

RV 1.154,

r̥ṣi: dīrghatamā aucathya; devatā viṣṇu; chanda: triṣṭup

विष्णोर् नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
यो अस्कभायद् उत्तरं सधस्थं विचक्रमाणस् त्रेधोरुगायः ॥ १-१५४-०१
प्र तद् विष्णु स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्व् अधिक्षियन्ति भुवनानि विश्वा ॥ १-१५४-०२
प्र विष्णवे शूषम् एतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घम् प्रयतं सधस्थम् एको विममे त्रिभिर् इत् पदेभिः ॥ १-१५४-०३
यस्य त्री पूर्णा मधुना पदान्य् अक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीम् उत द्याम् एको दाधार भुवनानि विश्वा ॥ १-१५४-०४
तद् अस्य प्रियम् अभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुर् इत्था विष्णोः पदे परमे मध्व उत्सः ॥ १-१५४-०५
ता वां वास्तून्य् उश्मसि गमध्वै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तद् उरुगायस्य वृष्णः परमम् पदम् अव भाति भूरि ॥ १-१५४-०६

Vishnu, the All-Pervading Godhead¹

The deity of this hymn is Vishnu the all-pervading, who in the Rig Veda has a close but covert connection and almost an identity with the other deity exalted in the later religion, Rudra. Rudra is a fierce and violent godhead with a beneficent aspect which approaches the supreme blissful reality of Vishnu; Vishnu's constant friendliness to man and his helping gods is shadowed by an aspect of formidable violence,—“like a terrible lion ranging in evil and difficult places”,—which is spoken of in terms more ordinarily appropriate to Rudra. Rudra is the father of the vehemently-battling Maruts;

Vishnu is hymned in the last Sukta of the fifth Mandala under the name of Evaya Marut as the source from which they sprang, that which they become and himself identical with the unity and totality of their embattled forces. **Rudra is the Deva or Deity ascending in the cosmos, Vishnu the same Deva or Deity helping and evoking the powers of the ascent.**

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

The importance of the Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom the majority of the Vedic hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfil in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason of their predominance. The Maruts, children of Rudra, are not divinities superior to their fierce and mighty Father; but they have many hymns addressed to them and are far more constantly mentioned in connection with other gods,

¹ Volume: 15 [CWSA] (The Secret of the Veda), Page: 343

because the function they fulfilled was of a constant and immediate importance in the Vedic discipline. On the other hand, Vishnu, Rudra, Brahmanaspati, the Vedic originals of the later Puranic Triad, Vishnu-Shiva-Brahma, provide the conditions of the Vedic work and assist it from behind the more present and active gods, but are less close to it and in appearance less continually concerned in its daily movements.

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

For the upward movement of Brahmanaspati's formations Rudra supplies the force. He is named in the Veda the Mighty One of Heaven, but he begins his work upon the earth and gives effect to the sacrifice on the five planes of our ascent. He is the Violent One who leads the upward evolution of the conscious being; his force battles against all evil, smites the sinner and the enemy; intolerant of defect and stumbling he is the most terrible of the gods, the one of whom alone the Vedic Rishis have any real fear. Agni, the Kumara, prototype of the Puranic Skanda, is on earth the child of this force of Rudra.

The Maruts, vital powers which make light for themselves by violence, are Rudra's children. Agni and the Maruts are the leaders of the fierce struggle upward from Rudra's first earthly, obscure creation to the heavens of thought, the luminous worlds. But this violent and mighty Rudra who breaks down all defective formations and groupings of outward and inward life, has also a benigner aspect. He is the supreme healer. Opposed, he destroys; called on for aid and propitiated he heals all wounds and all evil and all sufferings. The force that battles is his gift, but also the final peace and joy. In these aspects of the Vedic god are all the primitive materials necessary for the evolution of the Puranic Shiva-Rudra, the destroyer and healer, the auspicious and terrible, the Master of the force that acts in the worlds and the Yogin who enjoys the supreme liberty and peace.

For the formations of Brahmanaspati's word, for the actions of Rudra's force Vishnu supplies the necessary static elements,—Space, the ordered movements of the worlds, the ascending levels, the highest goal. He has taken three strides and in the space created by the three strides has established all the worlds. In these worlds he the all-pervading dwells and gives less or greater room to the action and movements of the gods. When Indra would slay Vritra, he first prays to Vishnu, his friend and comrade in the great struggle, "O Vishnu, pace out in thy movement with an utter wideness," and in that wideness he destroys Vritra who limits,

Vritra who covers. The supreme step of Vishnu, his highest seat, is the triple world of bliss and light, priyam padam, which the wise ones see extended in heaven like a shining eye of vision; it is this highest seat of Vishnu that is the goal of the Vedic journey. Here again the Vedic Vishnu is the natural precursor and sufficient origin of the Puranic Narayana, Preserver and Lord of Love.

