

Introduction

The Manifestation of the Supramental Knowledge and Power. Hymns to Surya-Savitri, the Rising Sun in the Veda.

The symbolism of Surya-Savitri is central in the Vedic Knowledge and is crucial for the understanding of the Vedic Vision. Everything is subtly connected with this symbolism of the Rising Sun and its all-manifesting Rays. It is the power of the Truth which in dynamic way reveals the Divine in its own self-manifestation. All the gods and godheads are directly or indirectly connected with and representatives of this Supramental Sun and its rays of light.

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

For this Vijnana is a divine and not a human faculty. Man's mind is not constituted of the self-luminous truth, like the divine mind; it is a sense-mentality, Manas, which can receive and understand¹ Truth, but is not one with it. The light of knowledge has to present itself in this human understanding tempered so as to suit its forms to the capacities and limitations of the physical consciousness. And it has to lead up progressively to its own true nature, to manifest successive evolutionary stages for our mental development.

Therefore the rays of Surya, as they labour to form our mental existence, create three successive worlds of mentality one superimposed on the other,—the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being,² where they shine above the three heavens, tisro divāḥ, as their three luminosities, trīṇi rocanāni. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic pāṛthivāni rajāṃsi, earthly realms of light. They also are triple, tisraḥ pṛthivīḥ, the three earths. And of all these worlds Surya Savitri is the creator."³

The Triple worlds of Surya Savitri

The Rays of the Sun thus build up the luminous planes, called in the Vedas Svar. It has three luminous realms, called trī rocanā, which thus project the higher three realms of the Cosmic Mind, called tisro dyāvah,

¹ The Vedic word for the understanding is dhī, that which receives and holds in place.

² Our natural plane of being is obviously the physical consciousness, but the others also are open to us since part of our being lives in each of them.

³ Volume: 15 [CWSA] (The Secret of the Veda), Page: 287

sustaining the three spaces of the Vital realms, called *trī rajāṃsi*, supported by the three foundations of the Physical, called *tisro bhūmīḥ*.⁴

In a very similar manner Sri Aurobindo depicts the planes of Svar and its relation with the lower mental planes and even physical body in his *Savitri*:

A gold supernal sun of timeless Truth
Poured down the mystery of the eternal Ray
Through a silence quivering with the word of Light
On an endless ocean of discovery.

Far-off he saw the joining hemispheres.
 On meditation's mounting edge of trance
 Great stairs of thought climbed up to unborn heights
 Where Time's last ridges touch eternity's skies
 And Nature speaks to the spirit's absolute.

A triple realm of ordered thought came first, (*Triple worlds*)

A small beginning of immense ascent:
Above were bright ethereal skies of mind,
A packed and endless soar as if sky pressed sky
Buttressed against the Void on bastioned light;
The highest strove to neighbour eternity,
The largest widened into the infinite.
 But though immortal, mighty and divine,
 The first realms were close and kin to human mind;
 Their deities shape our greater thinking's roads,
 A fragment of their puissance can be ours:
 These breadths were not too broad for our souls to range,
 These heights were not too high for human hope.

A triple flight led to this triple world.

Although abrupt for common strengths to tread,
 Its upward slope looks down on our earth-poise:
 On a slant not too precipitously steep
 One could turn back travelling deep descending lines
 To commune with the mortal's universe.
 The mighty wardens of the ascending stair
 Who intercede with the all-creating Word,
 There waited for the pilgrim heaven-bound soul;
 Holding the thousand keys of the Beyond
 They proffered their knowledge to the climbing mind
 And filled the life with Thought's immensities.

The prophet hierophants of the occult Law,
The flame-bright hierarchs of the divine Truth,
Interpreters between man's mind and God's,
They bring the immortal fire to mortal men.

⁴ RV5.69.1 *trī rocanā varuṇa trīmṛ utā dyūn trīni mitra dhārayatho rājāṃsi* "Three worlds of the Light you two uphold, O Varuna, three heavens, three mid-worlds, O Mitra!" The three luminous worlds *trī rocanā*, (from root *ruc*, to shine) are the three levels of Svar.

