

Study of Rig-veda II.24, Hymn to Brahmanaspati **(as of 7. April 2010).**

(For Sri Aurobindo's detailed comments on verses 4 - 7 of this hymn see the Appendix below.)

Text in Devanagari.

ṛṣi: gr̥tsamada (āṅgīrasa śaunahotra paścād) bhārgava śaunaka; devatā:
brahmaṇaspati, 1,10 bṛhaspati, 12 indrābrahmaṇaspati; chanda: jagatī, 12,16
triṣṭup.

सेमाम् अविद्धि प्रभृतिं य ईशिषे ऽया विधेम नवया महा गिरा ।
यथा नो मीद्वान् स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥ २-२४-१
यो नन्त्वान्य् अनमन् न्य् ओजसोतादर्दरु मन्युना शम्बराणि वि ।
प्राच्यावयद् अच्युता ब्रह्मणस् पतिर् आ चाविशद् वसुमन्तं वि पर्वतम् ॥ २-२४-२
तद् देवानां देवतमाय कर्त्वम् अश्रघ्नन् 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 यत् उ आयन् तद् उद् ईयुर् आविशाम् ॥ २-२४-६
ऋतावानः प्रतिचक्ष्यानृता पुनर् आत आ तस्थुः कवयो महस् पथः ।
ते बाहुभ्यां धमितम् अग्निम् अश्मनि नकिः षो अस्त्य् अरणो जहुर् हि तम् ॥ २-२४-७
ऋतज्येन क्षिप्रेण ब्रह्मणस् पतिर् यत्र वष्टि प्र तद् अश्नोति धन्वना ।
तस्य साध्वीर् इषवो याभिर् अस्यति नृचक्षसो दृशये कर्णयोनयः ॥ २-२४-८

स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस् पतिः ।
चाक्ष्मो यद् वाजम् भरते मती धनाद् इत् सूर्यस् तपति तप्यतुर् वृथा ॥ २-२४-९
विभु प्रभु प्रथमम् मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।
इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥ २-२४-१०
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
विश्वं सत्यम् मघवाना युवोर् इद् आपश् चन प्र मिनन्ति व्रतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हविर नो ऽन्नं युजेव वाजिना जिगातम् ॥ २-२४-१२
उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।
वीळुद्वेषा अनु वश ऋणम् आददिः स ह वाजी समिथे ब्रह्मणस् पतिः ॥ २-२४-१३
ब्रह्मणस् पतेर् अभवद् यथावशं सत्यो मन्युर् महि कर्मा करिष्यतः ।
यो गा उदाजत् स दिवे वि चाभजन् महीव रीतिः शवसासरत् पृथक् ॥ २-२४-१४
ब्रह्मणस् पते सुयमस्य विश्वहा रायः स्याम रथ्यो वयस्वतः ।
वीरेषु वीरां उप पृङ्धि नस् त्वं यद् ईशानो ब्रह्मणा वेषि मे हवम् ॥ २-२४-१५
ब्रह्मणस् पते त्वम् अस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद् भद्रं यद् अवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥ २-२४-१६

Metrically Restored Text.

sémām aviddhi prábhṛtiṃ yá íśiṣe ayā vidhema návayā mahā girā
yáthā no miḍhvān stáivate sákhā táva bṛhaspate śiṣadhaḥ sótá no matím |1|

yó nántuvāni ánaman ní ójasā utádardar manyúnā sámbarāṇi ví
prācyāvayad ácyutā bráhmaṇas pátir ā cāviśad vásumantaṃ ví párvatam |2|

tád devānām devátamāya kártuvam ásrathnan dīlḥá ávradanta vilítā
úd gā ājad ábhinad bráhmaṇā valám ágūhat támo ví acakṣayat súvaḥ |3|

ásmāsiyam avatám bráhmaṇas pátir mádhudhāram abhí yám ójasātṛṇat
tám evá víśve papire suvardṛśo bahú sākāṃ sisicur útsam udrīṇam |4|

sānā tā kā cid bhúvanā bhávītuvā mādbhíḥ śarādbhir dúro varanta vaḥ
áyatantā carato anyád-anyad íd yā cakāra vayúnā bráhmaṇas pátih |5|

abhinákṣanto abhí yé tám ānasúr nidhím paṇīnām paramám gúhā hitám
té vidvāṃsaḥ pracákṣyāṇṛtā púnar yáta u āyan tād úd iyur āvísam |6|

ṛtāvānaḥ pracákṣyāṇṛtā púnar āta ā tasthuḥ kaváyo mahás patháḥ
té bāhúbhyām dhamitám agním ásmani nákiḥ śó asti áraṇo jahúr hí tám |7|

ṛtājyena kṣipreṇa bráhmaṇas pátir yátra váṣṭi prá tād aśnoti dhánvanā
tásya sādhvīr íṣavo yābhir ásyati ṛcákṣaso dṛśáye kárṇayonayaḥ |8|

sá saṃnyáh sá vinayáh puróhitaḥ sá súṣtutaḥ sá yudhí bráhmaṇas pátih
cākṣmó yád vājam bhárate matí dhánā ād ít sūryas tapati tapyatúr vṛthā |9|

vibhú prabhú prathamám mehánāvato bṛhaspáteḥ suvidátrāṇi rādhiyā
imā sātāni veniyásya vājino yéna jánā ubháye bhuñjate víśaḥ |10|

yó ávare vṛjāne víśvāthā vibhúr mahām u raṇvāḥ śávasā vavákṣitha
sá devó devān práti paprathe pṛthú víśvéd u tā paribhūr bráhmaṇas pátih |11|

víśvaṃ satyám maghavānā yuvór íd āpaś caná prá minanti vratám vām
áchendrābrahmaṇaspatī havír no ánnaṃ yújeva vājínā jigātam |12|

utāśiṣṭhā ánu śṛṇvanti váhnayaḥ sabhéyo vípro bharate matí dhánā
vīludvéśā ánu vása ṛṇám ādadíḥ sá ha vājī samithé bráhmaṇas pátih |13|

bráhmaṇas páter abhavad yathāvaśám
satyó manyúr máhi kármā kariṣyatáh
yó gā udājat sá divé ví cābhajan mahíva rītíḥ śávasāsarát pṛthak |14|

bráhmaṇas pate suyámasya víśvāhā rāyáh siyāma rathíyo váyasvataḥ
vīreṣu virām úpa pṛndhi nas tuvám yád íśāno bráhmaṇā véṣi me hávam |15|

bráhmaṇas pate tuvám asyá yantā sūktásya bodhi tánayaṃ ca jinva
víśvaṃ tād bhadram yád ávanti devā bṛhád vadema vidáthe suvīrāḥ |16|

Text, Translations and Vocabulary.