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

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

Vishnu is the wide-moving one. He is that which has gone abroad—as it is put in the language of the Isha Upanishad, sa paryagāt,—triplly extending himself as Seer, Thinker and Former, in the superconscient Bliss, in the heaven of mind, in the earth of the physical consciousness, tredha vicakramaṇaḥ.

In those three strides he has measured out, he has formed in all their extension the earthly worlds; for in the Vedic idea the material world which we inhabit is only one of several steps leading to and supporting the vital and mental worlds beyond. In those strides he supports upon the earth and mid-world,—the earth the material, the mid-world the vital realms of Vayu, Lord of the dynamic Life-principle,—the triple heaven and its three luminous summits, trīṇi rocanā. These heavens the Rishi describes as the higher seat of the fulfilling. Earth, the mid-world and heaven are

the triple place of the conscious being's progressive self-fulfilling, triśadhastha, earth the lower seat, the vital world the middle, heaven the higher. All these are contained in the threefold movement of Vishnu.²

But there is more; there is also the world where the self-fulfilment is accomplished, Vishnu's highest stride. In the second verse the seer speaks of it simply as "that"; "that" Vishnu, moving yet forward in his third pace affirms or firmly establishes, pra stavate, by his divine might. Vishnu is then described in language which hints at his essential identity with the terrible Rudra, the fierce and dangerous Lion of the worlds who begins in the evolution as the Master of the animal, Pashupati, and moves upward on the mountain of being on which he dwells, ranging through more and more difficult and inaccessible places, till he stands upon the summits. Thus in these three wide movements of Vishnu all the five worlds and their creatures have their habitation. Earth, heaven and "that" world of bliss are the three strides. Between earth and heaven is the Antariksha, the vital worlds, literally "the intervening habitation". Between heaven and the world of bliss is another vast Antariksha or intervening habitation, Maharloka, the world of the superconscient Truth of things.³

The force and the thought of man, the force that proceeds from Rudra the Mighty and the thought that proceeds from Brahmanaspati, the creative Master of the Word, have to go forward in the great journey for or towards this Vishnu who stands at the goal, on the summit, on the peak of the mountain. His is this wide universal movement; he is the Bull of the world who enjoys and fertilises all the energies of force and all the trooping herds of the thought. This far-flung extended space which appears to us as the world of our self-fulfilment, as the triple altar of the great sacrifice has been so measured out, so formed by only three strides of that almighty Infinite.⁴

All the three are full of the honey-wine of the delight of existence. All of them this Vishnu fills with his divine joy of being. By that

² víṣṇor nú kaṃ vīrīyāṇi prá vocaṃ yáḥ páṛthivāni vimamé rájāṃsi
yó áskabhāyad úttaraṃ sadhásthāṃ vicakramāṇás trēdhórugāyáḥ 1.154.01

³ prá tád víṣṇu stavate vīrīyeṇa mrgó ná bhīmáḥ kucaró giriṣṭhāḥ
yásyorúṣu triśú vikrámaṇeṣu adhikṣiyánti bhúvanāni víśvā 1.154.02

⁴ prá víṣṇave · śūśám etu mánma girikṣíta urugāyāya víṣṇe
yá idám dīrghám práyatam sadhásthāṃ éko vimamé tribhír ít padébhīḥ
1.154.03

they are eternally maintained and they do not waste or perish, but in the self-harmony of their natural movement have always the unfailing ecstasy, the imperishable intoxication of their wide and limitless existence. Vishnu maintains them unfailingly, preserves them imperishably.

He is the One, he alone is, the sole-existing Godhead, and he holds in his being the triple divine principle to which we attain in the world of bliss, earth where we have our foundation and heaven also which we touch by the mental person within us. All the five worlds he upholds.⁵

The tridhātu, the triple principle or triple material of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is vasu, substance, ūrj, abounding force of our being, priyam or mayas, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at the goal of our journey.

That goal is Delight, the last of Vishnu's three strides. The Rishi takes up the indefinite word "tat" by which he first vaguely indicated it; it signified the delight that is the goal of Vishnu's movement. It is the Ananda which for man in his ascent is a world in which he tastes divine delight, possesses the full energy of infinite consciousness, realises his infinite existence. There is that high-placed source of the honey-wine of existence of which the three strides of Vishnu are full.