Iridescent, bodying the invisible,
The guardians of the Eternal's bright degrees
Fronted the Sun in radiant phalanxes.⁵

The world was a conception and a birth
 Of Spirit in Matter into living forms,
And Nature bore the Immortal in her womb,
That she might climb through him to eternal life.
 His being lay down in bright immobile peace
 And bathed in wells of pure spiritual light;
It wandered in wide fields of wisdom-self
Lit by the rays of an everlasting sun.⁶

It is through Him, who is Immortal among mortals, who is concealed within the Nature's Womb, that She can climb back to her eternal origin. It is the work of the Sacrifice of the Supreme descending into the Night of the Fallen Self (Nature) bringing It back to her Divine awareness. The rays of the everlasting sun are the workings of the supramental light in the lower hemisphere.

Sri Aurobindo translated *trī rocanā* as 'three luminous worlds divine': "three powers of Light uphold three luminous worlds divine", *trī aryamā mānuṣo devātātā trī rocanā divyā dhārayanta*.⁷ These three powers of Light as the triple status of the Supermind uphold the three luminous worlds of the Svar, *trī rocanā*, supporting then the three heavens *trīṃ uta dyūn*, and the three spaces of the mid-worlds, *trīṇi rajāṃsi*. So the three luminous realms are projected into the three heavens of our mentality and the three spaces of our vitality; and all of them are supported by Mitra and Varuna. It is as if they penetrate it through from the beyond influencing them with their presence, consciousness and power.

RV 2. 27.8 mentions also of the three bhūmis:

tisro bhūmīḥ dhārayan trīm̐r utā dyūn trīṇi vratā vidāthe antār eṣām
ṛtēnādityā māhi vo mahitvām̐ tād aryaman varuṇa mitra cāru

"They (Adityas) support the three earths, and the three heavens. Three are the laws within the sacrificial gathering (inside the Antariksha). By the Truth the sons of Infinity have their greatness here great, and that is Beautiful, O Aryaman, Varuna and Mitra."

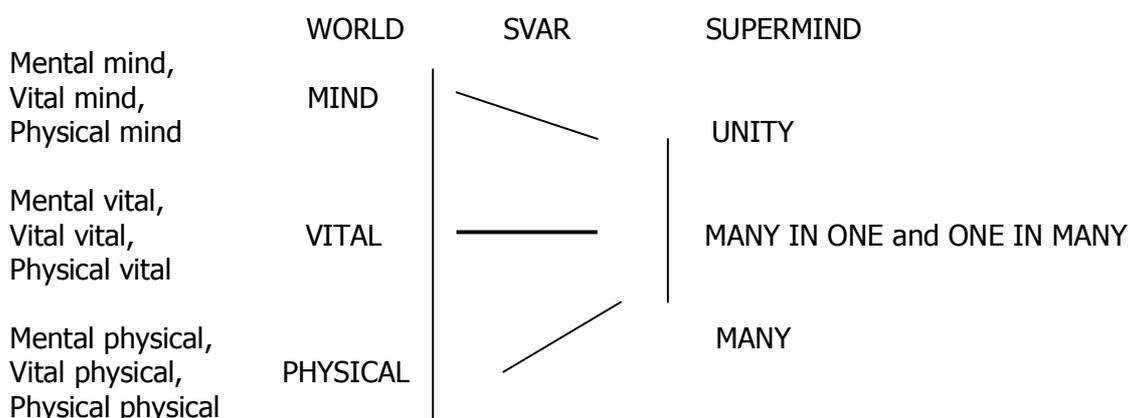
The Triple Worlds

There are three earths, three levels in the vital, and the three levels in the mind: *tisro bhūmīḥ*, *trīṇi rajāṃsi*, and *tisro dyāvah*, projected, as it were, from three worlds of Svar, *trī rocanā*, as the Rays of the Sun of the Supramental Consciousness-Force.