सेमाम् अविद्धि प्रभृतिं य ईशिषे ऽया विधेम नवया महा गिरा ।

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

sémām avidḍhi prābhṛtiṃ yá íśiṣe, ayā vidhema návayā mahā girā
yáthā no mīdhvān stávate sákhā táva, bṛhaspate síṣadhaḥ sóta no matim |1|

Interpretation:

You who are (the) Lord (yá íśiṣe), foster (or, unfold) this, what is being brought forward (sémām avidḍhi prābhṛtiṃ). With this new mighty word (of expression) (ayā návayā mahā girā) we want to consecrate ourselves (vidhema). That your friend, the bountiful (Indra?), is affirmed by us (yáthā no mīdhvān stávate sákhā táva), O Brihaspati, therefore accomplish this thought for us (bṛhaspate síṣadhaḥ sóta no matim). (1)

Comment:

That, what is being brought forward, prabhṛti, may relate to the emergence of the light and force of the soul when, with the help of Brihaspati, it is piercing the veil of the subconscious or, as was suggested by one participant of our sessions at IPI, it might relate to the work that is being carried out by the nature of our being. Meaning all action of our nature (all movements of the physical, vital, mental instruments) is held or offered up for guidance to the higher consciousness. It was also confirmed that the bountiful friend is most likely Indra, and that the word mīdhvas, generally relates to the pouring down of the rain of the divine gifts from above. It is by the uprising of the Word from the heart (of whom Brihaspati is the Lord) that Indra, the divine Mind is affirmed and thereby his transcendent gifts become accessible to the soul embodied in nature. Interestingly in this hymn itself it is said in verse 12 to both great godheads together "O you two Possessors of fullness, yours (or, in you both) indeed is the universal (or, whole) Truth". (The word stavate is here - like by the old German translator - taken in a passive sense.)

Vocabulary:

av, cl. I .P. avati, Imper. aviṣtu, 2. sg. avidḍhi; *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. íše (2. sg. īśiṣe and ikṣe 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.;*

nava, 1 mf(ā)n. (prob. fr. 1. nu) *new, fresh, recent, young, modern (opp. to sana, purāṇa) RV. &c.;*

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.;*

yáthā, 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 yáthā is often placed after the first word of a sentence; sometimes with ellipsis of syāt and bhavet) RV. &c.;

mīdhvas, mf(uṣi)n. (declined like a pf. p.; nom, mīdhvan voc. mīdhvas dat. mīdhuṣe- or mīlhuṣe, *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. aśisadhat; Ved. also śisadhati;

uta, 2 ind. and, also, even, or RV. AV. SBr. ChUp. &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 नन्त्वान्यु अनमन् न्यु ओजसोतादर्दरु मन्युना शम्बराणि वि ।

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

yó nántuvāni ánaman ní ójasā utādar dar manyúnā śámbarāṇi ví
prācyāvayad ācyutā bráhmaṇas pátir ā cāvīśad ví párvatam |2|

Interpretation:

He who with his luminous force (yó ójasā) bent down all that should be bent (nántuvāni ánaman ní) and made to burst apart with his mental power (utādar dar manyúnā ví) the formations of Shambara (śámbarāṇi), - Brahmanaspati made to fall the things that were unshakeable (prācyāvayad ācyutā) and entered entirely (ā cāvīśad ví) the mountain full of the shining treasure (vásumantaṃ párvatam). (2)

Comments:

The two terms "ojas" and "manyu" could perhaps be seen as the necessary conditions for overcoming the powers of ignorance and falsehood. The former became in the later Yoga-tradition the term for the transmuted physical-vital energy. And the latter word, although in the previous hymn it was used in the negative as a kind of wrong mental power or action, which needs to be diminished or arrested, relates here to the right and necessary measure of mental growth and capacity.

(Sri Aurobindo translated 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.; śambara, 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 Biogsame 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 दृह्रादन्त वीळिता ।

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

tád devānāṃ devátamāya kártuvam, áśrathnan dīḥhā ávradanta vīḷitā
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 (devānāṃ devátamāya): the fixed things loosened (áśrathnan dīḥhā) and all that was hard became soft (ávradanta vīḷitā). 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)

Comment:

In our exploration of IV.50 we have seen, that to the symbol of the "Herds of the Light" (also seen as the lights of the Dawn or rays of the Sun) relate psychologically the intuitions that arise from the heart (through the cry of Brihaspati). And by holding them

in their mind the ancient seers became illumined, which in turn allowed Brihaspati to come in front of their consciousness and taste the bliss of existence.

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-caḡṣ, A. -caḡṣe (Ved. inf. -caḡṣe), *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.

