied, attaining movement, *parṇa*, of his luminous knowledge. For these are the birds that awake with the Dawn; these are the winged energies that come forth from their nests when the feet of the daughter of Heaven press the levels of our human mentality, *divo asya sānavi*. Such are the swans that bear the swift-riding Twins."(332-33)

## 8. The Ribhus, Artisans of Immortality (I. 20)

"The Ribhus, it has been suggested, are rays of the Sun. And it is true that like Varuna, Mitra, Bhaga and Aryaman they are powers of the solar Light, the Truth. But their special

character in the Veda is that they are artisans of Immortality. They are represented as human beings who have attained to the condition of godhead by power of knowledge and perfection in their works. Their function is to aid Indra in raising man towards the same state of divine light and bliss which they themselves have earned as their own divine privilege. The hymns addressed to them in the Veda are few and to the first glance exceedingly enigmatical; for they are full of certain figures and symbols always repeated. But once the principal clues of the Veda are known, they become on the contrary exceedingly clear and simple and present a coherent and interesting idea which sheds a clear light on the Vedic gospel of immortality.

The Ribhus are powers of the Light who have descended into Matter and are there born as human faculties aspiring to become divine and immortal. In this character they are called children of Sudhanwan, a patronymic which is merely a parable of their birth from the full capacities of Matter touched by the luminous energy. But in their real nature they are descended from this luminous Energy and are sometimes so addressed, "Offspring of Indra, grandsons of luminous Force." For Indra, the divine mind in man, is born out of luminous Force as is Agni out of pure Force, and from Indra the divine Mind spring the human aspirations after Immortality.

The names of the three Ribhus are, in the order of their birth, Ribhu or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or Vibhu, the Pervading, the self-diffusing, and Vaja, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. These works and formations of immortality they effect,

it is continually repeated, by the force of Thought, with the mind for field and material; they are done with power; they are attended by a perfection in the creative and effective act, *svapasyayā sukṛtyayā*, which is the condition of the working out of Immortality. These formations of the artisans of Immortality are, as they are briefly summarised in the hymn before us, the horses of Indra, the car of the Ashwins, the Cow that gives the sweet milk, the youth of the universal Parents, the multiplication into four of the one drinking-bowl of the gods originally fashioned by Twashtri, the Framer of things." (337-39)

"They are the sublimated human energies of formation and upward progress who assist the gods in the divinising of man. And of all their accomplishings that which is central is the formation of the two brilliant horses of Indra, the horses yoked by speech to their movements, yoked by the Word and fashioned by the mind. For the free movement of the luminous mind, the divine mind in man, is the condition of all other immortalising works.

The second work of the Ribhus is to fashion the chariot of the Ashwins, lords of the human journey, – the happy movement of the Ananda in man which pervades with its action all his worlds or planes of being, bringing health, youth, strength, wholeness to the physical man, capacity of enjoyment and action to the vital, glad energy of the light to the mental being, – in a word, the force of the pure delight of being in all his members.

The third work of the Ribhus is to fashion the cow who gives the sweet milk. It is said elsewhere that this cow has been delivered out of its covering skin, – the veil of Nature's outward movement and action, – by the Ribhus. The fostering cow herself is she of the universal forms and universal impetus of movement, *viśvajuvaṁ viśvarūpām*, in other words she is the first Radiance, Aditi, the infinite Consciousness of the infinite conscious Being which is the mother of the worlds.

That consciousness is brought out by the Ribhus from the veiling movement of Nature and a figure of her is fashioned here in us by them. She is, by the action of the powers of the duality, separated from her offspring, the soul in the lower world; the Ribhus restore it to constant companionship with its infinite mother.

