

RV 5-65

r̥ṣiḥ: rātahavya ātreya; devatā: mitrāvaruṇā; chandaḥ: anuṣṭup, 6
pañkti

यश् चिकेत स सुक्रतुर् देवत्रा स ब्रवीतु नः ।
वरुणो यस्य दर्शतो मित्रो वा वनते गिरः ॥ ५-०६५-०१
ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा ।
ता सत्पती ऋतावृध ऋतावाना जने-जने ॥ ५-०६५-०२
ता वाम् इयानो ऽवसे पूर्वा उप ब्रुवे सचा ।
स्वश्वासः सु चेतुना वाजाँ अभि प्र दावने ॥ ५-०६५-०३
मित्रो अंहोश् चिद् आद् उरु क्षयाय गातुं वनते ।
मित्रस्य हि प्रतूर्वतः सुमतिर् अस्ति विधतः ॥ ५-०६५-०४
वयं मित्रस्यावसि स्याम सप्रथस्तमे ।
अनेहसस् त्वोतयः सत्रा वरुणशेषसः ॥ ५-०६५-०५
युवं मित्रेमं जनं यतथः सं च नयथः ।
मा मघोनः परि ख्यतं मो अस्माकम् ऋषीणां गोपीथे न उरुष्यतम् ॥ ५-०६५-०६

yás cikéta sá sukrátur devatrā sá bravītu naḥ
váruṇo yásya darśató mitró vā vánate gírah 5.065.01

tā hí śráyiṣṭhavarcasā rājānā dīrghaśrúttamā
tā sátpatī ṛṭāvṛdha ṛṭāvānā jáne-jane 5.065.02

tā vām iyāno ávase pūrvā úpa bruve sácā
suásvāsaḥ sú cetúnā vājām' abhí prá dāvāne 5.065.03

mitró aṃhós cid ād urú kṣáyāya gātúṃ vanate
mitrásya hí pratūrvataḥ sumatír ásti vidhatáḥ 5.065.04

vayám mitrásya ávas siyāma sapráthastame
anehásas tuvótayaḥ satrá vāruṇaśeṣasaḥ 5.065.05

yuvám mitrā imám jānaṃ yátathaḥ sám ca nayathaḥ
mā maghónaḥ pári khyatam mó asmākam řṣiṇāṃ
gopīthé na uruṣyatam 5.065.06

The Lords of the Journey

The Rishi invokes the two great increasers of the truth in our being to lead us in our journey to the plenitudes, to the vastness of our true existence which they conquer for us out of the narrow limits of our present ignorant and imperfect mentality.

यश् चिकेत स सुक्रतुर् देवत्रा स ब्रवीतु नः ।
वरुणो यस्य दर्शतो मित्रो वा वनते गिरः ॥ ५-०६५-०१

yás cikéta sá sukrátur devatrā sá bravītu naḥ
váruṇo yásya darśató mitró vā vánate gírah 5.065.01

1. He who has awakened to the knowledge, becomes perfect in will; let him speak for us among the gods: Varuna of the vision and Mitra take delight in his words.

Interpretation:

“The one who is conscious he is of the perfect power of action, he should express [representing] us among the gods by his Voice.

Of whom Varuna is the Seer and Mitra rejoices of his Voice!”

The first phrase introduces the Vedic concept of Knowledge and Power. The one who has the Knowledge has also the Power. It is he who should sound among the Gods on our behalf! It is of him Varuna is the Seer, and Mitra is an Enjoyer of his Voice. Here again Varuna represents the Power of the Self, therefore he is the seer, *yasya darśataḥ*, whereas Mitra is enjoying his self-expression in Knowledge, *vanate girah*. Varuna represents power of the Self, the body, the substance of Infinity, Being, Sat, and Mitra the self-expression of that substance in the Word, Knowledge, Consciousness, Cit.

Vocabulary:

van, 1. P. A. *to like, love, wish, desire* RV. AV.; *to gain, acquire, procure* (for one's self or others) RV. AV.; *to conquer, win, become master of, possess* RV. AV.; *to prepare, make ready for, aim at, attack* RV.

ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा ।
ता सत्पती ऋतावृध ऋतावाना जने-जने ॥ ५-०६५-०२

tā hí śráyiṣṭhavarcaśā rājānā dīrghaśrúttamā
tā sátpatī ṛtāvṛdha ṛtāvānā jāne-jane 5.065.02

2. They are the Kings most glorious in light and most far in their hearing;¹ they are the masters of being in creature and creature and the increasers of the Truth in us, for the Truth is theirs.

Interpretation:

These two luminous Kings, most glorious in the light of their Seeing and the farthest in the depth of their Hearing, are the Lords of the Divine Existence, Sat, who increase the Truth in every creature born in the physical body, for they are the Masters of the Supramental (dynamic) Truth, *ṛtāvānā*.

Vocabulary:

śreṣṭhavarcaśa, mfn. *having most excellent vigour or energy or glory* RV.
dīrghaśrut, mfn. *hearing from afar* RV.; heard or renowned far and wide (superl. -tama) RV. TS.;
ṛtāvṛdh, mfn. *increasing or fostering truth or piety* (said of gods) RV. VS.

ता वाम् इयानो ऽवसे पूर्वा उप ब्रुवे सचा ।
स्वश्वासः सु चेतुना वाजाँ अभि प्र दावने ॥ ५-०६५-०३

tā vām iyānó ávase pūrvā úpa bruve sácā
suáśvāsaḥ sū cetúnā vājāṃ abhí prá dāvāne 5.065.03

3. Travelling on the path I call to them, the twain together, the ancient and first; with perfect steeds ² as we travel we call to them, the perfect in knowledge, for the giving of the plenitudes.

¹ They have the divine sight and the divine hearing, the Light and the Word.

² As usual, the symbol of the dynamic energies, life-powers, etc., by which our will and works and aspiration proceed.

Interpretation:

“These two Lords, first and ancient, who are intertwined together, I invoke you, while moving on the Path, for my growth!

We, who are *su-aśvāsaḥ*, who perfected our life forces in our will and works and aspiration towards the Truth, call upon you, who have this Perfect Knowledge we acquire here to establish in us your Plenitudes!”

Vājān dāvane, ‘to get your plenitudes’, - the phrase suggests that the ‘plenitude’, *vāja*, is used in the sense of having both knowledge and power, making substance full of delight; what the concept of wealth and plenitude actually represents in the Vedic symbolism is the substance the power of which is enlighten by knowledge.

So, the Rishi says: “We, who have perfected our will power, are calling upon you two, who are perfect in knowledge in order to get the plenitude, as final realization in the body, the illumination of its powers.”

In the later tradition (KathUp 1.3.3-4) the horses are associated with indriyas, mind with strings controlling them, buddhi with the charioteer, the body with chariot, and the self, Atman, with the passenger. So *su-aśvāsaḥ* in the light of the later tradition may mean ‘the one who controls well his indriyas’, directing them as necessary, not allowing them to run after the objects of their enjoyment, *yati*, *yogin*, etc. So it can be translated differently: “We, who have restrained our senses, (who are in control of their movement, who have achieved the level of *Pratyāhāra*, in the terms of Yogasutras,) call upon You, who are perfect in Knowledge, to share with us your Plenitudes.”

Vocabulary:

dāvan, n. [only dat.-vane (mostly as inf.)] *in order to give or to receive* RV. mfn. (ifc.) *giving, granting* RV. AV. &c.

मित्रो अंहोश् चिद् आद् उरु क्षयाय गातुं वनते ।

मित्रस्य हि प्रतूर्वतः सुमतिर् अस्ति विधतः ॥ ५-०६५-०४

mitró aṃhós cid ād urú kṣáyāya gātúṃ vanate
mitrásya hí pratūrvataḥ sumatír ásti vidhatáḥ 5.065.04

4. Even out of our narrow existence Mitra conquers for us the vastness, he conquers the path to our home; for the perfect mind³ is of Mitra when he harmonises all and hastens forward through to the goal.

³ *Aṃhoḥ*, the narrowness full of suffering and evil, is the unenlightened state of our limited mentality; the perfect mentality, *sumati*, given by the grace of Mitra admits us to the wideness.