अ॒श्मा॒स्य॒म्॒ अ॒वत॒म्॒ ब्र॒ह्म॒ण॒स् प॒तिर् म॒धु॒धा॒र॒म् अ॒भि य॒म् ओ॒ज॒सा॒तृ॒णत् ।
त॒म् ए॒व वि॒श्वे॑ प॒पि॒रे॒ स्वर्द॑शो॒ बहु॒ साकं॑ सि॒सि॒चुर् उ॒त्स॒म् उ॒द्रि॒ण॒म् ॥ २-२४-४

áśmāsiyam avatám bráhmaṇas pátir mádhudhāram abhí yám ójasātrṇat
tám evá víśve papire suvardśo bahú sākam sisicur útsam udrīnam |4|

Interpretation:

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

Comments:

What here is seen as the vision of the Sun-World, in IV.50 is psychologically expressed as the perfect perception (supraketa), which Sri Aurobindo equates there with the supramental consciousness.

Vocabulary:

āsmāsyā, 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)
madhuhārā, f. a stream of honey Kad. BhP. &c.;
ṛd, cl. 7. (impf. atrnat) to cleave, pierce RV. Hariv. Bhatt. to split open, let out, set free RV.;
abhi ṛd, -ṛṇatti (Imper. 2. sg. -ṛndhi; 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.;
svardīś, 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

sānā tā kā cid bhúvanā bhāvītvā mādbhīḥ śarādbhir dūro varanta vaḥ
āyatantā carato anyád-anyad íd, yā cakāra vayúnā bráhmaṇas pátiḥ |5|

Sri Aurobindo's Translation:

(That the making visible of Swar to the eyes of the Swarseers, *svardīśah*, 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.)

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

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).” (5)

From Sri Aurobindo's Commentary:

... *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* ... *bhūvanā*) 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 (*vī 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*.

In regard to the doors here another verse (taken out of Sri Aurobindo's detailed analysis of hymn III.31, which forms part of the Appendix):

“... The *Vritra*-slayer [*Indra*], the Master of the Cows, showed (to men) the cows; he has entered with his shining laws (or lustres) within those who are black (void of light, like the *Panis*); showing the truths (the cows of truth) by the Truth he has opened all his own doors;” that is to say, he opens the doors of his own world, *Swar*, after breaking open by his entry into our darkness the “human doors” kept closed by 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, śr̄*) *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).*

vr, 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, whatsoever 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.

अभिनक्षन्तो अभि ये तम् आनशुर् निधिम् पणीनाम् परमं गुहा हितम् ।

ते विद्वांसः प्रतिचक्ष्यान्ता पुनर् यत उ आयन् तद् उद् ईयुर् आविशाम् ॥ २-२४-६

abhinákṣanto abhí yé tām ānaśúr nidhím paṇīnām paramám gúhā hitám
té vidvāṃsaḥ praticákṣyāntā púnar yáta u āyan tād úd īyur āviśam |6|

Sri Aurobindo's Translation:

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

From Sri Aurobindo's Commentary:

In Gritsamada's hymn ... 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.

In addition here another relevant verse from SV:

"The cows who were in the strong place (of the Panis) the thinkers clove out; by the mind the seven seers set them moving forward (or upwards towards the supreme), they found the entire path (goal or field of travel) of the Truth; knowing those (supreme seats of the Truth) Indra by the obeisance entered into them." This is, as usual, the great birth, the great light, the great divine movement of the Truth knowledge with the finding of the goal and the entry of the gods and the seers into the supreme planes above." (III.31.5)

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-caṣ, 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 हि॑ तम् ॥ २-२४-७

ṛtāvānaḥ praticākṣyānṛtā púnar, āta ā tasthuḥ kaváyo mahás patháḥ
té bāhúbhyāṃ dhamitám agním áśmani, nákiḥ śó asti áraṇo jahúr hí tám |7|

Interpretation:

Possessed of the Truth, having perceived the untruths (ṛtāvānaḥ praticākṣyānṛtā), from here the seers have again ascended the great path (púnar āta ā tasthuḥ kaváyo mahás patháḥ). They with both arms (placed) the kindled Fire in the Rock (té bāhúbhyāṃ dhamitám agním áśmani); none (but) he is the fighter (nákiḥ śó asti áraṇo), therefore they have left (or, discharged) him (there) (jahúr hí tám). (7)

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;

ásman, 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.;

kis, ind. (fr. 1. ki cf. nakis, mākis), a particle of interrogation, "whether" [= kartr, "a doer" Nir. vi,34] RV. x,52,3.

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.;

SA: also fighter, warrior, labourer;

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.;*
 hi, 2 ind. (used as a particle [cf. ha and gha] and usually denoting) *for, because, on account of RV. &c.; just, pray, do (with an Impv. or Pot. emphatically) ib.; indeed, assuredly, surely, of course, certainly;*
 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 प्र॒ तद् अ॑श्नोति॒ धन्व॑ना ।
 तस्य॑ सा॒ध्वीर् इ॒षवो॑ याभिर् अ॒स्यति॑ नृ॒चक्ष॑सो दृ॒शये॑ कर्ण॒यो॒नयः॑ ॥ २-२४-८

ṛtājyena kṣiprēṇa brāhmaṇas pátir yátra váṣṭi prá tád aśnoti dhánvanā
 tāsya sādhwīr iṣavo yābhir ásyati nṛcákṣaso dṛśáye kárṇayonayah |8|

Interpretation:

With his quick-shooting bow (kṣiprēṇa dhánvanā), that has the dynamic truth as its string (ṛtājyena), Brahmanaspati 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) (kárṇayonayah), with the eye of the heroic soul for sight (nṛcákṣaso dṛśáye). (8)

Comments:

What could be the connection of the thought from the previous verse to this one? The suggestion could be that Brahmanaspati, whose action from here onward is again described, is a manifestation (or rather the power of expression) of this divine Flame in the rock. In fact, in the next verse Brahmanaspati is even called Purohita, the one who is being placed in front, which is usually a name of Agni.

Vocabulary:

ṛtajya, (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.;*
 aś, 1 (in classical Sanskrit only) A. aśnute; Vedic forms are: aśnoti &c.; *to reach, come to, reach, come to, arrive at, get, gain, obtain RV. &c.;*
 dhanvan, n. *a bow RV. &c.;*

sādhū, 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.;
 nṛcaksā, 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 whate'er 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.

