

Study of Rig-veda II.24, Hymn to Brahmanaspati.

Verses 1-12 in process;

(For Sri Aurobindo's comments on the first section of this hymn see the Appendix below)

Text in Devanagari

ṛṣi: gr̥tsamada (āṅgīrasa śaunahotra paścād) bhārgava śaunaka;

devatā: brahmaṇaspati, 1,10 br̥haspati, 12 indrābrahmaṇaspati;

chanda: jagatī, 12,16 triṣṭup

सेमाम् अविद्धि प्रभृतिं य ईशिषे ऽया विधेम नवया महा गिरा ।

यथा नो मीढ्वान् स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥ २-२४-१

यो नन्त्वान्य् अनमन् न्य् ओजसोतादर्दरं मन्युना शम्बराणि वि ।

प्राच्यावयद् अच्युता ब्रह्मणस् पतिर् आ चाविशद् वसुमन्तं वि पर्वतम् ॥ २-२४-२

तद् देवानां देवतमाय कर्त्वम् अश्रश्नन् दृळ्हाव्रदन्त वीळिता ।

उद् गा आजद् अभिनद् ब्रह्मणा वलम् अगूहत् तमो व्य् अचक्षयत् स्वः ॥ २-२४-३

अश्मास्यम् अवतम् ब्रह्मणस् पतिर् मधुधारम् अभि यम् ओजसातृणत् ।

तम् एव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुर् उत्सम् उद्विणम् ॥ २-२४-४

सना ता का चिद् भुवना भवीत्वा माद्भिः शरद्भिर् दुरो वरन्त वः ।

अयतन्ता चरतो अन्यद् अन्यद् इद् या चकार वयुना ब्रह्मणस् पतिः ॥ २-२४-५

अभिनक्षन्तो अभि ये तम् आनशुर् निधिम् पणीनाम् परमं गुहा हितम् ।

ते विद्वांसः प्रतिचक्ष्यानृता पुनर् यत उ आयन् तद् उद् ईयुर् आविशम् ॥ २-२४-६

ऋतावानः प्रतिचक्ष्यानृता पुनर् आत आ तस्थुः कवयो महस् पथः ।

ते बाहुभ्यां धमितम् अग्निम् अश्मनि नकिः षो अस्त्य् अरणो जहुर हि तम् ॥ २-२४-७

ऋतज्येन क्षिप्रेण ब्रह्मणस् पतिर् यत्र वष्टि प्र तद् अश्रोति धन्वना ।

तस्य साध्वीर् इषवो याभिर् अस्यति नृचक्षसो दृशये कर्णयोनयः ॥ २-२४-८

स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस् पतिः ।

चाक्ष्मो॑ यद् वाजम्॑ भरते॑ मती॑ धनाद् इत् सूर्यस् तपति॑ तप्यतुर् वृथा॑ ॥ २-२४-९
 विभु॑ प्रभु॑ प्रथमम्॑ मेहनावतो॑ बृहस्पतेः॑ सुविदत्राणि॑ राध्या॑ ।
 इमा॑ सातानि॑ वेन्यस्य॑ वाजिनो॑ येन॑ जना॑ उभये॑ भुञ्जते॑ विशः॑ ॥ २-२४-१०
 यो॑ ऽवरे॑ वृजने॑ विश्वथा॑ विभुर् महाम्॑ उ रण्वः॑ शवसा॑ ववक्षिथ॑ ।
 स॑ देवो॑ देवान् प्रति॑ पप्रथे॑ पृथु॑ विश्वेद् उ॑ ता परिभूर् ब्रह्मणस् पतिः॑ ॥ २-२४-११
 विश्वं॑ सत्यम्॑ मघवाना॑ युवोर् इद् आपश् चन॑ प्र मिनन्ति॑ व्रतं॑ वाम् ।
 अच्छेन्द्रा॑ ब्रह्मणस्पती॑ हविर् नो॑ ऽन्नं॑ युजेव॑ वाजिना॑ जिगातम् ॥ २-२४-१२
 उताशिष्ठा॑ अनु॑ शृण्वन्ति॑ वह्यः॑ सभेयो॑ विप्रो॑ भरते॑ मती॑ धना॑ ।
 वीळुद्वेषा॑ अनु॑ वश॑ ऋणम्॑ आददिः॑ स॑ ह वाजी॑ समिथे॑ ब्रह्मणस् पतिः॑ ॥ २-२४-१३
 ब्रह्मणस् पतेर् अभवद् यथावशं॑ सत्यो॑ मन्युर् महि॑ कर्मा॑ करिष्यतः॑ ।
 यो॑ गा॑ उदाजत् स॑ दिवे॑ वि॑ चाभजन्॑ महीव॑ रीतिः॑ शवसासरत् पृथक् ॥ २-२४-१४
 ब्रह्मणस् पते॑ सुयमस्य॑ विश्वहा॑ रायः॑ स्याम॑ रथ्यो॑ वयस्वतः॑ ।
 वीरेषु॑ वीराउप॑ पृङ्धि॑ नस् त्वं॑ यद् ईशानो॑ ब्रह्मणा॑ वेषि॑ मे॑ हवम् ॥ २-२४-१५
 ब्रह्मणस् पते॑ त्वम् अस्य॑ यन्ता॑ सूक्तस्य॑ बोधि॑ तनयं॑ च॑ जिन्व ।
 विश्वं॑ तद् भद्रं॑ यद् अवन्ति॑ देवा॑ बृहद् वदेम॑ विदथे॑ सुवीराः॑ ॥ २-२४-१६

Metrically Restored Text in Tahoma.

sémām aviddhi prábhṛtiṃ yá íśiṣe ayā vidhema náṡayā mahā girā
yáthā no miḍhvān stáivate sákhā táva bṛhaspate śiśadhaḥ sótá no matim 2.24.1

yó nántuvāni ánaman ní ójasā utādardar manyúnā sámbarāṇi ví
prācyāvayad ácyutā bráhmaṇas pátir ā cāviśad vásumantaṃ ví párvatam 2.24.2

tád devānām devátamāya kártuvam ásrathnan dīhā ávradanta vilítá
úd gā ājad ábhinad bráhmaṇā valám ágūhat támo ví acakṣayat súvaḥ 2.24.3

ásmāsiyam avatám bráhmaṇas pátir mádhudhāram abhí yám ójasātrṇat
tám evá víśve papire suvardíśo bahú sākāṃ sisicur útsam udriṇam 2.24.4

sánā tã kā cid bhúvanā bhávītuvā mādbhīḥ śarādbhir dúro varanta vaḥ
áyatantā carato anyád-anyad íd yã cakāra vayúnā bráhmaṇas pátiḥ 2.24.5

abhinákṣanto abhí yé tám ānaśúr nidhím paṇinām paramám gúhā hitám
té vidvāṃsaḥ praticákṣyānrṭā púnar yáta u āyan tād úd īyur āvísam 2.24.6

ṛtāvānaḥ praticákṣyānrṭā púnar āta ā tasthuḥ kaváyo mahás patháḥ
té bāhúbhyaṃ dhamitám agním ásmāni nákiḥ śo asti áraṇo jahúr hí tám
2.24.7