There the souls that seek the godhead live in the utter ecstasy of that wine of sweetness. There in the supreme stride, in the highest seat of wide-moving Vishnu is the fountain of the honey-wine, the source of the divine sweetness,—for that which dwells there is the Godhead, the Deva, the perfect Friend and Lover of the souls that aspire to him, the unmoving and utter reality of Vishnu to which the wide-moving God in the cosmos ascends.⁶

These are the two, Vishnu of the movement here, the eternally stable, bliss-enjoying Deva there, and it is those supreme dwelling-places of the Twain, it is the triple world of Sachchidananda which we desire as the goal of this long journey, this great upward movement. It is thither that the many-horned herds of the

⁵ yásya trí pūrṇā mádhunā padāni ákṣiyamāṇā svadháyā mādanti
yá u tridhātu pr̥thivím utá dyām éko dādhāra bhúvanāni víśvā 1.154.04

«tád asya priyám abhí pātho ásyaṃ náro yátra devayávo mādanti
urukramásya sá hí bāndhur itthā víṣṇoḥ padé paramé mádhva útsaḥ
1.154.05

conscious Thought, the conscious Force are moving—that is the goal, that is their resting-place. There in those worlds, gleaming down on us here, is the vast, full, illimitable shining of the supreme stride, the highest seat of the wide-moving Bull, master and leader of all those many-horned herds,—Vishnu the all-pervading, the cosmic Deity, the Lover and Friend of our souls, the Lord of the transcendent existence and the transcendent delight.⁷

Analysis of 1.154

विष्णोर् नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।

यो अस्कभायद् उत्तरं सधस्थं विचक्रमाणस् त्रेधोरुगायः ॥ १-१५४-०१

vīṣṇor nú kaṃ vīryāṇi prá vocaṃ
yāḥ pāṛthivāni vimamé rájāṃsi
yó áskabhāyad úttaraṃ sadhásthaṃ
vicakramāṇás trēdhórugāyāḥ 1.154.01

1. Of Vishnu now I declare the mighty works, who has measured out the earthly worlds and that higher seat of our self-accomplishing he supports, he the wide-moving, in the threefold steps of his universal movement.

Interpretation:

“I shall speak now of the mightinesses of Vishnu, the All-Pervading Godhead, who thus measured all the earthly spaces here in the Matter; who thus supports the Higher Common Station, moving out with his triple steps wide open.”

“The three strides of Vishnu in the Veda are clearly defined by Dirghatamas as earth, heaven and the triple principle, tridhātu. It is this triple principle beyond Heaven or superimposed upon it as its highest level, nakasya pṛṣṭhe, which is the supreme stride or supreme seat of the all-pervading deity.

Vishnu is the wide-moving one. He is that which has gone abroad—as it is put in the language of the Isha Upanishad, sa paryagāt,—triplly extending himself as Seer, Thinker and Former, in the superconscient Bliss, in the heaven of mind, in the earth of the physical consciousness, tredha vicakramaṇaḥ.

ṛtā vāṃ vāstūni uśmasi gāmadhyai yātra gāvo bhūriśṛṅgā ayāsaḥ
ātrāha tād urugāyāsya vṛṣṇaḥ paramām padām āva bhāti bhūri 1.154.06

In those three strides he has measured out, he has formed in all their extension the earthly worlds; for in the Vedic idea the material world which we inhabit is only one of several steps leading to and supporting the vital and mental worlds beyond. In those strides he supports upon the earth and mid-world,—the earth the material, the mid-world the vital realms of Vayu, Lord of the dynamic Life-principle,—the triple heaven and its three luminous summits, *trīṇi rocanā*. These heavens the Rishi describes as the higher seat of the fulfilling. Earth, the mid-world and heaven are the triple place of the conscious being's progressive self-fulfilling, *triśadhastha*, earth the lower seat, the vital world the middle, heaven the higher. All these are contained in the threefold movement of Vishnu."

Griffith's translation:

I WILL declare the mighty deeds of Visnu, of him who measured out the earthly regions, Who propped the highest place of congregation, thrice setting down his footstep, widely striding.