⁵ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 264

⁶ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 41

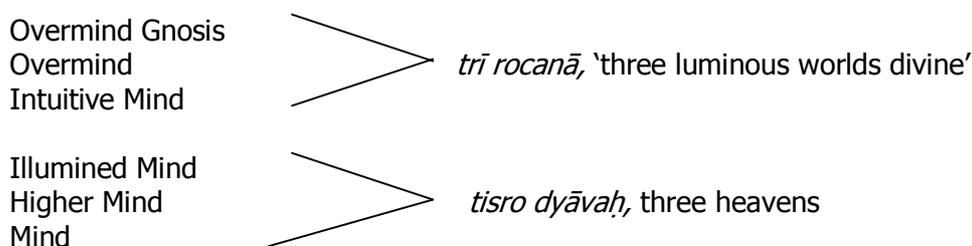
⁷ RV 5.29.1. Volume: 18-19 [SABCL] (The Life Divine), Page: 142



The Mental Mind is what Sri Aurobindo calls in Savitri the Self of Mind, the Cosmic or Universal Mind. The Vital Mind is the Universal Life's Mind and the Physical Mind is the one which manifests the physicality of the Universe. Human mind is also build on the material ground, dependent on the physical brain, dealing with physical reality of the Cosmos.

And these are the three heavens mentioned in the RV 1.35.6 as *tisro dyāvaḥ* of Savitar: two are his own realms and one is in the realm of Yama: *tisro dyāvaḥ savitur dvā upastāṃ ekā yamasya bhuvane virāṣāt*. So it is the Mind of the physical Universe, which is in the world of Yama, and the Universal Vital Mind and the Universal Mental Mind are in the realms of Savitar, which Sri Aurobindo calls in his system of Knowledge: Higher and Illumined Mind.

If we were to compare Sri Aurobindo's terms with the Vedic terminology we would see this picture:



We have already mentioned *tisro dyāvaḥ*, the three realms of the Universal Mind: Mental, Vital and Physical, which in Sri Aurobindo's terminology are identified as Illumined Mind, Higher Mind and Mind, but we did not speak about the three rocanas yet, the three luminous realms of Svar. The particularity of Svar is that it begins in the Supermind and extends itself into the Overmind and then to the Intuitive Mind. It is here that the major difficulty of understanding of Svar lies. Sri Aurobindo speaks of Svar differently in different contexts, sometimes he identifies it with the Supermind and sometimes he underlines the difference between the two. It is the world of the Rays of the Sun, which in its first stage, before going out, is still a part of the Sun and is Sun itself. It is only later that the Rays disperse into the groupings of flashes in the Overmental realms and finally become separate in the Intuitive Mind.

Sri Aurobindo describes this phenomenon in his letter (LY 261) speaking of the levels of the Overmind:

"There are different planes of the overmind.

1) One is mental, directly creative of all the formations that manifest below in the mental world—that is **the mental overmind.**

2) Above is **the overmind intuition.**

3) Still above are the planes of overmind that are more and more connected with the supermind and have a partly supramental character. Highest in the overmind ranges is the **supramental overmind or overmind gnosis.**"

Commenting on the Hymn to Mitra and Varuna, Sri Aurobindo speaks about the three rocanas as "the three luminous worlds in which the triple mental, the triple vital, the triple physical find **the light of their truth and the divine law of their powers.**"

There is another fundamental difficulty in understanding of Svar, for, according to the Veda, it was created last, after Heaven and Earth and Antariksha came into existence. It is as if it requires a feedback, or a field of application. If the lower creation were not there, Svar would not come into being. It is because of Agni being born in the lower creation, calling for the light from above, that Svar finally manifests.

Cf. RV 10.88.2: *gīṛṇám bhúvanam támasāpagūlham/ āvīḥ sūvar abhavaj jāté agnaú,* "[First] the World was swallowed by the Darkness and hidden within it. Then, when Agni was born, and Svar became manifest."

