

RV 1.72

ṛṣi: parāśara śāktya; devatā: agni; chanda: triṣṭup

नि काव्या॑ वेधसः॒ शश्व॑तस् कर॒ हस्ते॑ दधानो॒ नर्या॑ पुरूणि॒ ।

अग्नि॑र् भुवद् रयि॒पती॑ रयीणां॒ सत्रा॑ चक्राणो॒ अमृ॑तानि विश्वा॒ ॥ १-०७२-०१

अस्मे॑ वत्सम् परि॒ षन्तं॑ न विन्दन्न॒ इच्छ॑न्तो विश्वे॒ अमृ॑ता अमूराः॒ ।

श्रम॑युवः पद॒व्यो धि॑यंघास् तस्थुः॒ पदे॑ परमे चार्व॒ अग्नेः॑ ॥ १-०७२-०२

तिस्त्रो॑ यद् अग्ने॒ शर॑दस् त्वाम् इच्च॒ छुचिं॑ घृतेन शुचयः॒ सपर्या॑न् ।

नामानि॑ चिद् दधिरे॒ यज्ञि॑यान्यु असूदयन्त॒ तन्वः॑ सुजाताः॒ ॥ १-०७२-०३

आ रोद॑सी बृहती वेवि॒दानाः॒ प्र रु॒द्रिया॑ जभ्रिरे॒ यज्ञि॑यासः॒ ।

विदन्॑ मर्तो॒ नेम॑धिता चिकित्वान् अग्निं॒ पदे॑ परमे तस्थिवाँसम्॒ ॥ १-०७२-०४

संजानाना॑ उप सीदन्न॒ अभि॑ञ्चु पत्नीवन्तो नमस्यं नमस्यन् ।

रि॒रिक्वाँ॑सस् तन्वः कृण्वत॒ स्वाः॒ सखा॑ सख्युर् निमिषि॒ रक्ष॑माणाः॒ ॥ १-०७२-०५

त्रिः॒ सप्त॑ यद् गुह्यानि॒ त्वे इत् पदा॑विदन् निहिता॒ यज्ञि॑यासः॒ ।

तेभी॑ रक्षन्ते अमृतं॒ सजो॑षाः पशूञ् च॒ स्थातृ॑ञ् चरथं च पाहि॒ ॥ १-०७२-०६

विद्वा॑श् अग्ने॒ वयु॑नानि क्षितीनां॒ व्यु॒ आनु॑षक् छुरुधो॒ जीव॑से धाः॒ ।

अ॒न्तर्वि॒द्वाꣳ अ॒ध्व॒नो दे॒व॒या॒ना॒न् अ॒त॒न्द्रो दू॒तो अ॒भ॒वो ह॒वि॒र्वा॒द् ॥ १-०७२-०७

स्वा॒ध्यो दि॒व आ स॒प्त य॒ही रा॒यो दु॒रो व्य॒ ऋ॒त॒ज्ञा अ॒जा॒न॒न् ।

वि॒दद् ग॒व्यं स॒र॒मा दृ॒ळ्ह॒म् ऊ॒र्व ये॒ना नु क॒म् मा॒नु॒षी भो॒ज॒ते वि॒द् ॥ १-०७२-०८

आ ये वि॒श्वा स्व॒प॒त्या॒नि त॒स्थुः कृ॒ण्व॒ना॒सो अ॒मृ॒त॒त्वा॒य गा॒तु॒म् ।

म॒हा म॒हद्भिः पृ॒थि॒वी वि त॒स्थे मा॒ता पु॒त्रैर् अ॒दि॒तिर् धा॒य॒से वेः ॥ १-०७२-०९

अ॒धि श्रि॒यं नि द॒धु॒श् चारु॑म् अ॒स्मिन् दि॒वो यद् अ॒क्षी अ॒मृ॒ता अ॒कृ॒ण्व॒न् ।

अ॒ध क्ष॑रन्ति सि॒न्ध॒वो न सृ॒ष्टाः प्र नी॑चीर् अ॒ग्ने अ॒रु॒षीर् अ॒जा॒न॒न् ॥ १-०७२-१०