Vocabulary:

nu kam, cf. Pāṇ. 3-2 , 121 (often connected with other particles , esp. with negatives e.g. nahinu, "by no means", nakirnu: 'no one or nothing at all'; often also ghanu, hanu, innu, nukam &c. nucit, either 'for ever , evermore ; at once , forthwith' or , 'never , never more';

skambh, skabh, (prob. a mere phonetic variety of stambh q.v.; in native lists written skambh) cl. 5. 9. P. (Dhātup. xxxi , 8 Pāṇ. 3-1 , 82) skabhnoti, skabhñāti (accord. to Dhātup. x , 27 also cl. 1. A. skambhate [1257,1] ; pr. p. skabhnuvat Br. ; skabhāyati, to prop , support , fix RV. VS.

प्र तद् विष्णु स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।

यस्योरुषु त्रिषु विक्रमणेष्व् अधिक्षियन्ति भुवनानि विश्वा ॥ १-१५४-०२

prá tád víṣṇu stavate vīriyeṇa
mr.gó ná bhīmáḥ kucaró giriṣṭhāḥ
yásyorúṣu triṣú vikrámaṇeṣu
adhikṣiyánti bhúvanāni víśvā 1.154.02

2. That Vishnu affirms on high by his mightiness and he is like a terrible lion that ranges in the difficult places, yea, his lair is on the mountain-tops, he in whose three wide movements all the worlds find their dwelling-place.

Interpretation:

"Forward is That affirmed by Mightiness as Vishnu! As if a scary creature, whose path is unknown, staying in the high mountain; in whose here three wide steps all the becomings dwell [or, all the worlds find their place to dwell]!"

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

Griffith's translation:

For this his mighty deed is Visnu lauded, like some wild beast, dread, prowling, mountain-roaming; He within whose three wide-extended paces all living creatures have their habitation.

Vocabulary:

Ku-cara, mfn. *roaming about* RV. i , 154 , 2; *following evil practices , wicked* MBh. xiv , 107

प्र विष्णवे शूषम् एतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घम् प्रयतं सधस्थम् एको विममे त्रिभिर् इत् पदेभिः ॥ १-१५४-०३

prá víṣṇave śūṣám etu mánma
girikṣíta urugāyāya víṣṇe
yá idám dīrghám práyataṃ sadhástham
éko vimamé tribhír ít padébhiḥ 1.154.03

3. Let our strength and our thought go forward to Vishnu the all-pervading, the wide-moving Bull whose dwelling-place is on the mountain, he who being One has measured all this long and far-

extending seat of our self-accomplishing by only three of his strides.

Interpretation:

"Forward must go our Shining Strength and Word carrying Thought! To Vishnu, dwelling on the heights, girikṣite, to the Bull wide moving, urugāyāya vṛṣṇe!

Who this huge, dīrgham, and expanded, prayatam, common seat of All, sadhastham, alone, ekaḥ, has measured [or, created], vimame, by his three steps."

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

Griffith's translation:

Let the hymn lift itself as strength to Visnu, the Bull far-striding, dwelling on the mountains, Him who alone with triple step hath measured this common dwelling-place, long, far extended.

Vocabulary:

manman, n. *thought, understanding, intellect, wisdom* RV.; *expression of thought i.e. hymn, prayer, petition* ib.

यस्य त्री पूर्णा मधुना पदान्य् अक्षीयमाणा स्वधया मदन्ति ।

य उ त्रिधातु पृथिवीम् उत द्याम् एको दाधार भुवनानि विश्वा ॥ १-१५४-०४

yásya trī pūrṇā mádhunā padāni
ákṣīyamāṇā svadháyā mādanti
yá u tridhātu pṛthivím utá dyām
éko dādharma bhúvanāni vísvā 1.154.04

4. He whose three steps are full of the honey-wine and they perish not but have ecstasy by the self-harmony of their nature; yea, he

being One holds the triple principle and earth and heaven also, even all the worlds.

Interpretation:

'Whose three steps are imperishable, akṣīyamānāḥ, full of Honey, and by themselves are thus rejoicing, svadhayā madanti! Who is alone upholding vast triple Foundation, and Earth and Heaven, and all the worlds of becoming.'

"All the three are full of the honey-wine of the delight of existence. All of them this Vishnu fills with his divine joy of being. By that they are eternally maintained and they do not waste or perish, but in the self-harmony of their natural movement have always the unfailing ecstasy, the imperishable intoxication of their wide and limitless existence. Vishnu maintains them unfailingly, preserves them imperishably.

He is the One, he alone is, the sole-existing Godhead, and he holds in his being the triple divine principle to which we attain in the world of bliss, earth where we have our foundation and heaven also which we touch by the mental person within us. All the five worlds he upholds."