स॑ संनयः॑ स॑ विनयः॑ पुरो॑हितः॑ स॑ सुष्टु॑तः॑ स॑ युधि॑ ब्रह्म॑णस् पतिः॑ ।

चाक्ष्मो॑ यद् वाज॑म् भरते॑ मती॑ धनाद् इत् सू॑र्यस् तपति॑ तप्यतु॑र् वृथा॑ ॥ २-२४-९

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

Interpretation:

Established in front and perfectly affirmed in the battle (puróhitaḥ súṣṭutaḥ yudhí), Brahmanaspati leads (all) together and leads (each one) separate (śá saṃnayaḥ śá vinayaḥ). When manifested in the vision he brings the plenitude (cākṣmó yád vājam bhárate) and by the thought the riches (matī dhánā); then indeed the heat-yielding Sun burns at will (ād ít sūryas tapati tapyatúr vṛthā). (9)

Comment:

This verse tells us the conditions that are necessary that the heat or tapas, the consciousness-force, of the supra-mental Sun can fully become active in the lower hemisphere of existence.

Vocabulary:

saṃnaya, 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.**

vrthā, ind. (prob. connected with 2. vr, *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, bṛhaspáteḥ suvidátrāṇi rādhīyā
imā sātāni veniyásya vājīno, yéna jánā ubháye bhuñjate víśaḥ |10|

Interpretation:

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

rādhya, 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.

vājīn, 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, bhuñkte, 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 विभूर् महाम् उ रण्वः शवसा ववक्षिथ ।
स देवो देवान् प्रति पप्रथे पृथु विश्वेद् उ ता परिभूर् ब्रह्मणस् पतिः ॥ २-२४-११

yó ávare vṛjāne viśváthā vibhūr mahām u raṇvāḥ śávasā vavákṣitha
sá devó devān prāti paprathe pṛthú viśvéd u tā paribhūr bráhmaṇas pátiḥ |11|

Interpretation:

You, who pervade everywhere (yó vibhūr viśváthā) in the lower enclosure (or, place of crookedness) (ávare vṛjāne), have grown by your bright force (vavákṣitha śávasā), rejoicing now among the great ones (mahām u raṇvāḥ). This god has spread out wide towards the gods (sá devó devān prāti paprathe pṛthú); all these (worlds?) indeed now Brahmanaspati encompasses with his being (viśvéd u tā paribhūr). (11)

(Or: ... rejoicing, you have grown by the bright force of the great ones.)

Comment:

The expression "the great ones" could here already relate to the rivers in their unrestricted flow. For in the next verse it is said they do not diminish the working of Indra and Brihaspati. Therefore the other expression "all these" could relate to the full manifestation of the worlds, of all planes of existence (as suggested in brackets in the interpretation above). In the following verses of V.45 we can see how Sri Aurobindo relates the "great ones" to the rivers. And their supreme birth there might also relate to the enjoyment of the double birth of our previous verse:

"... The rivers became rushing floods, floods that cleft (their channel), heaven was made firm like a well-shaped pillar. To this word the contents of the pregnant hill (came forth) for the supreme birth of the Great Ones (the rivers or, less probably, the dawns); the hill parted asunder, heaven was perfected (or, accomplished itself); they lodged (upon earth) and distributed the largeness."

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.

mah, 2 mf(ī or = m.)n. great, strong, powerful; mighty, abundant RV. VS.;

raṇva, 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. vavákṣitha), 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.;

pr̥thu, mf(vī or u)n. *broad, wide, expansive, extensive, spacious, large ample, abundant; copious, numerous, manifold RV. &c.; (pr̥thu 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.

विश्वं॑ सत्यम्॑ मघवाना॑ युवोर् इद् आपश् च॑न प्र॑ मिनन्ति॑ व्रतं॑ वाम् ।

अच्छेन्द्रा॑ब्रह्मणस्पती॑ ह॒विर् नो ऽन्नं॑ युजेव॑ वाजिना॑ जिगातम् ॥ २-२४-१२

vísvaṃ satyám maghavānā yuvór íd, āpaś caná prá minanti vratám vām
áchendrābrahmaṇaspatī 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). And even the Waters do not diminish the law (or, way) of working of you both (āpaś caná 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)

Comments:

Since "annam", literally "what is eatable", is also used as a term for matter or the physical world in general, the last phrase could better be translated "come to our offering to this material plane like two rich powers that are joined together". Although vājín can be the name of a horse, the outer image of two joined horses that come to fodder is surely not all what the seer wants to say. In connection with the universal Truth and the working of both gods being undiminished by the flow of the Waters the suggestion seems to be rather that in their united action they should bring the superconscious plenitude into the material life.

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. वृ) *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 like 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!

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।

वीलुद्वेषा अनु वश ऋणम् आददिः स ह वाजी समिथे ब्रह्मणस् पतिः ॥ २-२४-१३

utāśiṣṭhā ānu śṛṅvanti vahnayaḥ sabhéyo vípro bharate matī dhānā
vīludvēśā ānu vāśa ṛṇām ādadīḥ sā ha vājī samithé brāhmaṇas pātiḥ |13|

Interpretation:

After the most swift carriers (utāśiṣṭhā vahnayaḥ) hear and follow (ānu śṛṅvanti), the illumined seer, who belongs to the assembly (of the wise) (sabhéyo vípro) brings by the (soulful) thought the riches (bharate matī dhānā). Averse to hardness (vīludvēśā), at will he takes upon himself the rectification (ānu vāśa ṛṇām ādadīḥ); indeed this Brahmanaspati is full of energy in the encounter (sā ha vājī samithé). (13)

Comments:

With the "swiftest carriers" all the different capacities of our physical, vital and mental being could be meant. When they are open to the inspiration and at the same time are able to hold it and to fully carry it out, then Brahmanaspati himself as the illumined seer brings by the psychic thought (mati) the higher "holdings" or riches into life. The hardness which he rejects and nullifies or rather sets right, relates (as in verse 2) to the unconsciousness. The last phrase could perhaps also mean: "Indeed this Brahmanaspati is the Lord of fullness (or, Possessor of the highest plenitude) in the collective gathering".