Another great work of the Ribhus is in the strength of their previous deeds, of the light of Indra, the movement of the Ashwins, the full yield of the fostering Cow to restore youth to the aged Parents of the world, Heaven and Earth. Heaven is the mental consciousness, Earth the physical. These in their union are represented as lying long old and prostrate like fallen sacrificial posts, worn-out and suffering. The Ribhus, it is said, ascend to the house of the Sun where he lives in the unconcealed splendour of his Truth and there slumbering for twelve days afterwards traverse the heaven and the earth, filling them with abundant rain of the streams of Truth, nourishing them, restoring them to youth and vigour. They pervade heaven with their workings, they bring divine increase to the mentality; they give to it and the physical being a fresh and young and immortal movement. For from the home of the Truth they bring with them the perfection of that which is the condition of their work, the movement in the straight path of the Truth and the Truth itself with its absolute effectivity in all the thoughts and words of the mentality. Carrying this power with them in their pervading entry into the lower world, they pour into it the immortal essence.

It is the wine of that immortal essence with its ecstasies which they win by their works and bring with them to man in his sacrifice. And with them come and sit Indra and the Maruts, the divine Mind and its Thought-forces, and the four great Kings, sons of Aditi, children of the Infinite, Varuna, Mitra, Aryaman, Bhaga, the purity and vastness of the Truth-consciousness, its law of love and light and harmony, its power and aspiration, its pure and happy enjoyment of things.

And there at the sacrifice the gods drink in the fourfold bowl, *camasaṁ caturvayam*, the pourings of the nectar. For Twashtri, the Framer of things, has given man originally only a single bowl, the physical consciousness, the physical body in which to offer the delight of existence to the gods. The Ribhus, powers of luminous knowledge, take it as renewed and perfected by Twashtri's later workings and build up in him from the material of the four planes three other bodies, vital, mental and the causal or ideal body.

Because they have made this fourfold cup of bliss and enabled him thereby to live on the plane of the Truth-consciousness they are able to establish in the perfected human being the thrice seven ecstasies of the supreme existence poured into the mind, vitality and body. Each of these they can give perfectly by the full expression of its separate absolute ecstasy even in the combination of the whole.

The Ribhus have power to support and contain all these floods of the delight of being in the human consciousness; and they are able to divide it in the perfection of their works among the manifested gods, to each god his sacrificial share. For such perfect division is the whole condition of the effective sacrifice, the perfect work." (339-41)

## 9. Vishnu, The All-Pervading Godhead (I. 154)

"The deity of this hymn is Vishnu the all-pervading, who in the Rig Veda has a close but covert connection and almost an identity with the other deity exalted in the later religion, Rudra. Rudra is a fierce and violent godhead with a beneficent aspect which approaches the supreme blissful reality of Vishnu; Vishnu's constant friendliness to man and his helping gods is shadowed by an aspect of formidable violence, – "like a terrible lion ranging in evil and difficult places", – which is spoken of in terms more ordinarily appropriate to Rudra. Rudra is the father of the vehemently-battling Maruts; Vishnu is hymned in the last Sukta of the fifth Mandala under the name of Evaya Marut as the source from which they sprang,

that which they become and himself identical with the unity and totality of their embattled forces. Rudra is the Deva or Deity ascending in the cosmos, Vishnu the same Deva or Deity helping and evoking the powers of the ascent.

It was a view long popularised by European scholars that the greatness of Vishnu and Shiva in the Puranic theogonies was a later development and that in the Veda these gods have a quite minor position and are inferior to Indra and Agni. It has even become a current opinion among many scholars that Shiva was a later conception borrowed from the Dravidians and represents a partial conquest of the Vedic religion by the indigenous culture it had invaded. These errors arise inevitably as part of the total misunderstanding of Vedic thought for which the old Brahmanic ritualism is responsible and to which European scholarship by the exaggeration of a minor and external element in the Vedic mythology has only given a new and yet more misleading form.

The importance of the Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom the majority of the Vedic hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfil in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason of their predominance. The Maruts, children of Rudra, are not divinities superior to their fierce and mighty Father; but they have many hymns addressed to them and are far more constantly mentioned in connection with other gods, because the function they fulfilled was of a constant and immediate importance in the Vedic discipline. On the other hand, Vishnu, Rudra, Brahmanaspati, the Vedic originals of the later Puranic Triad, Vishnu-Shiva-Brahma, provide the conditions of the Vedic work and assist it from behind the more present and active gods, but are less close to it and in appearance less continually concerned in its daily movements.