The Hymn of Creation (RV 10.190) also speaks of Svar as being created last:

*ṛtám ca satyám cābhíddhāt tápasó 'dhi ajāyata /
táto rātrī ajāyata tátaḥ samudró arṇaváh*

"The Law and the Truth were born from the kindled Power of Tapas.

From that the Night was born, from the Night - the Ocean of Inconscient Waters."

*samudrād arṇavād ádhi samvatsaró ajāyata /
ahorātrāni vidádhad víśvasya mīsató vaśī*

"From the Ocean the Year was born, distributing Days and Nights,
the Master of All that changes."

*sūryācandramásau dhātā yathāpūrvám akalpayat /
dívaṃ ca pṛthivīm ca antárikṣam átho sūvaḥ*

"The Sun and Moon, the Establisher fashioned as before. Heaven and Earth and Space in-between, **and then - Svar!**"

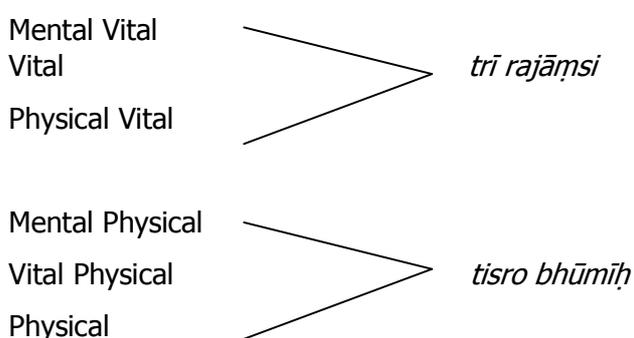
The explanation to this phenomenon we can find in the understanding of that fact that there is a fundamental difference between the Illumined Mind and the higher realms of the Intuitive Mind and the Overmind. Sri Aurobindo writes about it in his letter (LY 264):

"Intuition is above illumined **Mind which is simply higher Mind raised to a great luminosity and more open to modified forms of intuition and inspiration. ... The Intuition is the first plane in which there is a real opening to the full possibility of realisation—it is through it that one goes farther—first to overmind and then to supermind.**"

He also defines the difference between the Illumined Mind and Intuitive Mind in his *Savitri*, in the Canto *The Self of Mind*, where Intuitive Mind can be reached only through the higher action of Intuition itself coming down from above to the Illumined Mind. It is through the overflowing directness of the Overmind via Intuition that the Illumined Mind can come into contact with the higher consciousness says Sri Aurobindo. In his letter he writes:

"...the thousand-petalled lotus—sahasradala—above commands the higher thinking mind, houses the still higher illumined mind and at the highest opens to the intuition through which or else **by an overflowing directness the overmind can have with the rest communication or an immediate contact.**"⁸

Two lower triple realms



trī rajāṃsi, the three realms of the Vital are the levels of (1) the Higher Universal Life, (2) the Universal Life, as such, with an entrance to the Infinite Darkness, and (3) the Universal Life as it is known to us projected into the creation of material Universe. So, the Mental Vital corresponds to the plane which Sri Aurobindo describes in the Second Book of the *Traveler of the Worlds*, in the Ninth Canto *The Paradise of the Life-Gods*. It is the Life Force which is on the other shore of Creation, beyond the darkness. To reach to that shore Aswapati must cross the regions of the Eternal Night, which are described in the previous two Cantos, 7 and 8: *The Descent into Night*, and *The World of Falsehood, The Mother of Evil and the Sons of Darkness*.

It is only after crossing those levels of Infinite Darkness and Evil that he moves to the realms of the Mental Vital and then to the Mind levels in the following Cantos; first to *The Kingdoms and Godheads of the Little Mind*, which corresponds to the Cosmic Physical Mind, depicted in the Veda as Heaven of Yama, ruling over men, *yamasya bhuvane virāṣāt*, which is our human mind in its highest potential, and then to the Kingdoms and Godheads of the Greater Mind, to the Cosmic Higher Mind's regions. Thus the realms of Life are the place where all the troubles, the dark forces enter into our system of mental-physical existence. It is here in the Vital, *Antarikṣa*, that the bridge is to be made by the Sacrifice to the higher powers of consciousness seeking their direct and effective influence. It is here that the whole battle is going on between the Sons of Light and the Sons of Darkness in the field of our Life.