Vocabulary:

āśiṣṭha, mfn. (superl.) *quickest, very quick RV.;*

āśu, mfn. (1. āś Un. i,1), *fast, quick, going quickly RV. AV. SBr. &c.;*

anu-śru, cl. 5. P. śṛṅnoti, *to hear repeatedly (especially what is handed down in the Veda);*

SA: have audience of knowledge;

vahni, m. *any animal that draws or bears along, a draught animal, horse, team RV. AV. VS. TBr.; any one who conveys or is borne along (applied to a charioteer or rider, or to various gods, esp. to Agni, Indra, Savitri, the Maruts &c.) RV. AV.;* the conveyer or bearer of oblations to the gods (esp. said of Agni, "fire", or of the three sacrificial fires; see agni) RV.;

SA: pl. carriers (of the sacrifice); sg. carrier-flame;

sabheya, mfn. *fit for an assembly or council, civilized, clever, well-behaved, decent RV. VS. SankhSr.;*

SA: in its hall of the wisdom; fit for the wisdom;

sabhā, f. (of unknown derivation, but probably to be connected with 7. sa; ifc. also sabha n.; cf. Pan. 2-4.23 &c., and eka-sabha) *an assembly, congregation, meeting, council, public audience RV. &c.;*

viḍudveṣas, mfn. *hating the strong or hating strongly ib.;*

SA: a foe to strong fixities;

anu vaśa, 1 m. *will, wish, desire RV. &c.;* (also pl. vaśānanu or anuvaśa. "according to wish or will, at pleasure"); *authority, power, control, dominion (in AV. personified) ib.;*

r̥ṇa, mfn. *going, flying, fugitive (as a thief) RV. vi,12,5; having gone against or transgressed, guilty [cf. Lat. reus]; (am) n. anything wanted or missed; anything due, obligation, duty, debt;*

SA: motion;

ādadi, mfn. *procuring RV. viii,46,8; obtaining, recovering RV. i,127,6; ii,24,13.*

samitha, sam-itha, m. *hostile encounter, conflict, collision RV.;*

mithas, ind. together, together with (instr.), mutually, reciprocally, alternately, to or from or with each other RV. &c.; privately, in secret Mn. Kalid. Das.; by contest or dispute Bhp.;

Old Translators:

13 The sacrificial flames most swiftly hear the call: the priest of the assembly gaineth wealth for hymns.

Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmanaspati.

13. Auch die schnellsten Zugtiere gehorchen ihm. Als Wortführer in der Versammlung beliebt trägt er durch Einsicht die Gewinne davon. In der Feindschaft zäh, nach Wunsch die Schuld einziehend, ist Brahmanaspati im Kampfe Sieger.

ब्रह्मणस् पतेर् अभवद् यथावशं सत्यो मन्युर् महि कर्मा करिष्यतः ।

यो गा उदाजत् स दिवे वि चाभजन् महीव रीतिः शवसासरत् पृथक् ॥ २-२४-१४

brāhmaṇas páter abhavad yathāvaśám

satyó manyúr máhi kármā kariṣyatáḥ

yó gā udājat sá divé ví cābhajan mahīva rītiḥ śavasāsarat pṛthak |14|

Interpretation:

The true mental power (satyó manyúr) of Brahmanaspati, who desired to do a mighty work (máhi kármā kariṣyatáḥ), turned out according to his will (abhavad yathāvaśám). He who drove upwards the Herds of the Light (yó gā udājat), also apportioned (them) for Heaven (divé ví cābhajan), - like a great stream (that) by his force flowed forward manifold (mahīva rītiḥ śavasāsarat pṛthak). (14)

Comment:

Here we have the double image of the stream and the rays of light as the description of the dual aspect of power of existence and light of knowledge of the unified seven principles. In verse two of this hymn we met the term "manyu" already as a power of Brahmanaspati, and now we even hear of his "satya manyu", his true mental action or power. (Sri Aurobindo translated it as "the true heart's motion".)

Vocabulary:

ud-aj, P. A. -ajati, -te (impf. -ājat RV. ii,12,3 &c., and ud-ājat RV. **ii,24,3** and **14**) *to drive out, expel RV. BrArUp.;*

kariṣyat, mfn. (fut. p. of 1. kr̥ q.v.) *about to do;*

bhaj, cl. I. P. A. bhajati, -te; *to divide, distribute, allot or apportion to (dat. or gen.), share with (instr.) RV. &c.;*

rīti, f. *going, motion, course RV.;* a stream, current *ib.;*

sr, (cf. sal) cl. 1. 3. P. sarati (ep. also –te), *to run, flow, speed, glide, move, go RV. &c.*;
prthak, ind. (prth or prath + añc) *widely apart, separately, differently, singly, severally, one by one (often repeated) RV. &c.*;

Old Translators:

14 The wrath of Brahmanaspati according to his will had full effect when he would do a mighty deed.

The kine he drove forth and distributed to heaven, even as a copious flood with strength flows sundry ways.

14. Des Brahmanaspati Eifer ging ganz nach Wunsch in Erfüllung, wenn er ein großes Werk vollbringen wollte, der die Kühe heraustrieb, und er teilte sie der Himmelswelt aus. Mächtig wie ein großer Strom lief die Herde auseinander.