Brahmanaspati is the creator by the Word; he calls light and visible cosmos out of the darkness of the inconscient ocean and speeds the formations of conscious being upward to their supreme goal. It is from this creative aspect of Brahmanaspati that the later conception of Brahma the Creator arose.

For the upward movement of Brahmanaspati's formations Rudra supplies the force. He is named in the Veda the Mighty One of Heaven, but he begins his work upon the earth and gives effect to the sacrifice on the five planes of our ascent. He is the Violent One who leads the upward evolution of the conscious being; his force battles against all evil, smites the sinner and the enemy; intolerant of defect and stumbling he is the most terrible of the gods, the one of whom alone the Vedic Rishis have any real fear. Agni, the Kumara, prototype of the Puranic Skanda, is on earth the child of this force of Rudra. The Maruts, vital powers which make light for themselves by violence, are Rudra's children. Agni and the Maruts are the leaders of the fierce struggle upward from Rudra's first earthly, obscure creation to the heavens of thought, the luminous worlds. But this violent and mighty Rudra who breaks down all defective formations and groupings of outward and inward life, has also a benigner aspect. He is the supreme healer. Opposed, he destroys; called on for aid and propitiated he heals all wounds and all evil and all sufferings. The force that battles is his gift, but also the final peace and joy. In these aspects of the Vedic god are all the primitive materials necessary for the evolution of the Puranic Shiva-Rudra, the destroyer and healer, the auspicious and terrible, the Master of the force that acts in the worlds and the Yogin who enjoys the supreme liberty and peace.

For the formations of Brahmanaspati's word, for the actions of Rudra's force Vishnu supplies the necessary static elements, – Space, the ordered movements of the worlds, the ascending levels, the highest goal. He has taken three strides and in the space created by the three strides has established all the worlds. In these worlds he the all-pervading dwells and gives less or

greater room to the action and movements of the gods. When Indra would slay Vritra, he first prays to Vishnu, his friend and comrade in the great struggle, "O Vishnu, pace out in thy movement with an utter wideness," and in that wideness he destroys Vritra who limits, Vritra who covers. The supreme step of Vishnu, his highest seat, is the triple world of bliss and light, *priyaṁ padam*, which the wise ones see extended in heaven like a shining eye of vision; it is this highest seat of Vishnu that is the goal of the Vedic journey. Here again the Vedic Vishnu is the natural precursor and sufficient origin of the Puranic Narayana, Preserver and Lord of Love.

In the Veda indeed its fundamental conception forbids the Puranic arrangement of the supreme Trinity and the lesser gods. To the Vedic Rishis there was only one universal Deva of whom Vishnu, Rudra, Brahmanaspati, Agni, Indra, Vayu, Mitra, Varuna are all alike forms and cosmic aspects. Each of them is in himself the whole Deva and contains all the other gods. It was the full emergence in the Upanishads of the idea of this supreme and only Deva, left in the Riks vague and undefined and sometimes even spoken of in the neuter as That or the one sole existence, the ritualistic limitation of the other gods and the progressive precision of their human or personal aspects under the stress of a growing mythology that led to their degradation and the enthronement of the less used and more general names and forms, Brahma, Vishnu and Rudra, in the final Puranic formulation of the Hindu theogony.

In this hymn of Dirghatamas Auchathya to the all-pervading Vishnu it is his significant activity, it is the greatness of Vishnu's three strides that is celebrated. We must dismiss from our minds the ideas proper to the later mythology. We have nothing to do here with the dwarf Vishnu, the Titan Bali and the three divine strides which took possession of Earth, Heaven and the sunless subterrestrial worlds of Patala. The three strides of Vishnu in the Veda are clearly defined by Dirghatamas as earth, heaven and the triple principle, *tridhātu*. It is this triple principle beyond Heaven or superimposed upon it as its

highest level, *nākasya pṛṣṭhe*, which is the supreme stride or supreme seat of the all-pervading deity.