ṛtājyena kṣipréṇa bráhmaṇas pátir yátra váṣṭi prá tād aśnoti dhánvanā
tásya sādhvīr íṣavo yābhir ásyati nrćákṣaso drśáye kárṇayonayaḥ 2.24.8

sá saṃnayaḥ sá vinayaḥ puróhitaḥ sá súṣtutaḥ sá yudhí bráhmaṇas pátiḥ
cākṣmó yád vājam bhárate matí dhánā ād ít sūryas tapati tapyatúr víṭhā 2.24.9

vibhú prabhú prathamám mehánāvato bḥaspáteḥ suvidátrāṇi rādhiyā
imā sātāni veniyásya vājino yéna jánā ubháye bhuñjate víśaḥ 2.24.10

yó ávare vrjáne viśvāthā vibhúr mahám u raṇvāḥ śávaśā vaváksitha
sá devó devān práti paprathe pṛthú viśvéd u tā paribhúr bráhmaṇas pátiḥ
2.24.11

viśvaṃ satyám maghavānā yuvór íd āpaś caná prá minanti vratám vām
áchendrābrahmaṇaspatī havír no ánnaṃ yújeva vājínā jigātam 2.24.12

utāśiṣṭhā ánu śrṇvanti váhnayaḥ sabhéyo vípro bharate matí dhánā
vīludvéśā ánu váśa rṇám ādadíḥ sá ha vājī samithé bráhmaṇas pátiḥ 2.24.13

bráhmaṇas páter abhavad yathāvaśám
satyó manyúr máhi kármā kariṣyatáḥ
yó gā udājat sá divé ví cābhajan mahīva rītiḥ śávasāsarāt pṛthak 2.24.14

bráhmaṇas pate suyámasya viśvāhā rāyāḥ siyāma rathíyo váyasvataḥ
vīreṣu virām̐ úpa pṛndhi nas tuvám yád íśāno bráhmaṇā véṣi me hávam 2.24.15

bráhmaṇas pate tuvám asyá yantā sūktásya bodhi tánayaṃ ca jinva
viśvaṃ tād bhadram̐ yád ávanti devā brḥád vadema vidáthe suvīrāḥ 2.24.16

Text, Translations and Vocabulary.

सेमाम् अविद्धि प्रभृतिं य ईशिषे ऽया विधेम नवया महा गिरा ।

यथा नो मीद्वान् स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥ २-२४-१

sémām aviddhi prábhr̥tiṃ yá íśiṣe, ayā vidhēma návayā mahā girā
yáthā no mīdhvān stávate sákhā táva, bṛhaspate síṣadhaḥ sótá no matím |1|

Interpretation:

You who are (the) Lord (yá íśiṣe), foster (or, unfold) this, what is being brought forward (sémām aviddhi prábhr̥tiṃ). With this new mighty word (of expression) (návayā mahā girā) we want to consecrate ourselves. As your bounteous friend affirms (you) for us (yáthā no mīdhvān stávate sákhā táva), O Brihaspati, accomplish then this thought for us (bṛhaspate síṣadhaḥ sótá no matím). (1)

Comment:

The bounteous friend of Brihaspati could be our own soul (when it expresses its word) or even Indra, with whom in verse 12 he is invoked in a very significant way.

Vocabulary:

av, cl. I .P. avati, Imper. aviṣtu, 2. sg. aviddhi; to drive, impel, animate (as a car or horse) RV.; Ved. to promote, favour, (chiefly Ved.) to satisfy, refresh; prabhṛti, f. bringing forward, offering (of sacrifice or praise) RV. AV.;

īś, 1 cl. 2. A. īṣte, or Ved. íśe (2. sg. íśiṣe and īkṣe RV.) to own, possess RV. MBh. Bhatt.; to belong to RV.; to dispose of, be valid or powerful to; be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun) RV. AV. TS. SBr. MBh. Ragh. &c.; to rule, reign RV. AV. SBr. &c.; vidh, 1 cl. 6. P. -vidhati (in RV. also -te), to worship, honour a god (dat. loc., or acc.) with (instr.) RV. AV. TBr. BhP.; to present reverentially, offer, dedicate RV. AV.;

gir, 1 mfn. (1. gī) addressing, invoking, praising RV.; (gīr) f. invocation, addressing with praise, praise, verse, song RV. (the Maruts are called "sons of praise") AV.;

yathā, ind. (in Veda also unaccented ; fr. 3. ya, correlative of tathā) in which manner or way, according as, as, like, (Ved. also eva) RV. &c.; that, so that, in order that (with Pot. or Subj., later also with fut. pres., imperf. and aor.; in earlier language yathā is often placed after the first word of a sentence; sometimes with ellipsis of syāt and bhavet) RV. &c.;

mīdhvas, mf(usī)n., bestowing richly, bountiful, liberal R. V. &c.;

stu, 1 cl. 2. P. A. stauti or stavīti, stute or stuvīte (in RV. also stavate, to praise, laud, eulogize, extol, celebrate in song or hymns (in ritual, "to chant", with loc. of the text from which the Saman comes) RV. &c.;

sadh, 1 (connected with 2. sidh) cl. 1. P. A. sādati, -te, to go straight to any goal or aim, attain an object, to be successful, succeed, RV.; to being straight to an object or end, further, promote, advance, accomplish, complete, finish ib.; aor. asīśadhat; Ved. also síśadhati;

nava, 1 mf(ā)n. (prob. fr. 1. nu) *new, fresh, recent, young, modern (opp. to sana, purāṇa) RV. &c.;*
 mati, f. *devotion, prayer, worship, hymn, sacred utterance RV. VS.;* *thought, design, intention, resolution, determination, inclination, wish, desire (with loc. dat. or inf.) RV. &c.;*

Old Translators:

1. BE pleased with this our offering, thou who art the Lord; we will adore thee with this new and mighty song.

As this thy friend, our liberal patron, praises thee, do thou, Brhaspati, fulfil our hearts' desire.

1. Gib dieser Darbringung den Vorzug, der du Herr darüber bist. Mit dieser neuen großen Lobrede wollen wir dir huldigen und laß unsere Absicht in Erfüllung gehen, daß unser Belohner, dein Freund, gepriesen werden soll, o Brihaspati.

यो नन्त्वान्य् अनमन् न्य् ओजसोतादर्दर मन्युना शम्बराणि वि ।

प्राच्यावयद् अच्युता ब्रह्मणस् पतिर् आ चाविशद् वसुमन्तं वि पर्वतम् ॥ २-२४-२

yó nántuvāni ānāman nī ójasā utādardar manyúnā śámbarāṇi ví
 prācyāvayad ācyutā brāhmaṇas pátir ā cāviśad vāsumantaṃ ví párvatam |2|

Interpretation:

He who with his luminous force (yó ójasā) bent down all that should be bent (nántuvāni ānāman nī) and made to burst apart with his passion (or, mental action) (utādardar manyúnā ví) the formations of Shambara (śámbarāṇi), - Brahmanaspati made to fall the things that were unshakeable (prācyāvayad ācyutā) and entered entirely (ā cāviśad ví) the mountain full of the shining treasure (vāsumantaṃ párvatam). (2)

Comments:

Sri Aurobindo translates here manyu "by force of heart" and śámbarāṇi as "the illusions that destroy".