ब्रह्मणस् पते सुयमस्य विश्वहा रायः स्याम रथ्यो वयस्वतः ।

वीरेषु वीराँ उप पृद्धि नस् त्वं यद् ईशानो ब्रह्मणा वेषि मे हवम् ॥ २-२४-१५

bráhmaṇas pate suyámasya víśváhā rāyáḥ siyāma rathíyo váyasvataḥ
vīreṣu vīrāṁ úpa pṛṇdhi nas tuvám yád íśāno bráhmaṇā véṣi me hávam |15|

Interpretation:

O Brahmanaspati, at all times may we be the charioteer(s) (víśváhā siyāma rathíyo) of a well-controlled shining wealth, full of expansive growth (suyámasya rāyáḥ váyasvataḥ). Pour (or, fill) your heroic energy into our heroic energies (vīreṣu vīrāṁ úpa pṛṇdhi nas), when you, the Lord, (tuvám yád íśāno) through the Word of the Soul come to my call (bráhmaṇā véṣi me hávam). (15)

Vocabulary:

suyama, mf(ā)n. *easy to be guided, tractable (as a horse &c.) RV. TBr.; easy to be restrained or controlled or kept in order, well regulated RV. AV. VS.;*

rai, 3 m. rarely f. (fr. rā, rāyas sg. abl. & gen.; pl. nom. & acc.); *property, possessions, goods, wealth, riches RV. AV. Br. SrS. BhP.;*

rathya, mfn. *belonging or relating to a carriage or chariot, accustomed to it &c. RV. SBr.;* m. *a carriage or chariot-horse RV. Sak.;*

(also conveyer or charioteer;)

vayasvat, (vayas-) mfn. *possessed of power or vigour, mighty, vigorous ib.;*

SA: having the wideness;

upa pṛc, 1 P. A. (Impv. 2. sg. –pṛṇdhi RV. **ii,24,15**) *to add RV.;* *to enlarge, increase RV. i,40,8;* *to approach, come near AV. xviii,4,50;*

íśāna, mfn. *owning, possessing, wealthy; reigning RV. AV. VS. SBr. &c.;* m. *a ruler, master, one of the older names of Siva-Rudra AV. VS. SBr. MBh. Kum. &c.;*

vī, 1 cl. 2. P. veti (accord. to some in the conjug. tenses substituted for aj); 2. sg. veṣi also as Impv. RV.;

to go, approach, (either as a friend i.e. "seek or take eagerly, grasp, seize, accept, enjoy", or as an enemy i.e. "fall upon, attack, assail, visit, punish, avenge") RV. AV. TS. Br.;

Old Translators:

15 O Brahmanaspati, may we be evermore masters of wealth well-guided, full of vital strength.

Heroes on heroes send abundantly to us, when thou omnipotent through prayer seekest my call.

15. O Brahmanaspati, wir wollen allezeit die Lenker eines leicht zu regierenden Besitzes sein. Häufe du uns Söhne auf Söhne, wenn du, durch Zauberwort mächtig, meinem Rufe

nachkommst!

ब्रह्मणस् पते त्वम् अस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।

विश्वं तद् भद्रं यद् अवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥ २-२४-१६

bráhmaṇas pate tuvám asyá yantā sūktásya bodhi tánayaṃ ca jinva
víśvaṃ tád bhadráṃ yád ávanti devā bṛhád vadema vidáthe suvīrah |16|

Interpretation:

O Brahmanaspati, you are the controller (or, conductor) of this perfectly uttered hymn (tuvám asyá yantā sūktásya) awake (or, become conscious) and animate our self-extension (bodhi tánayaṃ ca jinva). Universal is that highest Good (víśvaṃ tád bhadráṃ), which the Gods unfold (yád ávanti devā). Full of heroic power (suvīrah), may we speak out the Vast in the finding of knowledge (bṛhád vadema vidáthe). (16)

(Or: ... awake and enliven our embodiment.)

Vocabulary:

yantr, mfn. *restraining, limiting, withholding from (loc.) Apast.; fixing, establishing RV. AV. VS.;* (f. yantrī) *granting, bestowing RV.;* m. (ifc. also -trka) *a driver (of horses or elephants), charioteer ib. &c.; a ruler, governor, manager, guide RV. Hariv.;*

sūkta, mfn. (5. su + ukta) *well or properly said or recited RV. &c.;* (am) n. *good recitation or speech, wise saying, song of praise RV. &c.;* a Vedic hymn (as distinguished from a Ric or single verse of a hymn) Br. SrS Mn. BhP.

tanaya, mfn. *propagating a family, belonging to one's own family (often said of toka) RV. AitBr. ii,7; m. a son Mn. iii,16; n. posterity, family, race, offspring, child ("grandchild", opposed to toka, "child" Nir. x,7; xii,6) RV. VarBrS. (ifc. f. ā, ciii,1 f.)*

jinv, cl.1.P. jinvati, *to move one's self; be active or lively (Naigh.ii,14) RV. AV.;* to urge on, cause to move quickly, impel, incite RV. AV. SankhSr.; to refresh, animate RV. VS. AV. AitBr.; to promote, help, favour RV. AV.;

bhadra, mf(ā)n. *blessed, auspicious, fortunate, prosperous, happy RV. &c.;* n. *prosperity, happiness, health, welfare, good fortune (also pl.) RV. &c.;*

av, cl. I .P. avati, *to drive, impel, animate (as a car or horse) RV.;* Ved. to promote, favour, (chiefly Ved.) to satisfy, refresh;

bṛhat, mf(atī)n. (in later language usually written vrhat) *lofty, high, tall, great, large, wide, vast, abundant, compact, solid, massy, strong, mighty RV. &c.;*

vidatha, n. *knowledge, wisdom (esp.) "knowledge given to others" i.e. instruction, direction, order, arrangement, disposition, rule, command (also pl.) RV. AV. VS.;* (vidatham ā-vad, to impart knowledge, give instruction, rule, govern); a meeting, assembly (either for deliberating or for the observance of festive or religious rites i.e.) council, community, association, congregation ib.;

Sri Aurobindo translates this important term always as finding (or, discovery) of knowledge, or simply knowledge;

suvīra, mf(ā)n. *very manly, heroic, warlike RV. AV. VS.;* m. *a hero, warrior RV.;*

Old Translators:

16 O Brahmanaspati, be thou controller of this our hymn, and prosper thou our children.
All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

16. O Brahmanaspati, sei du der Lenker dieses Liedes und erwecke Nachkommenschaft! Alles das ist löblich, was die Götter begünstigen. - Wir möchten das große Wort führen als Meister in weiser Rede.