Interpretation:

“Mitra is delivering us from the narrow state of our mentality and conquers for us the movement towards our vast habitation! It is by the Perfect Thought of Mitra in us, which does all the work, that we can move on, for it is by this Thought that He overpowers all the obstacles in us when He rushes to the goal, it is with the help of this Thought that He can become gracious and friendly to us harmonizing all in our being!”

“The well-accorded happiness of the Truth is Mitra's law of working; for it is upon Truth and divine Knowledge that this harmony and perfect temperament are founded; they are formed, secured and guarded by the Maya of Mitra and Varuna. That well-known word comes from the same root as Mitra. Maya is the comprehending, measuring, forming Knowledge which whether divine or undivine, secure in the undivided being of Aditi or labouring in the divided being of Diti, builds up the whole scene, environment, confines, and defines the whole condition, law and working of our existence. Maya is the active, originative, determinative view which creates for each being according to his own consciousness his own world.

But Mitra is a Lord of the Light, a Son of Infinity and a Guardian of the Truth and his Maya part of an infinite, supreme and faultless creative wisdom. He builds, he joins together in an illuminated harmony all the numerous planes, all the successive steps, all the graded seats of our being. Whatsoever Aryaman aspires to on his path, has to be effected by the 'holdings' or laws of Mitra or by his foundations, statuses, placings, mitrasya dharmabhiḥ, mitrasya dhāmabhiḥ. For dharma, the law is that which holds things together and to which we hold; dhāma, the status is the placing of the law in a founded harmony which creates for us our plane of living and the character of our consciousness, action and thought.”⁴

Vocabulary:

aṃhu, mfn. (only in compar. {aṃhīyas}) *narrow* AitBr.; n. (only in Abl. aṃhos) *anxiety, distress* RV.;

aṃh, *to press together, to strangle*; cf. with ahi, m.(from aṃh), *a snake* RV. &c.; *the serpent of the sky, the demon Vṛtra* RV.; (in arithm.) *the number eight*;
pra-tvar/ pra-tūr; A,{-tvarate} , *to hasten forwards, speed*; tur, (cf. tī, tvar) cl. 6. *to hurry, press forwards; to overpower* RV.; to hurt ib.: *to run, press forwards* RV. SV., *to strive to press forwards*;

⁴ Volume: 15 [CWSA] (The Secret of the Veda), Page: 511

वयं मित्रस्यावसि स्याम सप्रथस्तमे ।
 अनेहसस् त्वोतयः सत्रा वरुणशेषसः ॥ ५-०६५-०५

vayám mitrásya ávasi siyāma sapráthastame
 anehásas tuvótayaḥ satrā váruṇaśeṣasaḥ 5.065.05

5. May we abide in the increasing of Mitra which gives us our perfect breadth; then are we free from hurt and sin, fostered by thee, children of the Lord of Wideness.

Interpretation:

“May we be in the increase of Mitra, which is the most suitable for our growth, we being unobstructed, supported by you, staying together, the offspring of Varuna.”

To paraphrase it: ‘Being all the offspring of Varuna may we grow by the increase of Mitra’, which sheds some light on the qualities of Mitra and Varuna, even linguistically (cf. the roots: *vṛ*, to cover, protect, sustain; and *mā*, to measure, create, realize).

Sri Aurobindo says:

“That happy freedom of all-possession comes to us out of this godhead's universality and his reconciling luminous embrace of things: Mitra's is **the principle of harmony by which the manifold workings of the Truth agree together in a perfectly wedded union.** The root of the name means both to embrace and to contain and hold and, again, to build or form in the sense of linking together the parts or materials of a whole. Adorable Mitra is born in us as a blissful ordainer of things and a king full of might. Mitra holds up heaven and earth and looks sleeplessly upon the worlds and the peoples, and his vigilant and perfect ordinances create in us a happy rightness of mind and feeling—sumati, a state of grace, we might almost say,—which becomes for us an unhurt abiding-place. “Free from all undelightfulness,” says the Vedic verse, “rejoicing with rapture in the goddess of the Word, bowing the knee in the wideness of earth, may we attain to our abiding-place in the law of working of Mitra, son of Infinity, and dwell in his grace.” It is when Agni becomes Mitra, when the divine Will realises the divine Love that, in the Vedic image, the Lord and his Spouse agree in their mansion.”⁵

Vocabulary:

saprathas, (sa-, or sa-prathas) mfn. extensive, wide RV. VS.; effective or sounding or shining far and wide ib.; -tama mfn. (superl.) *very extensive or large* ib.