Vishnu is the wide-moving one. He is that which has gone abroad – as it is put in the language of the Isha Upanishad, *sa paryagāt*, – triply extending himself as Seer, Thinker and Former, in the superconscient Bliss, in the heaven of mind, in the earth of the physical consciousness, *tredhā vicakramāṇaḥ*. In those three strides he has measured out, he has formed in all their extension the earthly worlds; for in the Vedic idea the material world which we inhabit is only one of several steps leading to and supporting the vital and mental worlds beyond. In those strides he supports upon the earth and mid-world, – the earth the material, the mid-world the vital realms of Vayu, Lord of the dynamic Life-principle, – the triple heaven and its three luminous summits, *trīṇi rocanā*. These heavens the Rishi describes as the higher seat of the fulfilling. Earth, the midworld and heaven are the triple place of the conscious being's progressive self-fulfilling, *triṣadhastha*, earth the lower seat, the vital world the middle, heaven the higher. All these are contained in the threefold movement of Vishnu.

But there is more; there is also the world where the self-fulfilment is accomplished, Vishnu's highest stride. In the second verse the seer speaks of it simply as "that"; "that" Vishnu, moving yet forward in his third pace affirms or firmly establishes, *pra stavate*, by his divine might. Vishnu is then described in language which hints at his essential identity with the terrible Rudra, the fierce and dangerous Lion of the worlds who begins in the evolution as the Master of the animal, Pashupati, and moves upward on the mountain of being on which he dwells, ranging through more and more difficult and inaccessible places, till he stands upon the summits. Thus in these three wide movements of Vishnu all the five worlds and their creatures have their habitation. Earth, heaven and "that" world of bliss are the three strides. Between earth and heaven is the Antariksha, the vital worlds, literally "the intervening habitation". Between heaven and the world of bliss is another

vast Antariksha or intervening habitation, Maharloka, the world of the superconscient Truth of things.

The force and the thought of man, the force that proceeds from Rudra the Mighty and the thought that proceeds from Brahmanaspati, the creative Master of the Word, have to go forward in the great journey for or towards this Vishnu who stands at the goal, on the summit, on the peak of the mountain. His is this wide universal movement; he is the Bull of the world who enjoys and fertilises all the energies of force and all the trooping herds of the thought. This far-flung extended space which appears to us as the world of our self-fulfilment, as the triple altar of the great sacrifice has been so measured out, so formed by only three strides of that almighty Infinite.

All the three are full of the honey-wine of the delight of existence. All of them this Vishnu fills with his divine joy of being. By that they are eternally maintained and they do not waste or perish, but in the self-harmony of their natural movement have always the unfailing ecstasy, the imperishable intoxication of their wide and limitless existence. Vishnu maintains them unfailingly, preserves them imperishably. He is the One, he alone is, the sole-existing Godhead, and he holds in his being the triple divine principle to which we attain in the world of bliss, earth where we have our foundation and heaven also which we touch by the mental person within us. All the five worlds he upholds. The *tridhātu*, the triple principle or triple material of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is *vasu*, substance, *ūrj*, abounding force of our being, *priyam* or *mayas*, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at the goal of our journey.

That goal is Delight, the last of Vishnu's three strides. The Rishi takes up the indefinite word "tat" by which he first vaguely indicated it; it signified the delight that is the goal of

Vishnu's movement. It is the Ananda which for man in his ascent is a world in which he tastes divine delight, possesses the full energy of infinite consciousness, realises his infinite existence. There is that high-placed source of the honey-wine of existence of which the three strides of Vishnu are full. There the souls that seek the godhead live in the utter ecstasy of that wine of sweetness. There in the supreme stride, in the highest seat of wide-moving Vishnu is the fountain of the honey-wine, the source of the divine sweetness, – for that which dwells there is the Godhead, the Deva, the perfect Friend and Lover of the souls that aspire to him, the unmoving and utter reality of Vishnu to which the wide-moving God in the cosmos ascends.