Appendix:

Sri Aurobindo's comments in "The Secret of the Veda" on verses 3 - 7 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, *ásmāsiyam 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 suvardṛśo bahú sākám sisicur útsam udriṇam*.

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, *rtasya dhārāḥ*; and they represent, according to our theory, the seven principles of conscious being in their divine fulfillment 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, *suardṛśah*, 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 tá ká cid bhúvanā bhávītuvā mādbhīḥ śarádbhīr dúro varanta vaḥ, áyatantā carato anyád-anyad íd yā cakāra vayúnā bráhmanas pátiḥ*, "Certain eternal worlds

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.

(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. 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

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. *Ví vṛ* and *apa vṛ* mean to open. Nevertheless, if the word means here to open, that only makes our case all the stronger.

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

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 *áyatantā carato anyád-anyad, áyatantā* 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, *sánemi sakhyám suapasyámānaḥ sūnúr dādhāra śávasā sudámsāḥ*. 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 again into the great path," *mahas pathaḥ*, 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 ṛsayah*, 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

on the physical consciousness and the divine based on the supraphysical, heaven.

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).

Additional material from the chapter “The Hound of Heaven”

(where Sri Aurobindo deals with a similar imagery and also the realisation of the Angirases.)

“... V.45. The first three verses summarise the great achievement.

“Severing the hill of heaven by the words he found them, yea, the radiant ones of the arriving Dawn went abroad; he uncovered those that were in the pen, Swar rose up; a god opened the human doors. The Sun attained widely to strength and glory; the Mother of the Cows (the Dawn), knowing, came from the wideness; the rivers became rushing floods, floods that cleft (their channel), heaven was made firm like a well-shaped pillar. To this word the contents of the pregnant hill (came forth) for the supreme birth of the Great Ones (the rivers or, less probably, the dawns); the hill parted asunder, heaven was perfected (or, accomplished itself); they lodged (upon earth) and distributed the largeness.” It is of Indra and the Angirases that the Rishi is speaking, as the rest of the hymn shows and as is indeed evident from the expressions used; for these are the usual formulas of the Angiras mythus and repeat the exact expressions that are constantly used in the hymns of the delivery of the Dawn, the Cows and the Sun. We know already what they mean. The hill of our already formed triple existence which rises into heaven at its summit is rent asunder by Indra and the hidden illuminations go abroad; Swar, the higher heaven of the superconscient, is manifested by the upward streaming of the brilliant herds. The sun of Truth diffuses all the strength and glory of its light, the inner Dawn comes from the luminous wideness instinct with knowledge ..., the rivers of the Truth, representing the outflow of its being and its movement (*ṛtasya preṣā*), descend in their rushing streams and make a channel here for their waters; heaven, the mental being, is perfected and made firm like a well-shaped pillar to support the vast Truth of the higher or immortal life that is now made manifest and the largeness of that Truth is lodged here in all the physical being. The delivery of the pregnant contents of the hill, *parvatasya garbhaḥ*, the illuminations constituting the seven-headed thought, *ṛtasya dhītiḥ*, which come forth in answer to the inspired word, leads to the supreme birth of the seven great rivers who constitute the substance of the Truth put into active movement, *ṛtasya preṣā*.

Then after the invocation of Indra and Agni by the “words of perfect speech that are loved of the gods”, —for by those words the Maruts⁴ perform the sacrifices as seers who by their seer-knowledge do well the sacrificial work, —the Rishi next puts into the mouth of men an exhortation and mutual encouragement to do even as the Fathers and attain the same divine results. “Come now, today let us become perfected in thought, let

⁴ The thought-attaining powers of the Life as will appear hereafter.

us destroy suffering and unease, let us embrace the higher good, far from us let us put always all hostile things (all the things that attack and divide, *dveṣāmsi*); let us go forward towards the Master of the sacrifice. Come, let us create the Thought, O friends, (obviously, the seven-headed Angiras-thought), which is the Mother (Aditi or the Dawn) and removes the screening pen of the Cow." The significance is clear enough; it is in such passages as these that the inner sense of the Veda half disengages itself from the veil of the symbol. Then the Rishi speaks of the great and ancient example which men are called upon to repeat, the example of the Angirases, the achievement of Sarama. "Here the stone was set in motion whereby the Navagwas chanted the hymn for the ten months, Sarama going to the Truth found the cows, the Angiras made all things true. When in the dawning of this vast One (Usha representing the infinite Aditi) all the Angirases came together with the cows (or rather, perhaps by the illuminations represented in the symbol of the cows or Rays); there was the fountain of these (illuminations) in the supreme world; by the path of the Truth Sarama found the cows." Here we see that it is through the movement of Sarama going straight to the Truth by the path of the Truth, that the seven seers, representing the seven-headed or seven-rayed thought of Ayasya and Brihaspati, find all the concealed illuminations and by force of these illuminations they all come together, as we have been already told by Vasishtha, in the level wideness, from which the Dawn has descended with the knowledge or, as it is here expressed, in the dawning of this vast One, that is to say, in the infinite consciousness. There, as Vasishtha has said, they, united, agree in knowledge and do not strive together, that is to say, the seven become as one, as is indicated in another hymn; they become the one seven mouthed Angiras, an image corresponding to that of the seven-headed thought, and it is this single unified Angiras who makes all things true as the result of Sarama's discovery (verse 7). The harmonised, united, perfected Seer-Will corrects all falsehood and crookedness and turns all thought, life, action into terms of the Truth. In this hymn also the action of Sarama is precisely that of the Intuition which goes straight to the Truth by the straight path of the Truth and not through the crooked paths of doubt and error and which delivers the Truth out of the veil of darkness and false appearances; it is through the illuminations discovered by her that the Seer-mind can attain to the complete revelation of the Truth. The rest of the hymn speaks of the rising of the sevenhorsed Sun towards his "field which spreads wide for him at the, end of the long journey", the attainment of the swift Bird to the Soma and of the young Seer to that field of the luminous cows, the Sun's ascent to the "luminous Ocean", its crossing over it "like a ship guided by the thinkers" and the descent upon man of the waters of that ocean in response to their call. In those waters the sevenfold thought of the Angiras is established by the human seer. If we remember that the Sun represents the light of the superconscient or truth-conscious knowledge and the luminous ocean the realms of the superconscient with their thrice seven seats of the Mother Aditi, the sense of these symbolic expressions⁵