Vocabulary:

nantva, mfn. *to be bent RV. ii, 24, 2.*

nam, cl. 1. P. namati, -te, *to bend or bow (either trans. or oftener intr.) to bow to, subject or submit one's self (with gen. dat. or acc.) RV. &c.;*

ojas, n. (vaj, or uj; cf. ugra), *bodily strength, vigour, energy, ability, power RV. AV. TS. AitBr. MBh. &c.;*

dī, to burst, break asunder, split open RV. impf. 2. 3. sg. adardar, 3. pl.

adardirur = Caus. RV.;

śámbara, m. *N. of a demon (in RV. often mentioned with Sushna, Arbuda, Pipru &c.; he is the chief enemy of Divo-dasa Atithigva, for whose deliverance he was thrown down a mountain and slain by Indra; in epic and later poetry he is also a*

foe of the god of love) RV. &c.; n. water Naigh. i,12 (but Sah. censures the use of sambara in this sense)

(pl.) the fastnesses of Sambara RV.;

śamba, m. (derivation doubtful) a weapon used by Indra (accord. to some "Indra's thunderbolt", but cf. zambin) RV. x,42,7 (= vajra Naigh. iv,2) the iron head of a pestle L.; an iron chain worn round the loins W.;

śamb, cl. 1. P. śambati, to go (Vop.), cl. 10. P. śambayati, to collect ib.;

(This root might in a negative context perhaps mean "to attack" or "to block, prevent";)

cyu, 2 cl. i. cyavate (ep. also -ti); to move to and fro, shake about RV.;

pra-cyu, Caus. -cyāvayati, to move, shake RV.;

acyuta, mfn. not fallen, firm, solid, imperishable, permanent;

viś, 1 cl. 6. P. visati, to enter, enter in or settle down on, go into (acc. loc., or antar with gen.), pervade RV. &c.;

vi-ā-viś, P. viśati, to enter, penetrate, pervade (acc. or loc.) RV. S3Br.

vasumat, mfn. having or possessing or containing treasures, wealthy, rich, RV. SankhGr. MBh. &c.; attended by the Vasus TS. Kath. AitBr. &c.;

Old Translators:

2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of Sambara:

Who overthrew what shook not, Brahmapaspati,-he made his way within the mountain stored with wealth.

2. Der das Biegsame mit Kraft niederbog und er zersprengte im Grimm die Sambarafesten. Das unbewegliche brachte Brahmanaspati ins Wanken, da er in den schätzereichen Berg ein und hindurch drang.

तद् देवानां देवतमाय कर्तवम् अश्रथन् दृह्याव्रदन्त वीळिता ।

उद् गा आजद् अभिनद् ब्रह्मणा वलम् अगूहत् तमो व्य् अचक्षयत् स्वः ॥ २-२४-३

tád devānām devātamāya kártuvam, áśrathñan dṛḥhā ávradanta vīlītā
úd gā ājad ábhinad bráhmaṇā valám, ágūhat támo ví acakṣayat súvaḥ |3|

Interpretation:

That was the work (to be accomplished) (tád kártuvam) for the most divine of the divine powers (devānām devātamāya): the fixed things loosened (áśrathñan dṛḥhā) and all that was hard became soft (ávradanta vīlītā). With the Word of the Soul (bráhmaṇā) he broke the concealing power (of the subconscious) (ábhinad valám) and drove upwards the herds of the light (úd gā ājad). He hid the darkness and made visible (or, clearly perceptible) the Sun-world (ágūhat támo ví acakṣayat súvaḥ). (3)

Vocabulary:

kartva, mfn. to be done or accomplished RV. (am) n. obligation, duty, task ib.;

śrath, śranth (cf. ślath) cl. 9. P. śrathnāti, *to be loosened or untied or unbent, become loose or slack, yield, give way RV.; to make slack, disable, disarm RV. i,171, 3 (A.) to loosen one's own (bonds &c.) AV.;*
 dr̥ḷha, mfn. *fixed, firm, hard, strong, solid, massive RV. AV. SBr. MBh. &c.;*
 vrad, (or vrand) A. -vradate (only impf. avradanta), *to soften, become soft RV. ii,24,3 (cf. Nir. v,16).*

vīḷita, mfn. *made strong, strengthened, firm, hard RV.;*
 ud-aj, P. A. -ajati, -te (impf. -ājat RV. ii,12,3 &c., and ud-ājat RV. **ii,24,3**) *to drive out, expel RV. BrArUp.;*
 bhid, 1 cl. 7, P. bhinatti, A. bhintte, (impf. 2. sg. abhinat RV.); *to split, cleave, break, cut or rend asunder, pierce, destroy RV. &c.;*
 vala, 1 m. "enclosure", a cave, cavern RV. AV. Br.; N. of a demon (brother of Vritra, and conquered by Indra; in later language called bala q.v.);
 guh, 1 cl. 1. P. A. gūhati, -te; *to cover, conceal, hide, keep secret RV. &c.;*
 vi-cakṣ, A. -caṣṭe (Ved. inf. -cakṣe), *to appear, shine RV.;* *to see distinctly, view, look at, perceive, regard RV. AV. BhP.;* *to make manifest, show RV.*

Old Translators:

3 That was a great deed for the Godliest of the Gods: strong things were loosened and the firmly fixed gave way.

He drove the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.

3. Das war die Aufgabe für den Göttlichsten der Götter: Das feste lockerte sich, das Harte gab nach. Er trieb die Kühe heraus, spaltete mit dem Zauberwort den Vala, er beseitigte das Dunkel, ließ die Sonne scheinen.

अश्मास्यम् अवतम् ब्रह्मणस् पतिर् मधुधारम् अभि यम् ओजसात्तृणत् ।

तम् एव विश्वे पपिरे स्वर्दशो बहु साकं सिसिचुर् उत्सम् उद्रीणम् ॥ २-२४-४

áśmāsiyam avatām brāhmaṇas pátir mádhudhāram abhí yám ójasātrṇat
 tám evá víśve papire suvardśho bahú sākam sisicur útsam udrīṇam |4|

Interpretation:

The honey-streaming well (mádhudhāram avatām), with its mouth (or, opening) in the Rock (áśmāsiyam), which the Lord of the Soul burst open by his luminous force (yám ójasātrṇat), - (from) that indeed all those who have the vision of the Sun-world have drunken (tám evá víśve papire suvardśho). Together they have poured out abundantly (sākam sisicur bahú) that overflowing fountain (udrīṇam útsam). (4)

Vocabulary:

áśmāsiya, mfn. "having a stone-mouth or a stone-source", flowing from a rock RV. **ii,24,4.**