The *tisro bhūmīḥ* are the three realms of the Universal Physical, determined by

⁸ LY 365

(1) the Mind, which makes it self conscious in manifesting and maintaining its form,
 (2) by the Life, which makes it dynamic in its own movement;
 (3) and with the proper Physical, as an faculty housing all other forces and levels of consciousness taking their part in the material manifestation of the Divine.

Without physical being fully prepared there can't be any direct Supramental influence in the material Nature, for it is, as it is clear now, dragging down the vital and the mind inherent in it, not allowing them to realize their full and free potential. And there is a reason for it, for all of them are here only to manifest the Divine in matter, and not for any other reason. Sri Aurobindo says in his letter to a Sadhak:⁹

“There can be no conquest of the other planes by the supermind but only an influence, so long as the physical is not ready. ... And how is it possible to perfect the mind and vital unless the physical is prepared—for **there is such a thing as the mental and vital physical and mind and vital cannot be said to be perfectly prepared until these are ready.**”

Body as a Supramental creation

The triple conception by the Creator, depicted in the Veda, within his own Consciousness creates the Supermind. The very physical consciousness is a result of this conception and a part of its realisation.

The physical and mental consciousness are seen in the Veda as two luminous firmaments, rodasi, supporting the growing Soul in this Creation.

The body itself is seen as the outcome of a Supramental Creation, which at the first glance is not easy to understand, but which explains why in the post Vedic spiritual traditions together with disappearance of the Svar and the Supermind the body also lost its priority and got reduced to be seen as an imprisonment and even as a problem in finding our true self rather than a solution in manifesting the Divine in matter.

Sri Aurobindo writes in his letter: **“The supramental is necessary for the transformation of terrestrial life and being, not for reaching the Self. One must realise Self first, only afterwards can one realise the supermind.”**

In the Vedas the Heaven and Earth, our mental and physical consciousness were considered to be pure and conscious of the Divine. The body was seen as a fortress and refuge for the soul of man against the forces of Darkness. It was referred to as ‘well-made’, a dwelling place for the Spirit. The treatment of the physical body underwent a fundamental change in the later Mayavada-oriented spiritual traditions, it was seen as an obstacle and hindrance for the spiritual realisation, rather than the supporter of or the field for realisation. It fell off into the domain of a lower consciousness and was blamed for keeping soul here bound to suffering, against its will to be free.

Surya-Savitri as a Creator

Let us have a brief look into the major characteristics of the Sun in the Rig Veda. According to Kutsa Angirasa (RV 1.115.5): *sūryo rūpam kṛṇute dyor upasthe*, ‘Surya is making a Form of himself in the lap of Heaven’, for the transcendental godheads to

⁹ LY 1228

oversee the creation, *tan mitrasya varuṇasyābhicakṣe*. It is fixed and held in heaven in that form as their Eye, of the transcendental consciousness, being and will, Mitra, Varuna and Agni, (RV 1.115.1 *caḥsur mitrasya varuṇasya agneḥ*). It is by Mitra and Varuna that the Sun is established in heaven as their luminous chariot: *sūryam ā dhattho divi citryam ratham* (RV 5.63.7).

The Sun as a symbol of the Supramental Manifestation is also brought into the lower hemisphere by his spouse and beloved, the Dawn, Usha, the power of Aditi, the Divine Mother. 'He follows her like the young man follows the maiden, where the heroic souls of men are engaged in the sacrifice, spreading the Blissful for the Blissful through the ages,' *sūryo devīm uṣasam rocamānām maryo na yoṣām abhyeti paścāt yatra naro devayanto yugāni vitanvate prati bhadrāya bhadram*. (RV 1.115.2)

Sūrya becomes engaged in the creation by yoking his powers, symbolized by horses, carrying his Car. His seven horses are like the extensions or sisters, or even compared with hands or fingers of the Car itself, *ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ tābhir yāti svayuktibhiḥ*, 'The Sun has yoked seven swift sisters of the Car; by them he moves, who are perfectly connected with Him.' When he is yoking them for the travel to the manifested world in the lower hemisphere, the Night immediately spreads her cover and enwrapping him into her cloth, or taking him into her indwelling embrace: *yaded ayukta haritaḥ sadhasthād ād rātrī vāsas tanute simasmai* (RV 1.115.4).