⁵ Volume: 15 [CWSA] (The Secret of the Veda), Page: 511

prathas, n. *width, extension* RV.

anehas, mfn. (īh), *without a rival, incomparable, unattainable, unmenaced, unobstructed* RV.

tvoti, tvā-uti, mfn. Bah. 'in whom there is our growth', id. , RV 5.65.5; ix , 66 and 76.

satrā, ind. (sa+trā) *together, together with (instr.), altogether, throughout always, by all means* RV. AV. Br.

sattra (incorr. satra) , n. "session", a great Soma sacrifice (lasting accord. to some, from 13 to 100 days and performed by many officiating Brahmanas ; also applied to any oblation or meritorious work equivalent to the performance of a Sattra ; RV. &c. &c.

varuṇaśeṣas, mfn. having descendants capable of protecting, RV. v, 65, 5 (Sāy.; others "being Varuṇa's posterity i.e. sinless").

युवं मित्रेमं जनं यतथः सं च नयथः ।

मा मघोनः परि ख्यतं मो अस्माकम् ऋषीणां गोपीथे न उरुष्यतम् ॥ ५-०६५-०६

yuvám mitrā imám jānaṃ yátathaḥ sám ca nayathaḥ
mā maghónaḥ pári khyatam mó asmākam ṛṣīṅāṃ
gopīthé na uruṣyatam 5.065.06

6. You twain, O Mitra, set this human creature travelling on your path and wholly you lead him. Set not your hedge around our lords of plenitude and our seers of the truth. Guard us in our drinking of the light.⁶

Interpretation:

"You two, O Mitra, connect this human being born in the body to your goal and lead him there fully! Do not separate us from the Lords of plenitude and our Rishis! Increase us in the drinking of the light of knowledge."

Sri Aurobindo writes in the Secret of the Veda:

"He is the great and blissful one who sets and leads creatures born into the world upon their path. The distinction is drawn in one verse that Varuna is the masterful traveller to the soul's supreme seat, Mitra makes men advance in that march. "Even now" says the Rishi "may I attain the movement to the goal and journey on Mitra's path."

Since Mitra cannot fulfil his harmony except in the wideness and purity of Varuna, he is constantly invoked in company with that great godhead. Theirs are the supreme statuses or planes of the soul; it is the bliss of Mitra and Varuna that has to increase in us. By their law that vast plane of our consciousness shines out upon us and heaven and earth are the two paths of their journey. **For Aditi of the Truth, their mother, has borne them omniscient and great for almightiness; and it is luminous Aditi, the undivided being, whom they, wakeful from day**

⁶ Go, the Light or the Cow, meaning here the "milk" or yield of the Mother of Light.

to day, cleave to, she who holds for us our habitations in that world of light and they attain to its luminous forcefulness. They are the two Sons perfect in their birth from of old who support the law of our action; **children are they of a vast luminous power, offspring of the divine discerning thought and perfect in will.** They are the guardians of Truth, possessed of its law in the supreme ether. Swar is their golden home and birth-place."

Vocabulary:

yat, 1. A (prob. connected with yam, and orig. meaning, "to stretch"), (P.) *to place in order, marshal, join, connect* RV.

khyā, 2. P. khyāti (in the non-conjugational tenses also A, perf. cakhyau, cakhye; impf. akhyat, akhyata (Pāṇ 2. 3-1 , 52); *to relate, tell, say, declare, betray, denounce.*

gopītha, m. (1. pā) *a draught of milk* RV.; m. (3. pā) *protection* RV. v , 65 , 6

uruṣya Nom. (fr. uru.; perhaps an irr. fut. or Desid. of 1.vṛ) P. uruṣyati; *to protect, secure, defend from* (abl.) RV. AV.