ās, 4 n. (?) mouth, face, (only in abl. and instr.) āsas (with the prep. ā), from mouth to mouth, in close proximity RV. vii,99,7
 avata, m. *a well, cistern* RV. (cf. avatka)
 madhudhārā, f. *a stream of honey* Kad. BhP. &c.;
 trd, cl. 7. (impf. atrnat) *to cleave, pierce* RV. Hariv. Bhatt. *to split open, let out, set free* RV.;

abhi trd, -trṇatti (Imper. 2. sg. -trṇdhi; *to burst open, open, procure (waters) by bursting (the clouds) or by boring (i.e. digging a well)* RV. &c.;

pā, 1 cl. 1. P. pibati (Ved. and ep. also A. -te; pf. papivas AV.; A. pape, papire RV.; *to drink, quaff, suck, sip, swallow (with acc., rarely gen.)* RV. &c.;

svardrś, mfn. (nom. k) *seeing light or the sun (applied to gods and men)* RV.;

bāhu, mf(vī or u)n. *much, many, frequent, abundant, numerous, great or considerable in quantity*;
 (u) ind. *much, very, abundantly, greatly, in a high degree, frequently, often, mostly* RV. &c.;

sākam, ind. (prob. fr. 7. sa añc; cf. sāci) *together, jointly, at the same time, simultaneously* RV. &c.;

sic, 1 cl. 6. P. A. siñcati, -te; pf. siṣeca, siṣice [in RV. also sisicuh, sisice]; *to pour out, discharge, emit, shed, infuse or pour into or on (loc.)* RV. &c.; *to scatter in small drops, sprinkle, besprinkle or moisten with (instr.)* RV. &c.;

utsa, m. (ud Un. iii.68), *a spring, fountain (metaphorically applied to the clouds)* RV. AV. VS. TBr. Susr. Das.;

udriṇa, mfn. *abounding in water* RV.;

ud, 2 or und cl. 7. P. unatti; cl. 6. P. undati; *to flow or issue out, spring (as water)*

Old Translators:

4 The well with mouth of stone that poured a flood of meath, which Brahmapaspati hath opened with his might-
 All they who see the light have drunk their fill thereat: together they have made the watery fount flow forth.
 4. An dem Brunnen mit dem Steinmund, mit dem süßen Strom, den Brahmaspati mit Gewalt aufgeschlossen hat, an dem haben alle getrunken, die die Sonne sehen. Sie schöpften allesamt reichlich von dem wasserspendenden Quell.

सना ता का चिद् भुवना भवीत्वा माद्भिः शरद्भिर् दुरो वरन्त वः ।

अयतन्ता चरतो अन्यद् अन्यद् इद् या चकार वयुना ब्रह्मणस् पतिः ॥ २-२४-५

sánā tā kā cid bhúvanā bhávituvā mādbhīḥ śarādbhīr dúro varanta vaḥ
 áyatantā carato anyád-anyad íd, yā cakāra vayúnā bráhmaṇas pátiḥ |5|

Sri Aurobindo's Translation:

"Certain eternal worlds (states of existence) are these which have to come into being (sánā tā kā cid bhúvanā bhávituvā), their doors are shut to you (or,

opened) (dúro varanta vah) by the months and the years (mādbhīḥ śarādbhir); without effort one (world) moves in the other (áyatantā carato anyád-anyad), and it is these [two forms] that Brahmanaspati has made manifest to knowledge (yā cakāra vayúnā)."

Sri Aurobindo's Commentary:

That the making visible of Swar to the eyes of the Swarseers, *suvadṛśaḥ*, their drinking of the honeyed well and their outpouring of the divine waters amounts to the revelation to man of new worlds or new states of existence is clearly told us in the next verse, II.24.5.

... *vayúnā* means knowledge, and the two forms are divinised earth and heaven which Brahmanaspati created. These are the four eternal worlds hidden in the *guhā*, the secret, unmanifest or superconscient parts of being which although in themselves eternally present states of existence (*sánā* ... *bhúvanā*) are for us non-existent and in the future; for us they have to be brought into being, *bhāvītvā*, they are yet to be created. Therefore the Veda sometimes speaks of Swar being made visible, as here (*ví acakṣayat súvaḥ*), or discovered and taken possession of, *vidat, sanat*, sometimes of its being created or made (*bhū, kr*). These secret eternal worlds have been closed to us, says the Rishi, by the movement of Time, by the months and years; therefore naturally they have to be discovered, revealed, conquered, created in us by the movement of Time, yet in a sense against it. This development in an inner or psychological Time is, it seems to me, that which is symbolised by the sacrificial year and by the ten months that have to be spent before the revealing hymn of the soul (*brahma*) is able to discover the seven-headed, heaven conquering thought which finally carries us beyond the harms of *Vritra* and the *Panis*.

Vocabulary:

sana, 2 mf(A)n. (derivation doubtful) *old, ancient (am, ind. "of old, formerly")*
RV. AV.; lasting long BhP.;

mās, 2 in , (3. *mā*; pl. instr. *mādbhis RV.*) *the moon RV. (cf. candra and sūrya-mās) a month ib. &c;*

śarad, f. (prob. fr. *śrā, śr̥*) *autumn (as the time of ripening) a year (or pl. poetically for "years" cf. varṣa) ib.;*

dur, 1 f. (only *duras* acc. nom., and *duras. pl.*) = *dvār, a door (cf. 2. dura).*

vṛ, 1 cl. 5. 9. 1. P. A. *varati, varate* (mostly cl. 5 and with the prep. *apa* or *vi*) *to cover, screen, veil, conceal, hide, surround, obstruct RV. &c.; to close (a door) AitBr.;*

ayat, mfn. (*yam*), *not making efforts Bhatt.;*

yat, 2 cl. 1. 1. (prob. connected with *yam* and orig. meaning "to stretch") *yatate* (Ved. and ep. also P. -*ti*; (P.) *to place in order, marshal, join, connect RV.; to exert one's self, take pains, endeavour, make effort, persevere, be cautious or watchful ib.;*

car, cl. 1. carati, *to move one's self, go, walk, move, stir, roam about, wander* RV. AV. &c.;

vayuna, mfn. (rather fr. vī than fr. ve) *moving, active, alive* SBr.; *a path, way (= mArga also fig. either - "means expedient", or "rule, order, custom")* RV. AV. VS. (instr., according to rule RV. i,162,18) *distinctness, clearness, brightness* RV. ii,19,3; *knowledge, wisdom* BhP.;

Old Translators:

5 Ancient will be those creatures, whatsoe'er they be; with moons, with autumns, doors unclose themselves to you.

Effortless they pass on to perfect this and that, appointed works which Brahmanaspati ordained.

5. "Diese Geschöpfe müssen teilweise alt sein; durch Monate und Jahre waren euch die Tore verschlossen". Ohne Eifersucht gehen beide je eine andere Richtung nach den Richtungen, die Brahmanaspati bestimmt hat.

अभि॑नक्षन्तो॑ अभि॑ ये तम् आ॑नशुर् निधि॑म् प॑णीनाम् पर॑मं गुहा॑ हितम् ।
ते वि॒द्वांसः॑ प्र॒तिचक्ष्या॑न्ता पु॒नर् यत् उ॒ आयन् तद् उद् ई॑युर् आ॒विश॑म् ॥

२-२४-६

abhinákṣanto abhí yé tám ānaśúr nidhím paṇīnām paramám gúhā hitám
té vidvāṃsaḥ pracicákṣyānr̥tā púnar yáta u āyan tād úd īyur āvísam |6|

Sri Aurobindo's Translation:

"They who travel towards the goal (yé abhinákṣanto) and attain that treasure of the Panis (abhí tám ānaśúr nidhím paṇīnām), the supreme treasure hidden in the secret cave (paramám gúhā hitám), they, having the knowledge and perceiving the falsehoods (té vidvāṃsaḥ pracicákṣyānr̥tā), rise up again thither whence they came (púnar yáta u āyan tād úd īyur) and enter into that world (tād āvísam)."
(6)