Analysis of RV 1.72

ní kāvīyā vedhásaḥ śásvatas kar háste dádhāno náriyā purūṇi
agnír bhuvad rayipátī rayīṇāṃ satrá cakrāṇó amṛtāni víśvā 1.072.01

Sri Aurobindo's translation:

"He has created, within, the seer-knowings of the eternal Disposer of things, holding in his hand many powers (powers of the divine Purushas); Agni creating together all immortalities becomes the master of the (divine) riches."

Interpretation:

"Of the Eternal Ordainer, vedhásaḥ śásvatas, He has fashioned and put into the lower regions, ní kar, the rhythms of the Knower, kāvīyā, holding and controlling the all-fulfilling powers of the souls, háste dádhāno náriyā purūṇi. Agni becomes thus the Lord of all riches, agnír bhuvad rayipátī rayīṇāṃ, fashioning together all immortalities, satrá cakrāṇó amṛtāni víśvā."

It is the vision of the relation of the involved and uninvolved Supreme. The rhythms of Consciousness-Power of the Eternal Ordainer are introduced into the lower hemisphere. These rhythms are the all-fulfilling powers of the souls, they are not only introduced and left to act, as it were, but are constantly controlled and held by the involved Supreme: Agni. Thus He becomes the Lord of all riches and thus creates all the immortalities by all these means. These are like the strings pervading all the manifestation which are held by the Lord hidden within.

Vocabulary:

vedhas, mfn. (in some meanings prob. connected with vi-dhā; nom. m. vedhās, pious , religious , virtuous , good , brave (also applied to gods) RV. AV. TS. MBh. Hariv.; an arranger , disposer , creator (esp. applied to Brahmā , but also to Prajāpati , Purusha , Śiva , Viṣṇu , Dharma , the Sun &c.) MBh. Kāv. &c.

Griffith's translation:

THOUGH holding many gifts for men, he humbly holds the higher powers of each wise ordainer. Agni is now the treasure-lord of treasures, for ever granting all immortal bounties.

asmé vatsám pári śántaṃ ná vindann icchánto víśve amṛtā ámūrāḥ

śramayúvaḥ padavíyo dhiyaṃdhās tasthúḥ padé paramé cāru agnéḥ 1.072.02

Sri Aurobindo's translation:

"All the immortals, they who are not limited (by ignorance), desiring, found him in us as if the Calf (of the cow Aditi) existing everywhere; labouring, travelling to the Seat, holding the Thought they attained in the supreme seat to the shining (glory) of Agni."

Interpretation:

"It is in us that they all, who are immortal, found Him, *asmé víśve vindann*, as ever-young, *vatsám*, and present everywhere, *pári śántaṃ ná*; being immortal they desire Him, *icchánto amṛtā*, being not bound by darkness, *ámūrāḥ* (or who are not hasty, but still are) concentrated on their Work and their Goal, *śramayúvaḥ padavíyo*, holding to their higher concentration, *dhiyaṃdhās*, they have come and stood together in the supreme and beautiful place of Agni, *tasthúḥ padé paramé cāru agnéḥ*."

There are a few interesting things here in the usage of language. The fact that the word 'all' is used: 'they all immortals found him', *víśve amṛtā vindann*, says that all who are immortals find Him in us. It is a universal truth, for all immortals. And though they are immortals and bound by nothing they still look for Him, *icchantaḥ*. Why should immortals that are free desire to find Agni? It seems that there is something more for them to achieve, therefore the verse ends with the phrase: they have stood in his supreme and wonderful place, being totally realised, having the consciousness and the bliss of the Supreme.