⁵ It is in this sense that we can easily understand many now obscure expressions of the Veda, e.g. VIII.68.9, "May we conquer by thy aid in our battles the great wealth in the waters and the Sun," *apsu sūrye mahad dhanam*.

will not be difficult to understand. It is the highest attainment of the supreme goal which follows upon the complete achievement of the Angirases, their united ascent to the plane of the Truth, just as that achievement follows upon the discovery of the herds by Sarama.

Another hymn of great importance in this connection is the thirty-first of the third Mandala, by Vishwamitra. "Agni (the Divine Force) is born quivering with his flame of the offering for sacrifice to the great Sons of the Shining One (the Deva, Rudra); great is the child of them, a vast birth; there is a great movement of the Driver of the shining steeds (Indra, the Divine Mind) by the sacrifices. The conquering (dawns) cleave to him in his struggle, they deliver by knowledge a great light out of the darkness; knowing the Dawns rise up to him, Indra has become the one lord of the luminous cows. The cows who were in the strong place (of the Panis) the thinkers clove out; by the mind the seven seers set them moving forward (or upwards towards the supreme), they found the entire path (goal or field of travel) of the Truth; knowing those (supreme seats of the Truth) Indra by the obeisance entered into them." This is, as usual, the great birth, the great light, the great divine movement of the Truth knowledge with the finding of the goal and the entry of the gods and the seers into the supreme planes above. Next we have the part of Sarama in this work. "When Sarama found the broken place of the hill, he (or perhaps she, Sarama) made continuous the great and supreme goal. She, the fair-footed, led him to the front of the imperishable ones (the unslayable cows of the Dawn); first she went, knowing, towards their cry." It is again the Intuition that leads; knowing, she speeds at once and in front of all towards the voice of the concealed illuminations, towards the place where the hill so firmly formed and impervious in appearance is broken and can admit the seekers.

The rest of the hymn continues to describe the achievement of the Angirases and Indra. "He went, the greatest seer of them all, doing them friendship; the pregnant hill sent forth its contents for the doer of perfect works; in the strength of manhood he with the young (Angirases) seeking plenitude of riches attained possession, then singing the hymn of light he became at once the Angiras. Becoming in our front the form and measure of each existing thing, he knows all the births, he slays Shushna"; that is to say, the Divine Mind assumes a form answering to each existing thing in the world and reveals its true divine image and meaning and slays the false force that distorts knowledge and action. "Seeker of the cows, traveller to the seat of heaven, singing the hymns, he, the Friend, delivers his friends out of all defect (of right self-expression). With a mind that sought the Light (the cows) they entered their seats by the illumining words, making the path towards Immortality. This is that large seat of theirs, the Truth by which they took possession of the months (the ten months of the Dashagwas). Harmonised in vision (or, perfectly seeing) they rejoiced in their own (abode, Swar) milking out the milk of the ancient seed (of things). Their cry (of the Word) heated all the earth and heaven (created, that is to say, the burning clarity, *gharma*, *taptam* *ghrtam*, which is the yield of the solar cows); they established in that which was born a firm abiding and in the cows the heroes (that is, the battling force was established in the light of the knowledge). "Indra, the Vritra-slayer, by those who were born (the sons of the sacrifice), by the offerings, by the hymns of illumination released upward the shining ones; the wide and delightful Cow (the cow Aditi, the vast and blissful higher consciousness) bringing for him the sweet food, the honey mixed with the *ghrta*, yielded it as her milk. For this Father also (for Heaven) they fashioned the vast and shining abode; doers of perfect works, they had the entire vision of it. Wide-upholding by their

support the Parents (Heaven and Earth) they sat in that high world and embraced all its ecstasy. When for the cleaving away (of evil and falsehood) the vast Thought holds him immediately increasing in his pervasion of earth and heaven,—then for Indra in whom are the equal and faultless words, there are all irresistible energies. He has found the great, manifold and blissful Field (the wide field of the cows, Swar); and he has sent forth together all the moving herd for his friends. Indra shining out by the human souls (the Angirases) has brought into being, together, the Sun, the Dawn, the Path and the Flame.”

And in the remaining verses the same figures continue, with an intervention of the famous image of the rain which has been so much misunderstood. “The Ancient-born I make new that I may conquer. Do thou remove our many undivine hurters and set Swar for our possessing. The purifying rains are extended before us (in the shape of the waters); take us over to the state of bliss that is the other shore of them. Warring in thy chariot protect us from the foe; soon, soon make us conquerors of the Cows. The Vritra-slayer, the Master of the Cows, showed (to men) the cows; he has entered with his shining laws (or lustres) within those who are black (void of light, like the Panis); showing the truths (the cows of truth) by the Truth he has opened all his own doors;” that is to say, he opens the doors of his own world, Swar, after breaking open by his entry into our darkness the “human doors” kept closed by the Panis.