Vocabulary:

abhi-nakṣ, *to approach, come to, arrive at* RV. AV.;

abhi-naś, 1. *to attain, reach* RV.;

nidhi, *a place for deposits or storing up, a receptacle* MBh. Kav. &c.; *a store, hoard, treasure* RV. &c.;

paṇi, m. *a bargainer, miser, niggard (esp. one who is sparing of sacrificial oblations)* RV. AV.; *N. of a class of envious demons watching over treasures* RV. (esp. x,108) AV. SBr.;

parama, mf(ā)n. (superl. of para) *most distant, remotest, extreme, last* RV. &c.; *chief, highest, primary, most prominent or conspicuous*;

guha, (2. guhā) f. *a hiding-place, cave, cavern* VS. xxx,16; TBr. I; MBh. &c.; (fig.) *the heart* SvetUp. iii,20; MBh. xii; BhP. ii,9,24;

(3. guhā), Ved. instr. ind., in a hiding-place, in secret, secretly (opposed to āvis, and especially with dhā, ni-dhā, kr, "to conceal, remove") RV. AV. SBr. xi, xiii.; hita, 2 mf(ā)n. (p.p. of 1. dhā cf. dhita) put, placed, set, laid, laid upon, imposed, lying or situated or contained in (loc.) RV. AV. Up.; set up, established, fixed (as a prize) RV.;

prati-cakṣ, to see, perceive RV. BhP.;

anṛta, mf(ā)n. not true, false;(am) n. falsehood, lying, cheating;

ā-viś, P. A. -viśati, -te (inf. ā-viśam RV. ii,24,6) to go or drive in or towards; to approach, enter; to take possession of RV. AV. VS. SBr. MBh. BhP. R. Mn. &c.;

Old Translators:

6 They who with much endeavour searching round obtained the Panis' noblest treasure hidden in the cave,-

Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.

6. Sie, die bei ihrer Ankunft den im Versteck verborgenen fernsten Schatz der Pani's antrafen, die kundig die Täuschungen entdeckt hatten, sind wieder dahin ausgezogen, von woher sie gekommen waren, um in den Berg einzudringen.

ऋ॒ता॒वानः॑ प्र॒ति॒च॒क्ष्या॑नृ॒ता पु॒नर् आ॒त आ॑ तस्थुः॑ क॒वयो॑ मह॒सू प॒थः ।

ते बा॒हु॒भ्यां॑ ध॒मित॑म् अ॒ग्नि॑म् अ॒श्म॑नि॒ नकिः॑ षो अ॒स्त्य् अ॒रणो॑ ज॒हूर् हि॒ तम् ॥

२-२४-७

ṛtāvānaḥ praticákṣyānṛtā púnar, āta ā tasthuḥ kaváyo mahás patháḥ
té bāhúbhyāṃ dhamitám agním ásmani, nákiḥ śo asti áraṇo jahúr hí tám [7]

Interpretation:

Possessed of the Truth, having perceived the untruths, from here the seers have again ascended the great path. They with both arms (placed) the kindled Fire in the Rock... (7)

Comments:

The meaning of the last quarter of this verse is not yet clear.

From Sri Aurobindo's comment on the first half of this verse:

"Possessed of the truth, beholding the falsehoods they, seers, rise up again into the great path ..." mahas pathaḥ, the path of the Truth, or the great and wide realm, Mahas of the Upanishads.

Vocabulary:

atas, ind. (ablative of the pronom. base a, equivalent to asmāt;) from this, than this, hence;

ā-sthā, 1 P. A. -tiṣṭhati, -te, to stand or remain on or by; to ascend, mount; to stay near, go towards, resort to RV. AV. SBr. AsvGr. MBh. R. BhP. Kum. &c.;

dhamita, mfn. blown, kindled RV.;

SA: blown up to greatness;
 aśman, 2 (ā) m. *a stone, rock RV. &c.; a precious stone RV. v,47,3; SBr.; any instrument made of stone (as a hammer &c.) RV. &c.; thunderbolt RV. &c.; a cloud Naigh.; the firmament RV. v,30,8;*
 nakis, (na-) ind. *no one, nobody RV.;*
 araṇa, 1 mf(ī) n. (r), *foreign, distant RV. AV. SBr.;* (am) n. (only for the etym. of araṇi) *being fitted (as a piece of wood) Nir.;*
 araṇi, 1 f. "being fitted into" or "turning round"; *the piece of wood (taken from the Ficus Religiosa or Premna Spinosa) used for kindling fire by attrition RV. &c.;*
 SA: also fighter, warrior, labourer;
 hā, 3 cl. 3. P. jahāti (rarely cl. 1. jahati) pf. jahau, jahuh RV. &c.; *to leave, abandon, desert, quit, forsake, relinquish; to discharge, emit ib.;*

Old Translators:

7 The pious ones when they had seen the falsehoods turned them back, the sages stood again upon the lofty ways.

Cast down with both their arms upon the rock they left the kindled fire, and said, No enemy is he.

7. Die wahrhaften Seher, die die Täuschungen entdeckt hatten, machten sich wieder von da auf die großen Wege. Sie fanden das mit den Armen angefachte Feuer im Fels: "Es ist ja kein fremdes", denn sie hatten es zurückgelassen.

ऋ॒त॒ज्ये॒न॑ क्षि॒प्रेण॑ ब्र॒ह्म॒णस् प॑तिर् यत्र॑ व॒ष्टि॑ प्र तद् अ॒श्नोति॑ धन्व॒ना ।

तस्य॑ सा॒ध्वीर् इ॒षवो॑ याभिर् अ॒स्यति॑ नृ॒चक्ष॑सो दृ॒शये॑ कर्ण॒यो॒नयः॑ ॥ २-२४-८

ṛtājyena kṣipreṇa brāhmaṇas pátir yátra váṣṭi prá tád aśnoti dhánvanā
 tásya sādhwīr iṣavo yābhir ásyati nṛcákṣaso drśáye kárṇayonayaḥ |8|

Interpretation:

With his quick-shooting bow (kṣipreṇa dhánvanā), that has the dynamic truth as its string (ṛtājyena), the Lord of the Soul reaches there (prá tád aśnoti) where he wants (yátra váṣṭi). Effective are the arrows with which he shoots (sādhwīr iṣavo yābhir ásyati); they originate from the ear (of inspired hearing) (kárṇayonayaḥ) with the eye of the heroic soul for sight (nṛcákṣaso drśáye). (8)

Vocabulary:

ṛtājya, (ṛta-) mfn. *one whose string is truth, truth-strung (said of Brahmanas-pati's bow) RV. ii,24,8.*

kṣipra, mf(ā)n. *springing, flying back with a spring, elastic (as a bow) RV.*

ii,24,8; *quick, speedy, swift SBr.vi; (am) ind. (Naigh ii,15) quickly, immediately, directly AV. SBr. iv;*

vaś, cl. 2. P. vaṣṭi, *to will, command RV. AV.;* *to desire, wish, long for, be fond of, like (also with inf.) RV. &c.;*

dhanvan, n. *a bow RV. &c.;*

sādhu, mf(vī)n. *straight, right RV. AV. Bhp.; leading straight to a goal, hitting the mark, unerring (as an arrow or thunderbolt) RV. SBr.; successful, effective efficient (as a hymn or prayer) RV. Kam., (u) ind. straight, aright, regularly RV. AV.;*

iṣu, mf. *an arrow RV. AV. VS. MBh. Ragh. Sak. &c.; N. of a particular constellation VarBr. xii,7. [According to Dayananda iṣu may mean "ray of light"; as, 2 cl.4. P. asyati, to throw, cast, shoot at (loc. dat., or gen) RV. &c.;*
nṛcaksa, mfn. *beholding or watching men (said of gods) RV. AV. VS. TS. looking after men i.e. leading or guiding them (as a Rishi) RV. iii.53,9;*

Sri Aurobindo takes this term never in the above sense but instead as "divine vision" or "strong vision" and "eye of the soul"; since the term nṛ (and its derivative nara) are applied to gods and men SA says it means the power of the Purusha, the conscious Soul;

karṇayoni, (karṇa-) mfn. *having the ear as a source or starting-point, going forth from the ear (said of arrows, because in shooting the bow-string is drawn back to the ear) RV. ii,24,8.*

Old Translators:

8 With his swift bow, strung truly, Brahmanaspati reaches the mark whatever it be that he desires.

Excellent are the arrows wherewithal he shoots, keen-eyed to look on men and springing from his ear.