These are the two, Vishnu of the movement here, the eternally stable, bliss-enjoying Deva there, and it is those supreme dwelling-places of the Twain, it is the triple world of Sachchidananda which we desire as the goal of this long journey, this great upward movement. It is thither that the many-horned herds of the conscious Thought, the conscious Force are moving – that is the goal, that is their resting-place. There in those worlds, gleaming down on us here, is the vast, full, illimitable shining of the supreme stride, the highest seat of the wide-moving Bull, master and leader of all those many-horned herds, – Vishnu the all-pervading, the cosmic Deity, the Lover and Friend of our souls, the Lord of the transcendent existence and the transcendent delight." (344-50)

## 10. Soma, Lord of Delight and Immortality (IX. 83)

"It is a marked, an essential feature of the Vedic hymns that, although the Vedic cult was not monotheistic in the modern sense of the word, yet they continually recognise, sometimes quite openly and simply, sometimes in a complex and difficult fashion, always as an underlying thought, that the many godheads whom they invoke are really one Godhead, – One with many names, revealed in many aspects, approaching man in the mask of many divine personalities. Western scholars,

puzzled by this religious attitude which presents no difficulty whatever to the Indian mind, have invented, in order to explain it, a theory of Vedic henotheism. The Rishis, they thought, were polytheists, but to each God at the time of worshipping him they gave preeminence and even regarded him as in a way the sole deity. This invention of henotheism is the attempt of an alien mentality to understand and account for the Indian idea of one Divine Existence who manifests Himself in many names and forms, each of which is for the worshipper of that name and form the one and supreme Deity. That idea of the Divine, fundamental to the Puranic religions, was already possessed by our Vedic forefathers.

The Veda already contains in the seed the Vedantic conception of the Brahman. It recognises an Unknowable, a timeless Existence, the Supreme which is neither today nor tomorrow, moving in the movement of the Gods, but itself vanishing from the attempt of the mind to seize it (R.V. I.170.1). It is spoken of in the neuter as That and often identified with the Immortality, the supreme triple Principle, the vast Bliss to which the human being aspires. The Brahman is the Unmoving, the Oneness of the Gods. "The Unmoving is born as the Vast in the seat of the Cow (Aditi), . . . the vast, the mightiness of the Gods, the One" (III.55.1). It is the one Existent to whom the seers give different names, Indra, Matarishwan, Agni, (I.164.46).

This Brahman, the one Existence, thus spoken of impersonally in the neuter, is also conceived as the Deva, the supreme Godhead, the Father of things who appears here as the Son in the human soul. He is the Blissful One to whom the movement of the Gods ascends, manifest as at once the Male and the Female, *vṛṣan*, *dhenu*. Each of the Gods is a manifestation, an aspect, a personality of the one Deva. He can be realised through any of his names and aspects, through Indra, through Agni, through Soma; for each of them being in himself all the Deva and only in his front or aspect to us different from the others contains all the gods in himself.

Thus Agni is hymned as the supreme and universal Deva. "Thou O Agni, art Varuna when thou art born, thou becomest Mitra when thou art perfectly kindled, in thee are all the Gods, O Son of Force, thou art Indra to the mortal who gives the sacrifice. Thou becomest Aryaman when thou bearest the secret name of the Virgins. They make thee to shine with the radiances (the cows, *gobhiḥ*) as Mitra well-established when thou makest of one mind the Lord of the house and his consort. For the glory of thee, O Rudra, the Maruts brighten by their pressure that which is the brilliant and varied birth of thee. That which is the highest seat of Vishnu, by that thou protectest the secret Name of the radiances (the cows, *gonām*). By thy glory, O Deva, the gods attain to right vision and holding in themselves all the multiplicity (of the vast manifestation) taste Immortality. Men set Agni in them as the priest of the sacrifice when desiring (the Immortality) they distribute (to the Gods) the self-expression of the being. . . . Do thou in thy knowledge extricate the Father and drive away (sin and darkness), he who is borne in us as thy Son, O Child of Force" (V.3). Indra is similarly hymned by Vamadeva and in this eighty-third Sukta of the ninth Mandala, as in several others, Soma too emerges from his special functions as the supreme Deity.

Soma is the Lord of the wine of delight, the wine of immortality. Like Agni he is found in the plants, the growths of earth, and in the waters. The Soma-wine used in the external sacrifice is the symbol of this wine of delight. It is pressed out by the pressing-stone (*adri*, *grāvan*) which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called *adri*. The Vedic hymns speak of the luminous thunders of this stone as they speak of the light and sound of Indra's weapon. Once pressed out as the delight of existence Soma has to be purified through a strainer (*pavitra*) and through the strainer he streams in his purity into the wine bowl (*camū*) in which he is brought to the sacrifice, or he is kept in jars (*kalaśa*) for Indra's drinking.