It is only in his highest realm beyond manifestation, in the realm of the Truth covered by truth, that the horses of the Sun are unyoked and are free from work, as it were: *ṛtena ṛtam apihitam dhruvam vām sūryasya yatra vimucanty aśvān daśa śatā tasthus tad ekaṃ devānām śreṣṭham vapuṣām apaśyam*, 'The Truth is steady and hidden by the Truth of you two, (O Mitra and Varuna), where the horses of the Sun get free! I saw That Supreme of all the embodied Gods as if the ten thousands standing as One Being!' This is the vision of the Supramental plain.

There is a subtle difference between the Sūrya and Savitr, which can be perceived in their succession. Savitr is the godhead, who is compelling the movement of the Universe forward, preceding the coming of Sūrya. It's time, according to the Brahmanistic ritualism, is between the Dawn, Uṣas, and the appearing of the disc of Sūrya, which is a symbol of Supramental Manifestation. Savitr is the godhead of a rising Sun. He is called the Lord of all that moves and moves not, *vaśī*, whereas the Sūrya is the Self of All.

So Sūrya is invoked as the Self, Ātman of all that moves and moves not, *sūrya ātmā jagatas tasthuṣaś ca* (RV 1.115.1), and Savitr as the Lord of all that moves and moves not: *jagatas sthātur ubhayasya yo vaśī*, for he is actively arranging all the process of involution and evolution representing and introducing the vast and perfect Thought of the Supermind into creation: *br̥hatsumnaḥ prasavitā niveśanaḥ* (RV 4.53.6).

Sūrya entrusts the work of creation to Savitr: *sūraś cid asmā anu dād apasyām* (RV 7.45.2), who thus with his two hands reaches to the end of heaven and earth: *ud asya bāhū śithirā br̥hantā hiraṇyayā divo antān anaṣṭām*.

Savitr is clearing up the path from the darkness for the manifestation of Sūrya: *apāmivām bād hate veti sūryam/ abhi kṛṣṇena rajasā dyām ṛnoti*, (RV1.35.9) 'Savitar

moves away the obstacles of darkness and makes the Sun arrive, for He approaches the Heaven through the dark space’.

Savitṛ has established the three heavens as if the pole of the chariot upholding all the parts, one heaven is in the mortal world of Yama (Mind) where the heroic souls of men are engaged in manifestation; the other two are in his own realms (Higher and Illumined Mind in the terminology of Sri Aurobindo):

*Tisro dyāvah savitur dvā upasthāṃ ekā yamasya bhuvane virāṣāt/
āṇiṃ na rathyam amṛtādhi tasthur iha bravītu ya u tac ciketaṭ/ (RV 1.35.6)*

It is important in this context the question raised about Sūrya in the next verse after the description of Savitṛ as the bird with perfect wings who thus pervades all the spaces of the Universe: ‘Where is now Surya? Who can perceive it? To what far heaven his Ray has extended?’ *kvedāniṃ sūryaḥ kaś ciketa katamāṃ dyāṃ raśmir asyā tatāna* (RV 1.35.7). This question indicates the manifestation in time and space of the Supramental Sun, which is thus not visible, but is present in all the spaces of the Universe. It is being active by the power of Savitar who thus moves all things, involving the immortals and evolving mortals here: *niveśayan amṛtam martyam ca*, (RV 1.35.2), *niveśayan ca prasuvan ca bhūma* (RV 7.45.1).