8. Mit seinem schnellschießenden Bogen, dessen Sehne die Wahrheit ist, trifft Brahmanaspati dahin, wohin er will. Vortrefflich sind seine Pfeile, mit denen er, der das Herrenaue hat, schießt; sie sind anzuschauen, als ob sie aus dem Ohre entsprungen seien.

स संनयः स विनयः पुरोहितः स सुष्ठुतः स युधि ब्रह्मणस् पतिः ।

चाक्ष्मो यद् वाजम् भरते मती धनाद् इत् सूर्यस् तपति तप्यतुर् वृथा ॥ २-२४-९

sá saṁnayaḥ sá vinayaḥ puróhitaḥ sá súṣṭutaḥ sá yudhí bráhmaṇas pátiḥ
cākṣmó yád vājam bhárate matí dhánā, ād ít sūryas tapati tapyatúr vṛthā |9|

Interpretation:

Established in front and perfectly affirmed in the battle (puróhitaḥ súṣṭutaḥ yudhí), the Lord of the Soul (bráhmaṇas pátiḥ) leads (all) together and leads (each one) separate (sá saṁnayaḥ sá vinayaḥ). When manifested in the vision he brings the plenitude (cākṣmó yád vājam bhárate) and by the thought the riches (matí dhánā), then indeed the heat-giving Sun burns at will (ād ít sūryas tapati tapyatúr vṛthā). (9)

Vocabulary:

saṁnaya, mfn. *leading or bringing together RV.;*

vinaya, 2 mfn. *leading away or asunder, separating RV. ii,24,9; leading, guidance, training (esp. moral training), education, discipline, control MBh. Kav. &c.;*

cākṣma, mfn. (kṣam) *forbearing, gracious (Brahmanaspati) RV. ii,24,9.*

SA: manifested in the vision;

tapyatur, mfn. *hot RV. ii,24,9.*

vṛthā, ind. (prob. connected with 2. vṛ, *at will, at pleasure, at random, easily RV. Br. Gobh. Mn. Yajn. MBh.;*

Old Translators:

9 He brings together and he parts, the great High Priest; extolled is he, in battle Brahmapaspati. When, gracious, for the hymn he brings forth food and wealth, the glowing Sun untroubled sends forth fervent heat.

9. Er ist der Bevollmächtigte, der die Kämpfer zusammenbringt und auseinanderbringt, der vielgepriesene, der Herr des Gebets im Kampfe. Wenn der durch Einsicht den Sieg, die Gewinne davonträgt, dann brennt nach Lust die brennende Sonne.

विभु प्रभु प्रथमम् मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।

इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥ २-२४-१०

vibhú prabhú prathamám mehánāvato, br̥haspáteḥ suvidátrāṇi rādhiyā
imā sātāni veniyásya vājino, yéna jánā ubháye bhuñjaté víśaḥ |10|

Interpretation:

Foremost (prathamám) manifesting in front and pervading (the consciousness) (prabhú vibhú) are the fulfilling perfect knowings of Brihaspati (rādhiyā suvidátrāṇi), who possesses the abundance (mehánāvato). These are the gains of the Lord of delight and rich energy (imā sātāni veniyásya vājino), by which the creatures (yéna víśaḥ) enjoy both the births (human and divine) (jánā ubháye bhuñjaté). (10)

Vocabulary:

prabhu, mfn. (Ved. also ū f. vī) *excelling, mighty, powerful, rich, abundant RV. &c.;*

vibhū, mf(ū or vī)n. *being everywhere, far-extending, all-pervading, omnipresent, eternal RV. VS. Up. MBh. &c.;*

Sri Aurobindo explains in SV these two terms as manifesting in front of – and pervading the consciousness;

mehanāvat, mfn. *bestowing abundantly;*

suvidatra, mfn. *very mindful, benevolent, propitious RV. AV.; n. grace, favour ib.; wealth, property Nir. vii,9;*

SA: perfections of knowledge;

rādhyā, mfn. *to be accomplished or performed RV.; to be obtained or won ib.; to be appeased or propitiated ib.;*

sāta, 1 mfn. *gained, obtained RV. Br.; granted, given, bestowed RV.; n. a gift, wealth, riches ib.;*

venya, mfn. *to be loved or adored, lovable, desirable RV.;*

SA takes vena always in the sense of delight.

vājin, mfn. *swift, spirited, impetuous, heroic, warlike RV. &c.; m. a warrior, hero, man RV. (often applied to gods, esp. to Agni, Indra, the Maruts &c.)*

SA: lord of substance;

bhuj, 3 cl. 7 P. A. bhunakti, bhunkte, 3. pl. A. bhuñjate RV.; *to enjoy, use, possess, (esp.) enjoy a meal, eat;*

Old Translators:

10 First and preeminent, excelling all besides are the kind gifts of liberal Brhaspati.

These are the boons of him the Strong who should be loved, whereby both classes and the people have delight.

10. Ausreichend, reichlich, an erster Stelle ist die Gabe des gern schenkenden; des Brihaspati Gewinne sind leicht zu erlangen, dankenswert, diese Gewinne des schauwürdigen Siegers, von dem beiderlei Geschlechter, alle Stämme nutzen haben.

यो ऽवरे वृजने विश्वथा विभुर् महाम् उ रण्वः शवसा ववक्षिथ ।

स देवो देवान् प्रति पप्रथे पृथु विश्वेद् उ ता परिभूर् ब्रह्मणस् पतिः ॥ २-२४-११

yó āvare vṛjāne viśvāthā vibhūr mahām u raṇvāḥ śavasā vavākṣitha

sá devó devān prāti paprathe pṛthú viśvéd u tā paribhūr bráhmaṇas pátiḥ |11|

Interpretation:

You, who pervade everywhere (yó vibhūr viśvāthā) in the lower enclosure (or, place of crookedness) (āvare vṛjāne), have grown by your brilliant force (vavākṣitha śavasā), rejoicing now among the great (divine powers?) (mahām u raṇvāḥ). This god has spread out wide towards the gods (sá devó devān prāti paprathe pṛthú); all these (?) indeed now (viśvéd u tā) the Lord of the Soul encompasses with his being (paribhūr bráhmaṇas pátiḥ). (11)

(Or, ... rejoicing you have grown by the luminous force of the great ones (gods or words? see verse 1)...))