Griffith's translation:

Him whose three places that are filled with sweetness, imperishable, joy as it may list them, who verily alone upholds the threefold, the earth, the heaven, and all living creatures.

तद् अस्य प्रियम् अभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।

उरुक्रमस्य स हि बन्धुर इत्था विष्णोः पदे परमे मध्व उत्सः ॥ १-१५४-०५

tád asya priyám abhí pātho aśyāṃ
nāro yātra devayávo mādanti
urukramásya sá hí bāndhur itthā
víṣṇoḥ padé paramé mádhva útsaḥ 1.154.05

5. May I attain to and enjoy that goal of his movement, the Delight, where souls that seek the godhead have the rapture; for there in that highest step of the wide-moving Vishnu is that Friend of men who is the fount of the sweetness.

Interpretation:

"May I realize and partake in That Delight of his, which is the Goal of his Path, where the souls of men, seeking the Divine realization,

rejoice, for He is the Friend of the wide-striding Vishnu, the fountain of his sweetness in his transcendent movement!" The *bandhu*, the relative or friend of Vishnu and of men is mentioned, ānandamaya puruṣa, as it were, who thus relates to men and to the Godhead, and who is the fountain of his sweetness here. Sri Aurobindo explains that this bandhu is the Transcendental static Spirit, whereas Vishnu is the dynamic power of creation. These two create all dwelling spaces here, mentioned in the next verse.

"The tridhātu, the triple principle or triple material of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is vasu, substance, ūrj, abounding force of our being, priyam or mayas, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at the goal of our journey.

That goal is Delight, the last of Vishnu's three strides. The Rishi takes up the indefinite word "tat" by which he first vaguely indicated it; it signified the delight that is the goal of Vishnu's movement. It is the Ananda which for man in his ascent is a world in which he tastes divine delight, possesses the full energy of infinite consciousness, realises his infinite existence. There is that high-placed source of the honey-wine of existence of which the three strides of Vishnu are full.

There the souls that seek the godhead live in the utter ecstasy of that wine of sweetness. There in the supreme stride, in the highest seat of wide-moving Vishnu is the fountain of the honey-wine, the source of the divine sweetness,—for that which dwells there is the Godhead, the Deva, the perfect Friend and Lover of the souls that aspire to him, the unmoving and utter reality of Vishnu to which the wide-moving God in the cosmos ascends."

Griffith's translation:

May I attain to that his well-loved mansion where men devoted to the Gods are happy. For there springs, close akin to the Wide-Strider, the well of meath in Visnu's highest footstep.

Vocabulary:

pāthas, n. a spot, place RV. AV. Br.; food Nir. viii, 17; air ib. vi, 7; water Kāv. Rājat.

ता वां वास्तून् य उश्मसि गमध्वै यत्र गावो भूरिशृङ्गा अयासः ।

अत्राह तद् उरुगायस्य वृष्णः परमम् पदम् अव भाति भूरि ॥ १-१५४-०६

tā vāṃ vāstūni uśmasi gámadhyai
 yátra gāvo bhūriśṛṅgā ayāsaḥ
 átrāha tát urugāyāsyā vṛṣṇaḥ
 paramám padám áva bhāti bhūri 1.154.06

6. Those are the dwelling-places of ye twain which we desire as the goal of our journey where the many-horned herds of Light go travelling; the highest step of wide-moving Vishnu shines down on us here in its manifold vastness.

Interpretation:

"These two dwelling spaces of yours we want to possess, where the many-horned herds of light of Knowledge do return! Here That, the Highest Place of the wide-moving Bull, is shining over us in its own vastness."

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

Griffith's translation:

Fain would we go unto your dwelling—places where there are many—horned and nimble oxen, For mightily, there, shineth down upon us the widely—striding Bull's sublimest mansion.

Vocabulary:

vāstu, n. (m. only in BhP.) *the site or foundation of a house, site, ground, building or dwellingplace, habitation, homestead, house* RV. &c. &c.

vaś, 2. P. (Dhātup. xxiv, 71) vaṣṭi, (1. pl. uśma4si, or śmasi RV. ; 3. pl. uśanti ib.), *to will, command* (p. uśamāna, "having at command") RV. AV.; *to desire, wish, long for, be fond of, like* (also with inf.) RV. &c. &c. ; Part. 'willing, glad, eager, zealous, obedient' etc.

aya, m. *going* (only ifc. cf. abhyastamaya) (with gavām), 'the going or the turn of the cows'; N. of a periodical sacrifice MBh.