Griffith's translation: The Gods infallible all searching found not him, the dear Babe who still is round about us. Worn weary, following his track, devoted, they reached the lovely highest home of Agni.

tisró yád agne śarádas tuvām íc chúciṃ ghr̥téna súcayaḥ saparyān

nāmāni cid dadhire yajñíyāni ásūdayanta tanúvaḥ sújātāḥ 1.072.03

Sri Aurobindo's translation:

"O Agni, when through the three years (three symbolic seasons or period corresponding perhaps to the passage through the three mental heavens), they, pure, had served thee, the pure one, with the ghr̥ita, they held the sacrificial names and set moving (to the supreme heaven) forms well born."

Interpretation:

"For three years, O Agni, (or covering triple heaven of the Mind), *tisró yád agne sárádas*, they, who are pure, served you, the Pure, with the clarity of a purified mentality, *tuvám íc chúciṃ ghṛténa śúcayaḥ saparyān*. They have held/established the sacrificial Names, *nāmāni cid dadhire yajñíyāni*, and made the perfectly born bodies (move towards the Goal), *ásūdayanta tanúvaḥ sújātāḥ*."

Covering the triple heaven of the Mind (Illumined Mind, Higher Mind and pure reason) with the thoughts of clarified mentality they, who are pure, serve the Pure, who is hidden within the manifestation. This may refer to the process of support by the higher inspirational thoughts of the universal gods who by covering the triple regions of the Mind support the growing Lord within the manifestation. And it is done by establishing the sacrificial Names here in the lower hemisphere, thus clarifying the purpose and redirecting consciousness towards the discovery of the pure one growing within. So that it may result in a creation of perfectly born bodies moving towards their higher purpose in manifestation.

Griffith's translation: Because with holy oil the pure Ones, Agni, served thee the very pure three autumn seasons, Therefore they won them holy names for worship, and nobly born they dignified their bodies.

á ródasī bṛhatí vévidānāḥ prá rudrīyā jabhrire yajñíyāsaḥ

vidán márto nemádhitā cikitvān agním padé paramé tasthivám̐sam 1.072.04

Sri Aurobindo's translation:

"They had knowledge of the vast heaven and earth and bore them forward, they the sons of Rudra, the lords of the sacrifice; the mortal awoke to vision and found Agni standing in the seat supreme."

Interpretation: "Knowing the two great ones (Heaven and Earth), *á ródasī bṛhatí vévidānāḥ*, the lords of the Sacrifice, the sons of Rudra, bore them forward (in their evolutionary march), *prá rudrīyā jabhrire yajñíyāsaḥ*; (and because of their action) the Mortal, who is seeking, in his individual afford becomes aware of His presence within himself, *vidán márto nemádhitā cikitvān*, as Agni, who is abiding in the highest heaven, *agním padé paramé tasthivám̐sam*." It is the vision of evolution in a proper sense. The powers of transformation, the lords of the Sacrifice, bear and move forward the two luminous firmaments of our physical and mental consciousness.

Vocabulary:

nemadhitā, (-tā) ind. apart , aside RV.

Griffith's translation: Making them known to spacious earth and heaven, the holy Ones revealed the powers of Rudra. The mortal band, discerning in the distance, found Agni standing in the loftiest station.

saṃjānānā́ úpa sīdann abhijñú pátnīvanto namasíyaṃ namasyan

ririkvāṃsas tanúvaḥ kṛṇvata svā́ḥ sákhā sákhyur nimíṣi rákṣamāṇāḥ 1.072.05

Sri Aurobindo's translation:

"Knowing perfectly (or in harmony) they kneeled down to him; they with their wives (the female energies of the gods) bowed down to him who is worthy of obeisance; purifying themselves (or, perhaps, exceeding the limits of heaven and earth) they created their own (their proper or divine) forms, guarded in the gaze, each friend, of the Friend."