In relation to Agni, it is said that the growing Agni is bringing our consciousness up to Surya to be seen: *ud u tyam jātavedasaṃ devaṃ vahanti ketavaḥ dṛṣe viśvāya sūryam* (RV 1.50.1) ‘The beams of light of consciousness bring up this god (Agni) who knows all the births here in manifestation for all to see the Sun!’ In the hymn to Agni it is even said that Agni is rising up from Vivasvat, the hidden Sun in the Subconscious Darkness, in manifestation: *ásammṛṣṭo jāyase mātāróḥ súcir mandráḥ kavír úd atiṣṭho vivásvataḥ* (RV 5.11.3), ‘You are born pure from the two Mothers (Heaven and Earth or Dawn and Night). Shining and ecstatic Seer arose from the Lord of the Sun, Vivasvat’, ‘the All Luminous Sun’, vi-vas-vaṭ, as Sri Aurobindo translates it literally. It is interesting that Agni arose from the Sun, lit. ‘stood up’, ud-atiṣṭhaḥ, and not descended from. It is not fully clear how he could come up from the Sun, being the essence of Prithivi and moving upward towards Heaven. The explanation can be found in the myth of Vivasvat, who was born as the eighth son of Aditi, the Divine Mother, known elsewhere as Martāṇḍa, which means lit. ‘mortal embryo’. So when he was born his Mother has abandoned him and left for her higher abode with her seven luminous sons. So he was left alone and became a creator of the Universe, the Lord of the Sun, of the fallen light. Now, if the Vivastat is a fallen Self, which became a light within the Inconscient matter, whose body became a Universe, we can understand the Vedic imagery of Agni rising from Vivasvat.

It is when Agni is rising from the fallen Sun, braking through the realms of the Night that he builds for all the dwelling places for their habitation. The divine Mother, Aditi, bestows upon him the best portion of her delight, *jyeṣṭham mātā sūnave bhāgam adhāt*, and according with this portion of delight the Lord Savitar reveals the vision of consciousness, *anu asya ketam iṣitam savitrā*. (RV 2.38.5). So Agni, who is the son of Power, *sahasah sūnuḥ*, is supported in his ascend by the delight of the Divine Mother and the Consciousness of the Lord.

The relation of Surya, as the symbol of the transcendental Supermind, with the Vivasvat as the involved Supermind in the darkness of the lower hemisphere is the key to the understanding of all the symbols and figures of the Vedic sacrifice. The hidden Sun is to be recovered by the Sacrifice here, and for that Agni is invoked and kindled, which by his movement upward, transforming all the darkness from within into the light, introduces all the transcendental godheads here into this process who thus recover the glory of the Supramental Sun here in manifestation. There is only one Supramental Sun, but the mechanism of its manifestation is depicted in terms of projection or a fall of the Supreme into the Darkness of Inconscient, which makes it look like there is another Sun in the Darkness, or another Dawn or another Heaven there, which were thus recovered from the Subconscious cave of Darkness by Indra and Angirasa Rishis. It goes sometimes so far as to say that the Dawn herself is breaking the rock and recovering the Dawn from the subconscious cave, which means that the Dawn is first revealing herself from the beyond and then manifesting herself here in the lower hemisphere. Similarly, there is only one Sun, which is Transcendental and involved, it is only the Darkness of Consciousness that separates and makes them two, which are one.

There is also an important image of the Chariot of the Sun, *ratha*, as the symbol of the body of the Universe or the Manifestation, *viśvārūpa*. In the hymn to Pushan and Soma Gritsamada Rishi says that first when the Car is in the transcendental realms it is not yet moving the Universe, *aviśvaminvam*, (RV 2.40.3.); but when it is yoked with the Mind, *manasā yujyamānam*, then it animates the movement of the Car, which now moves in two opposite directions *viśū-vṛtam*, and has five reins for control, *pañca-raśmim*, which can be seen as the symbol of five senses, indriyas.

So the Universe is seen as the chariot of the Supramental Sun to ride on and his horses are the powers which by their movement and look manifest all the becomings in the Cosmos.