Or, sometimes, the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most of the hymns of the ninth Mandala which are all devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of Heaven, *divas pade*.

The hymn begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (*cetas*); the human system is the jar. *Pavitraṁ te vitataṁ brahmaṇaspate*, the strainer is spread wide for thee, O Master of the soul; *prabhur gātrāṇi paryeṣi viśvataḥ,* becoming manifest thou pervadest or goest about the limbs everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brihaspati, Master of the creative Word. *Brahman* in the Veda is the soul or soul-consciousness emerging from the secret heart of things, but more often the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind, *manma*. Here, however, it seems to mean the soul itself. Soma, Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For him the mind and heart, enlightened, have been formed into a purifying instrument; freed from all narrowness and duality the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life and turn it into pure delight of the true existence, the divine, the immortal Ananda.

So received, sifted, strained, the Soma-wine of life turned into Ananda comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man

becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. The words *prabhu* and *vibhu* in the Veda are used not in the later sense, "lord", but in a fixed psychological significance like *pracetas* and *vicetas* or like *prajñāna* and *vijñāna* in the later language. "Vibhu" means becoming, or coming into existence pervasively, "prabhu" becoming, coming into existence in front of the consciousness, at a particular point as a particular object or experience. Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness concentrated at some particular point, *prabhu*, or as some particular experience and then pervades the whole being as Ananda, *vibhu*.

But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight. *Ataptatanūr na tad āmo aśnute*, he who is raw and his body not heated does not taste or enjoy that; *śṛtāsa id vahantas tat samāśata*, only those who have been baked in the fire bear and entirely enjoy that. The wine of the divine Life poured into the system is a strong, overflooding and violent ecstasy; it cannot be held in the system unprepared for it by strong endurance of the utmost fires of life and suffering and experience. The raw earthen vessel not baked to consistency in the fire of the kiln cannot hold the Soma-wine; it breaks and spills the precious liquid. So the physical system of the man who drinks this strong wine of Ananda must by suffering and conquering all the torturing heats of life have been prepared for the secret and fiery heats of the Soma; otherwise his conscious being will not be able to hold it; it will spill and lose it as soon as or even before it is tasted or it will break down mentally and physically under the touch.

This strong and fiery wine has to be purified and the strainer for its purifying has been spread out wide to receive it in the seat of heaven, *tapoṣ pavitraṁ vitataṁ divas pade*; its threads or fibres are all of pure light and stand out like rays, *śocanto*

*asya tantavo vyasthiran*. Through these fibres the wine has to come streaming. The image evidently refers to the purified mental and emotional consciousness, the conscious heart, *cetas*, whose thoughts and emotions are the threads or fibres. Dyaus or Heaven is the pure mental principle not subjected to the reactions of the nerves and the body. In the seat of Heaven, – the pure mental being as distinguished from the vital and physical consciousness, – the thoughts and emotions become pure rays of true perception and happy psychical vibration instead of the troubled and obscured mental, emotional and sensational reactions that we now possess. Instead of being contracted and quivering things defending themselves from pain and excess of the shocks of experience they stand out free, strong and bright, happily extended to receive and turn into divine ecstasy all possible contacts of universal existence. Therefore it is *divas pade*, in the seat of Heaven, that the Soma-strainer is spread out to receive the Soma.

Thus received and purified these keen and violent juices, these swift and intoxicating powers of the Wine no longer disturb the mind or hurt the body, are no longer spilled and lost but foster and increase, *avanti*, mind and body of their purifier; *avantyasya pavītāram āśavo*. So increasing him in all delight of his mental, emotional, sensational and physical being they rise with him through the purified and blissful heart to the highest level or surface of heaven, that is, to the luminous world of Swar where the mind capable of intuition, inspiration, revelation is bathed in the splendours of the Truth (*ṛtam*), liberated into the infinity of the Vast (*bṛhat*). *Divas pṛṣṭham adhi tiṣṭhanti cetasā*.