Interpretation: "Knowing and agreeing they approach Him and kneel before Him, *saṃjānānā́ úpa sīdann abhijñú*, with all their active and potential energies they surrender totally to Him, who is worthy of surrender, *pátnīvanto namasíyaṃ namasyan*. Exceeding themselves (lit. 'who have emptied themselves'), *ririkvāṃsas*, they create their own (new) forms, *tanúvaḥ kṛṇvata svā́ḥ*, being guarded by constant attention each friend of the Friend, *sákhā sákhyur nimíṣi rákṣamāṇāḥ*."

It is an interesting description of the process of transformation from the old being to the new one. First we have to see and know the purpose and the meaning of the sacrifice and the role of Agni in this transformation, as it were, which is depicted in the first four verses. But once we know Him we must surrender to Him all we are and can be, *patnīvantaḥ*, and thus exceeding ourselves, or rather emptying or vacating the being for His Action, we can create our own new forms. It could mean the individual forms of the Supreme in manifestation. And in this process we are constantly guarded by His Attention and each individual soul and soul-formation in this universal movement.

Vocabulary:

abhijñu, ind. on the knees RV.

Griffith's translation:

Nigh they approached, one-minded, with their spouses, kneeling to him adorable paid worship. Friend finding in his own friend's eye protection, they made their own the bodies which they chastened.

trīḥ saptá yád gúhiyāni tuvé ít padāvidan níhitā yajñíyāsaḥ

tébhī rakṣante amṛtaṃ sajóṣāḥ paśúñ ca sthātṛñ caráthaṃ ca pāhi 1.072.06

Sri Aurobindo's translation:

"In thee the gods of the sacrifice found the thrice seven secret seats hidden within; they, being of one heart, protect by them the immortality. Guard thou the herds that stand and that which moves."

Interpretation:

"Thrice seven (levels) hidden within are in You, *trīḥ saptá yád gúhiyāni tuvé ít* ! These states they found hidden within, those who are of Sacrifice, *padāvidan níhitā yajñíyāsaḥ* . By them they protect Immortality, agreeing together, *tébhī rakṣante amṛtaṃ sajóṣāḥ* . (So you too) protect the consciousness of all that moves and moves not, *paśúñ ca sthātṛñ caráthaṃ ca pāhi!*"

It is an indication of that the whole existence in its movable and immobile aspects is undergoing the transformation. And that there are laws which sustain the oneness of the Being here, known as thrice seven states of being. It is by these states that Immortality is protected from the possible destruction and intrusion of mortality. So these 21 laws of being protect and thus stabilise the world in its temporarily status, so that it can be and live, though it is not possible for it to sustain itself totally. The duality of the immortal and mortal state is maintained by these hidden laws. Without them the existence would turn into either non-being or would disappear into undifferentiated and unmanifest state of one spirit.

It seems it was an important issue to protect the consciousness of the creature. The true consciousness of immortality, otherwise it may be lost in the consciousness of mortality. In some other place the rishi says: *abhi syāma pṛtsutīr martiyāṇām*, 'may we withstand the pressure of the mortals', which explains the concern of protecting the real consciousness of immortality in the embodied creature.

Griffith's translation:

Soon as the holy beings had discovered the thrice-seven mystic things contained within thee, With these, one-minded., they preserve the Amṛta: guard thou the life of all their plants and cattle.

vidvāṁ agne vayúnāni kṣitīnāṁ ví ānuṣák churúdhō jīváse dhāḥ

antarvidvāṁ ádhvano devayānān átandro dūtó abhavo havirvāt 1.072.07

Sri Aurobindo's translation:

"O Agni, having knowledge of all manifestations (or births) in the worlds (or, knowing all the knowledge of the peoples) establish thy forces, continuous, for life. Knowing, within, the paths of the journeying of the gods thou becamest their sleepless messenger and the bearer of the offerings."