Vocabulary:

avara, mf(ā)n. (fr. 2. ava), *below, inferior RV. AV. VS.;*

vṛjana, (once vṛj-) n. *an enclosure, cleared or fenced or fortified place (esp. "sacrificial enclosure"; but also "pasture or camping ground, settlement, town or village and its inhabitants") RV.; crookedness, wickedness, deceit, wile, intrigue ib.;*

SA: crookedness

viśvatha, ind. *in every way, at all times.*

ranva, 1 mf(ā)n. *pleasant, delightful, agreeable, lovely RV.; joyous, gay ib.;*

śavas, n. (*orig. "swelling, increase"*) *strength, power, might, superiority, prowess, valour, heroism; (-sā ind. mightily, with might) RV. AV.;*
 vakṣ, (cf. 1. ukṣ) cl. 1. P. vakṣati, (pf. vavakṣitha), *to grow, increase, be strong or powerful RV.;* Goth. *wahsja;* Germ. *wahsan, wachsen;* Angl. Sax. *weaxan, Eng. wax;*
 prath, 1 cl. 1. A. prathate, mostly A. pf. paprathe; *to spread, extend (intrans. P. trans. and intrans.); become larger or wider, increase RV. &c.;*
 pṛthu, mf(vī or u)n. *broad, wide, expansive, extensive, spacious, large ample, abundant; copious, numerous, manifold RV. &c.;* (pṛthu ind.)
 pari-bhū, mfn. *surrounding, enclosing, containing, pervading, guiding, governing RV. AV. TS. TBr. IsUp.;*

Old Translators:

11 Thou who in every way supreme in earthly power, rejoicing, by thy mighty strength hast waxen great,-

He is the God spread forth in breadth against the Gods: he, Brahmanaspati, encompasseth this All.

11. Der du dem diesseitigen Opferbund zu allen Dingen tüchtig, groß und erfreulich an Macht gewesen bist - der Gott hat sich den anderen Göttern gleichkommend weit ausgedehnt: alle diese Welten umspannt Brihaspati.

विश्वं सत्यम् मघवाना युवोर् इद् आपश् चन प्र मिनन्ति व्रतं वाम् ।

अच्छेन्द्राब्रह्मणस्पती हविर् नो ऽन्नं युजेव वाजिना जिगातम् ॥ २-२४-१२

vísvaṃ satyám maghavānā yuvór íd, āpaś caná prá minanti vratám vām
 áchendraḥbrahmaṇaspatī havír no, ánnaṃ yújeva vājínā jigātam |12|

Interpretation:

O you two possessors of fullness (maghavānā), yours (or, in you both) indeed is the universal (or, whole) Truth (yuvór íd vísvaṃ satyám). Not even the Waters (āpaś caná) diminish the law (or, way) of working of you both (prá minanti vratám vām). O Indra and Brahmanaspati, come to our offering (ácha havír no jigātam) like two allies rich in energy to the food (ánnaṃ yújeva vājínā). (12)

Vocabulary:

maghavan, (magha-) mfn. *possessing or distributing gifts, bountiful, liberal, munificent (esp. said of Indra and other gods;)* RV. AV. TS. SBr. Up.;

cana, ind., *and not, also not, even not, not even;*

pra-mi, P. -mināti, *to frustrate, annul, destroy, annihilate RV. AV. BhP.;* *to change, alter RV.;*

vrata, n. (ifc. f. ā; fr. 2. vr) *will, command, law, ordinance, rule RV.;*

havis, n. *an oblation or burnt offering, anything offered as an oblation with fire (as clarified butter, milk, Soma, grain;)* RV. &c.;

anna, mfn. (ad), *eaten* L.; n. *food or victuals, especially boiled rice; food in a mystical sense (or the lowest form in which the supreme soul is manifested, the coarsest envelope of the Supreme Spirit)*

Old Translators:

12 From you, twain Maghavans, all truth proceedeth: even the waters break not your commandment.

Come to us, Brahmanaspati and Indra, to our oblation Iiie yoked steeds to fodder.

12. Euch beiden geht alles in Erfüllung, ihr Gabenreiche. Auch die Gewässer übertreten nicht euer Gebot. Kommt, Indra und Brahmanaspati, zu unserem Opfer wie zwei siegreiche Verbündete zum Mahle!

Appendix:

Sri Aurobindo's comments on parts of hymn II.24.

But that this idea of Time, of the months and years is used as a symbol seems to be clear from other passages of the Veda, notably from Gritsamada's hymn to Brihaspati, II.24.

In this hymn Brihaspati is described driving up the cows, breaking Vala by the divine word, *bráhmanā*, concealing the darkness and making Swar visible [verse 3]. The first result is the breaking open by force of the well which has the rock for its face and whose streams are of the honey, madhu, the Soma sweetness, *ás māsiyam avatám ... mádhudhāram* [verse 4]. This well of honey covered by the rock must be the Ananda or divine beatitude of the supreme threefold world of bliss, the Satya, Tapas and Jana worlds of the Puranic system based upon the three supreme principles, Sat, Chit-Tapas and Ananda; their base is Swar of the Veda, Mahar of the Upanishads and Puranas, the world of Truth¹. These four together make the fourfold fourth world and are described in the Rig Veda as the four supreme and secret seats, the source of the "four upper rivers". Sometimes, however, this upper world seems to be divided into two, Swar the base, Mayas or the divine beatitude the summit, so that there are five worlds or births of the ascending soul. The three other rivers are the three lower powers of being and supply the principles of the three lower worlds. This secret well of honey is drunk by all those who are able to see Swar and they pour out its billowing fountain of sweetness in manifold streams together, *tám evá víśve papire suvardíśo bahú sākám sisicur útsam udrínam*.

These many streams poured out together are the seven rivers poured down the hill by Indra after slaying Vritra, the rivers or streams of the Truth, *ṛtasya dhārāḥ*; and they represent, according to our theory, the seven principles of

¹In the Upanishads and Puranas there is no distinction between Swar and Dyaus; therefore a fourth name had to be found for the world of Truth, and this is the Mahar discovered according to the Taittiriya Upanishad by the Rishi Mahachamasya as the fourth Vyahriti, the other three being Swar, Bhuvan and Bhur, i.e. Dyaus, Antariksha and Prithivi of the Veda.

conscious being in their divine fulfilment in the Truth and Bliss. This is why the seven-headed thought,—that is to say, the knowledge of the divine existence with its seven heads or powers, the seven-rayed knowledge of Brihaspati, *saptagum*, has to be confirmed or held in thought in the waters, the seven rivers, that is to say the seven forms of divine consciousness are to be held in the seven forms or movements of divine being; *dhiyaṃ vo apsu dadhiṣe svarṣām*, I hold the Swar-conquering thought in the waters [V.45.11].