So far the Rishi has spoken of Soma in his impersonal manifestation, as the Ananda or delight of divine existence in the human being's conscious experience. He now turns, as is the habit of the Vedic Rishis, from the divine manifestation to the divine Person and at once Soma appears as the supreme Personality, the high and universal Deva. *Arūrucad uṣasaḥ pṛśnir agriyaḥ*; the supreme dappled One, he makes the dawns to shine: *ukṣā bibharti bhuvanāni vājayuḥ*; he, the Bull, bears

the worlds, seeking the plenitude. The word *pṛśniḥ*, dappled, is used both of the Bull, the supreme Male, and of the Cow, the female Energy; like all words of colour, *śveta, śukra, hari, harit, kṛṣṇa, hiraṇyaya*, in the Veda it is symbolic; colour, *varṇa*, has always denoted quality, temperament, etc., in the language of the Mystics. The dappled Bull is the Deva in the variety of his manifestation, many-hued. Soma is that first supreme dappled Bull, generator of the worlds of the becoming, for from the Ananda, from the all-blissful One they all proceed; delight is the parent of the variety of existences. He is the Bull, *ukṣan*, a word which like its synonym *vṛṣan*, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. He makes the Dawns shine out, – the dawns of illumination, mothers of the radiant herds of the Sun; and he seeks the plenitude, that is to say the fullness of being, force, consciousness, the plenty of the godhead which is the condition of the divine delight. In other words it is the Lord of the Ananda who gives us the splendours of the Truth and the plenitudes of the Vast by which we attain to Immortality.

The fathers who discovered the Truth, received his creative knowledge, his Maya, and by that ideal and ideative consciousness of the supreme Divinity they formed an image of Him in man, they established Him in the race as a child unborn, a seed of the godhead in man, a Birth that has to be delivered out of the envelope of the human consciousness. *Māyāvino mamire asya māyayā, nṛcakṣasaḥ pitaro garbham ā dadhuḥ*. The fathers are the ancient Rishis who discovered the Way of the Vedic mystics and are supposed to be still spiritually present presiding over the destinies of the race and, like the gods, working in man for his attainment to Immortality. They are the sages who received the strong divine vision, *nṛcakṣasaḥ*, the Truth-vision by which they were able to find the Cows hidden by the Panis and to pass beyond the bounds of the Rodasi, the mental and physical consciousness, to the Superconscient, the Vast Truth and the Bliss (R.V. I.36.7, IV.1.13-18, IV.2.15-18 etc.).

Soma is the Gandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda; *gandharva itthā padam asya rakṣati*. He is the Supreme, standing out from all other beings and over them, other than they and wonderful, *adbhuta*, and as the supreme and transcendent, present in the worlds but exceeding them, he protects in those worlds the births of the gods, *pāti devānāṁ janimāni adbhutaḥ*. The "births of the gods" is a common phrase in the Veda by which is meant the manifestation of the divine principles in the cosmos and especially the formation of the godhead in its manifold forms in the human being. In the last verse the Rishi spoke of the Deva as the divine child preparing for birth, involved in the world, in the human consciousness. Here he speaks of Him as the transcendent guarding the world of the Ananda formed in man and the forms of the godhead born in him by the divine knowledge against the attacks of the enemies, the powers of division, the powers of undelight (*dviṣaḥ, arātīḥ*), against the undivine hosts with their formations of a dark and false creative knowledge, Avidya, illusion, (*adevīr māyāḥ*).

For he seizes these invading enemies in the net of the inner consciousness; he is the master of a profounder and truer setting of world-truth and world-experience than that which is formed by the senses and the superficial mind. It is by this inner setting that he seizes the powers of falsehood, obscurity and division and subjects them to the law of truth, light and unity; *gṛbhṇāti ripuṁ nidhayā nidhāpatiḥ*. Men therefore protected by the lord of the Ananda governing this inner nature are able to accord their thoughts and actions with the inner truth and light and are no longer made to stumble by the forces of the outer crookedness; they walk straight, they become entirely perfect in their works and by this truth of inner working and outer action are able to taste the entire sweetness of existence, the honey, the delight that is the food of the soul." (352-59)