Interpretation:

"Knowing all the paths in all the worlds, *vidvāṁ agne vayúnāni kṣitīnāṁ*, establish your forces for the support of universal life, accordingly, *ví ānuṣák churúdhō jīváse dhāḥ*. Knowing all the inner movements of the gods, *antarvidvāṁ ádhvano devayānān*, you have become the constant messenger of the gods and the carrier of the offering, *átandro dūtó abhavo havirvāt*."

The protection of the original consciousness and the maintenance of the world's consciousness is provided by the triple seven laws. The same laws provide the exchange of energy and communication between the two hemispheres. And it is done by Agni, who knows all the paths and thus can introduce the transcendental forces of consciousness (the gods) into manifestation and carry the offering from here to the transcendental realms.

Griffith's translation: Thou, Agni, knower of men's works, hast sent us good food in constant course for our subsistence: Thou deeply skilled in paths of Gods becamest an envoy never wearied, offeringbearer.

suādhíyo divá á saptá yahví rāyó dúro ví ṛtajñā ajānan

vidád gávyam sarámā dṛḥám ūrvām yénā nú kam mānuṣi bhójate víṭ 1.072.08

Sri Aurobindo's translation:

"The seven mighty ones of heaven (the rivers) placing aright the thought, knowing the Truth, discerned the doors of the felicity; Sarama found the fastness, the wideness of the cows whereby now the human creature enjoys (the supreme riches)."

Interpretation:

"Thus perfectly placing the higher Thought, the seven mighty streams of Heaven, *suādhíyo divá á saptá yahví*, who realise the dynamic Truth in all its aspects, have discerned the doors of the

treasures, *rāyó dúro ví ṛtajñā ajānan*. The Intuition has discovered the vast and firm rock full of illuminations, *vidád gavyaṃ sarāmā dṛḥám ūrvám*, which now the human creature totally enjoys, *yēnā nú kam mānuṣī bhójate víṭ*."

So once these thrice seven laws are used the mighty streams of Consciousness-Power, which constitute the triple seven laws, shall place the Thought aright here. And once that is done the Intuition can discover the hidden and firm place full of illuminations, which thus become a possession of human beings. This is the way to a true liberation.

Griffith's translation: Knowing the Law, the seven strong floods from heaven, full of good thought, discerned the doors of riches. Sarama found the cattle's firm-built prison whereby the race of man is still supported.

ā́ yé víśvā svapatiyāni tasthúḥ kṛṇvānāso amṛtatvāya gātúm
mahnā mahádbhiḥ pṛthiví ví tastre mātā putraír áditir dhāyase véḥ 1.072.09

Sri Aurobindo's translation:

"They who entered upon all things that bear right issue, made the path to Immortality; by the great ones and by the greatness earth stood wide; the mother Aditi with her sons came for the upholding."

Interpretation:

"Those men who have gotten all things that have their own truth in themselves, *ā́ yé víśvā svapatiyāni tasthúḥ*, create the Path to Immortality, *kṛṇvānāso amṛtatvāya gātúm*, for by the Greatness and the Great ones the Earth has become great, *mahnā mahádbhiḥ pṛthiví ví tastre*, and the Mother Aditi with her sons comes for the upholding, *mātā putraír áditir dhāyase véḥ*."

The beings who got all things right, as it were, having the truth in themselves, or the things with their own lordship, svapatiyāni, they create the Path to Immortality. We can say that these are things which discovered their own Lord within them, sva-pati-yāni. It is quite clear that it is a different kind of immortality than it is presented in the Advaita, for the truth in things is a condition to this fulfilment.

Griffith's translation: They who approached all noble operations making a path that leads to life immortal, To be the Bird's support, the spacious mother, Aditi, and her great Sons stood in power.

ádhi śríyaṃ ní dadhuś cārum asmin divó yád akṣí amṛtā ákṛṇvan

ádha kṣaranti síndhavo ná sṛṣṭāḥ prá nícīr agne áruṣīr ajānan 1.072.10

Sri Aurobindo's translation:

"The Immortals planted in him the shining glory, when they made the two eyes of heaven (identical probably with the two vision-powers of the Sun, the two horses of Indra); rivers, as it were, flow down released; the shining ones (the cows) who were here below knew, O Agni."