That the making visible of Swar to the eyes of the Swarseers, *suvardīśaḥ*, their drinking of the honeyed well and their outpouring of the divine waters amounts to the revelation to man of new worlds or new states of existence is clearly told us in the next verse, II.24.5, *sánā tā kā cid bhúvanā bhávītvā mādbhiḥ śarādbhir dúro varanta vaḥ, áyatantā carato anyád-anyad íd yā cakāra vayúnā bráhmaṇas pátiḥ*,

“Certain eternal worlds (states of existence) are these which have to come into being, their doors are shut² to you (or, opened) by the months and the years; without effort one (world) moves in the other, and it is these that Brahmanaspati has made manifest to knowledge”; *vayúnā* means knowledge, and the two forms are divinised earth and heaven which Brahmanaspati created. These are the four eternal worlds hidden in the *guhā*, the secret, unmanifest or superconscient parts of being which although in themselves eternally present states of existence (*sánā ... bhúvanā*) are for us non-existent and in the future; for us they have to be brought into being, *bhávītvā*, they are yet to be created. Therefore the Veda sometimes speaks of Swar being made visible, as here (*ví acakṣayat súvaḥ*), or discovered and taken possession of, *vidat, sanat*, sometimes of its being created or made (*bhū, kr*). These secret eternal worlds have been closed to us, says the Rishi, by the movement of Time, by the months and years; therefore naturally they have to be discovered, revealed, conquered, created in us by the movement of Time, yet in a sense against it. This development in an inner or psychological Time is, it seems to me, that which is symbolised by the sacrificial year and by the ten months that have to be spent before the revealing hymn of the soul (*brahma*) is able to discover the seven-headed, heavenconquering thought which finally carries us beyond the harms of Vritra and the Panis.

We get the connection of the rivers and the worlds very clearly in I.62 where Indra is described as breaking the hill by the aid of the Navagwas and breaking Vala by the aid of the Dashagwas. Hymned by the Angiras Rishis Indra opens up the darkness by the Dawn and the Sun and the Cows, he spreads out the high plateau of the earthly hill into wideness and upholds the higher world of heaven.

² Sayana says *varanta* is here “opened”, which is quite possible, but *vṛ* means ordinarily to shut, close up, cover, especially when applied to the doors of the hill whence flow the rivers and the cows come forth; Vritra is the closer of the doors. *Vi vṛ* and *apa vṛ* mean to open. Nevertheless, if the word means here to open, that only makes our case all the stronger.

For the result of the opening up of the higher planes of consciousness is to increase the wideness of the physical, to raise the height of the mental. "This, indeed," says the Rishi Nodha, "is his mightiest work, the fairest achievement of the achiever," *dasmasya cārutamam asti daṃsaḥ*, "that the four upper rivers streaming honey nourish the two worlds of the crookedness," *upahvare yad uparā apinvan madhvarṇaso nadyaś catasraḥ*. This is again the honey-streaming well pouring down its many streams together; the four higher rivers of the divine being, divine conscious force, divine delight, divine truth nourishing the two worlds of the mind and body into which they descend with their floods of sweetness. These two, the Rodasi, are normally worlds of crookedness, that is to say of the falsehood,—the *ṛtam* or Truth being the straight, the *anṛtam* or Falsehood the crooked,—because they are exposed to the harms of the undivine powers, Vritras and Panis, sons of darkness and division. They now become forms of the truth, the knowledge, *vayunā*, agreeing with outer action and this is evidently Gritsamada's *carato anyad anyad* and his *yā cakāra vayunā brahmanaspatih*. The Rishi then proceeds to define the result of the work of Ayasya, which is to reveal the true eternal and unified form of earth and heaven. "In their twofold (divine and human?) Ayasya uncovered by his hymns the two, eternal and in one nest; perfectly achieving he upheld earth and heaven³ in the highest ether (of the revealed superconscient, *paramaṃ guhyam*) as the Enjoyer his two wives." The soul's enjoyment of its divinised mental and bodily existence upheld in the eternal joy of the spiritual being could not be more clearly and beautifully imaged.

These ideas and many of the expressions are the same as those of the hymn of Gritsamada. Nodha says of the Night and Dawn, the dark physical and the illumined mental consciousness that they new-born (*punarbhuvā*) about heaven and earth move into each other with their own proper movements, *svebhirevaiḥ*. . . *carato anyā anyā* (cf. Gritsamada's *āyatantā carato anyād-anyad, āyatantā* bearing the same sense as *svebhir evaiḥ*, i.e. spontaneously), in the eternal friendship that is worked out by the high achievement of their son who thus upholds them, *sānemi sakhyāṃ suapasyāmānaḥ sūnúr dādhāra śāvasā sudāmsāḥ*. In Gritsamada's hymn as in Nodha's the Angirases attain to Swar,—the Truth from which they originally came, the "own home" of all divine Purushas,—by the attainment of the truth and by the detection of the falsehood. "They who travel towards the goal and attain that treasure of the Panis, the supreme treasure hidden in the secret cave, they, having the knowledge and perceiving the falsehoods, rise up again thither whence they came and enter into that world. Possessed of the truth, beholding the falsehoods they, seers, rise up

³ This and many other passages show clearly, conclusively, as it seems to me, that the *anyad anyad*, the two are always earth and heaven, the human based on the physical consciousness and the divine based on the supraphysical, heaven.

again into the great path," *mahas pathah*, the path of the Truth, or the great and wide realm, Mahas of the Upanishads.

We begin now to unravel the knot of this Vedic imagery. Brihaspati is the seven-rayed Thinker, *saptaguh*, *saptaraśmih*, he is the seven-faced or seven-mouthed Angiras, born in many forms, *saptāsyas tuvijātaḥ*, nine-rayed, ten-rayed. The seven mouths are the seven Angirases who repeat the divine word (*brahma*) which comes from the seat of the Truth, Swar, and of which he is the lord (*brahmanaspatih*). Each also corresponds to

one of the seven rays of Brihaspati; therefore they are the seven seers, *sapta viprāḥ*, *sapta rsayah*, who severally personify these seven rays of the knowledge.

These rays are, again, the seven brilliant horses of the sun, *sapta haritaḥ*, and their full union constitutes the seven-headed Thought of Ayasya by which the lost sun of Truth is recovered. That thought again is established in the seven rivers, the seven principles of being divine and human, the totality of which founds the perfect spiritual existence. The winning of these seven rivers of our being withheld by Vritra and these seven rays withheld by Vala, the possession of our complete divine consciousness delivered from all falsehood by the free descent of the truth, gives us the secure possession of the world of Swar and the enjoyment of mental and physical being lifted into the godhead above darkness, falsehood and death by the in-streaming of our divine elements. This victory is won in twelve periods of the upward journey, represented by the revolution of the twelve months of the sacrificial year, the periods corresponding to the successive dawns of a wider and wider truth, until the tenth secures the victory. What may be the precise significance of the nine rays and the ten, is a more difficult question which we are not yet in a position to solve; but the light we already have is sufficient to illuminate all the main imagery of the Rig Veda.

The life of man is represented as a sacrifice to the gods, a journey sometimes figured as a crossing of dangerous waters, sometimes as an ascent from level to level of the hill of being, and, thirdly, as a battle against hostile nations. But these three images are not kept separate. The sacrifice is also a journey; indeed the sacrifice itself is described as travelling, as journeying to a divine goal; and the journey and the sacrifice are both continually spoken of as a battle against the dark powers. The legend of the Angirases takes up and combines all these three essential features of the Vedic imagery. The Angirases are pilgrims of the light. The phrase *nákṣantaḥ* or *abhinákṣantaḥ* is constantly used to describe their characteristic action. They are those who travel towards the goal and attain to the highest, *abhinákṣantaḥ abhí yé tám ānaśúr nidhím paramám*, "they who travel to and attain that supreme treasure" (II.24.6).