Interpretation:

"They put within it beautiful wealth of glory, *ádhi śríyaṃ ní dadhuś cārum asmin*, when the immortals made two eyes of Heaven, *divó yád akṣí amṛtā ákṛṇvan*; as if the rivers flowing down released, *ádha kṣaranti síndhavo ná sṛṣṭāḥ*, clear below the luminous ones could see it, *prá nícīr agne áruṣīr ajānan*."

Interesting indication here is that the luminous ones, the cows in the subconscious cave, could know what was going on subjectively in the spiritual terms on the surface of consciousness or even see it objectively, *pra ajānan*. Most probably the very faculty of supramental *prajñāna*, of objective knowing or seeing, depends on this very device, of the cows being hidden in the subconscious cave of a lower being. It is as if they provide the agents of the Spirit in the midst of inconscient to make a match of the meaning from above and from below, otherwise they would not match.

The light from above cannot match with the darkness from below. It needs the light to match its meaning with. So the involved light from below is to be matched with the light from above, and thus introduce the outer being, made of darkness, as it were, into the composition of meaning, being placed in-between light from above and light from below. Therefore there is never a full match of the inner and outer being, for it will be always approximate and still total in the inner sense of meaning. So we operate by inner meanings and move and create our outer world but we never totally match the outer and inner being.

In this sense Hume's argument is quite interesting; it is about a valid source of knowledge, where the total match of meaning is meaningless ($1=1$ is meaningless for the outer consciousness), it is only when the meaning is matched with the sense experience, that is to say with the surface consciousness (with the elements which are in-between light and light, as it were,) that some substantial or additional meaning can be gained. But in this case we can have only a probability and not a certainty of such an identity. In linguistic terms if one says: 'I am I' it is meaningless for our outer consciousness; but if one says: 'I am a student', then there is some meaning gathered in the outer mind, some useful information, but it is not total, for 'I' cannot be totally and exclusively identified only with 'a student', one can also be many other things: 'a teacher, a brother, a father, a son, a worker, lover, a fighter', etc. etc., therefore this

statement is not total but partial. Total identity of the subject and object, where $1=1$, as if removes the knowledge by unity, where the identification of the subject and object is temporal and therefore meaningful to our surface consciousness. And still without this $1=1$ there cannot be any movement of temporal knowledge of unity.

Certainty is the ultimate criterion of knowledge, which results from knowledge by identity. Probability is the content revealing exercise; it matches partially of what is identical and by that reveals what is mismatched (the otherness of self; cp. Derrida's concept of 'différance'). So it is in the light of this mismatch that we can see things as they are and where they belong in the outer consciousness. This mismatch is possible only on the ground of the identity of the upper and the lower One, for they are identical ($1=1$), but in-between there is the whole world which is partially identical and presented in terms of time, space and causality, and it is this partiality that is most attractive for the consciousness to discover, for it fulfills the consciousness of unity.

It is most probably this knowledge that made ancient Rishis see Heaven and Earth as *rodasī*, the two luminous firmaments, the eternal pair, equal and one ($1=1$), and The Emerald Tablet of Hermetism to start with: "What is above is similar to that what is below"; or for the Shanti Patha of the Vajasaneyi Samhita to state: *pūrṇam adaḥ pūrṇam idam*, 'that is complete and this is complete', *pūrṇāt pūrṇam udacyate*, 'from the completeness completeness arises', *pūrṇasya pūrṇam ādāya* 'having taken the completeness from completeness', *pūrṇam evāvaśīsyate*, 'completeness indeed remains'.

Griffith's translation: When Gods immortal made both eyes of heaven, they gave to him the gift of beauteous glory. Now they flow forth like rivers set in motion: they knew the Red Steeds coming down, O Agni.