Appendix

The Symbol of Dawn.

*Above mind's twilight and life's star-led night
There gleamed the dawn of a spiritual day.*⁷

*uṣo bhadrebhir ā gahi **divaś cid rocanād adhi***⁸
"O Dawn, come with your blessings, **from beyond of the shining
Heaven!**"

*idaṃ śreṣṭhaṃ jyotiṣāṃ jyotir āgāc citraḥ praketo ajaniṣṭa vibhvā*⁹
"The best light of all lights has come. Bright Vision is born widely
spreading."

It is the Dawn, who creates light,¹⁰ clears up the original darkness, *abhva*, and heals all things distorted by it, restoring the Presence of the Divinity in the lower hemisphere.

upa mā pepiṣat tamaḥ / kṛṣṇaṃ vyaktam asthita / uṣa rṇeva yātaya
"The darkness (*tamas*) painting thick approached me, dark and
palpable, O Dawn, clear it away, like debts!"¹¹

*pratyardī ruṣad asyā adarśi **vi tiṣṭhate bādhate kṛṣṇam abhvam***/¹²
"Her shining flame appeared removing and destroying black non-
being!"

Into being's gap scooped out as empty Space
In which she had filled the place of absent God,
There **poured a wide intimate and blissful Dawn;**
Healed were all things that Time's torn heart had made
And sorrow could live no more in Nature's breast:
Division ceased to be, for God was there.
The soul lit the conscious body with its ray,
Matter and spirit mingled and were one.¹³

⁷ *Savitri*, p.26

⁸ RV 1.49.1

⁹ RV 1.113.1

¹⁰ RV 1.48.8

¹¹ RV 10.126.7

¹² RV 1.92.5

¹³ *Savitri*, p. 232

The major faculty of Dawn is to bring the Light from the Beyond and to overflow the division between God and World. It is with her overflowing light from the beyond that the soul becomes able to illumine and make conscious the body in which it dwells; thus matter and spirit will be able to mingle and become one.

“Usha as the mother of the cows can only be a form or power of this supreme Light, of this supreme Consciousness, of Aditi. And in fact, we do find her so described in I.113.19, *mātā devānām aditer anīkam* **“Mother of the gods, form (or, power) of Aditi.”**”- says Sri Aurobindo in *The Secret of the Veda*.¹⁴

In *Savitri* Sri Aurobindo is often using this rich imagery of the Dawn, defining her as the Divine Mother. In the Canto dedicated to the Adoration of the Divine Mother he speaks of Her and the change she brings in this way:

*Illumined by her all-seeing identity
Knowledge and Ignorance could strive no more;
No longer could the titan Opposites,
Antagonist poles of the world's artifice,
Impose the illusion of their twofold screen
Throwing their figures between us and her.*

It is by removing this twofold screen of māyāvins, the creators working and manifesting the Divine by the force of Māyā in the lower hemisphere, who thus have twisted the projection of the Supreme, creating a dichotomy of Knowledge and Ignorance, creating Time and Space phenomena, throwing all the figures of the manifesting Divine “between us and her”, creating an illusion of our separate birth and life and death. But when She comes illumining all with “her all-seeing identity”, then Knowledge and Ignorance lose their identity, and the antagonist poles of the world’s artifice cannot “impose the illusion of their twofold screen, throwing their figures between us and her.”

*The Wisdom was near, disguised by its own works,
Of which the darkened universe is the robe.
No more existence seemed an aimless fall,
Extinction was no more the sole release.*

¹⁴ *The Secret of the Veda*, p.131; see also the Mother’s explanation of the Symbol Dawn.

The Wisdom, the Consciousness of Aditi, superior to Knowledge and Ignorance, working by both, embodying both (cf. the concept of Vidyā and Avidyā in the ĪśaUp 9-11) approaches us, hidden by its own works of a seeming Ignorance now, of which all this Universe is nothing but a robe, a garment for the Divine to wear (see *īśā vāsyam idaṃ sarvam* of the ĪśaUp 1.) and the existence looses its seeming aimlessness, and the fall of life becomes fully justified; the liberation from the World or extinction, as Sri Aurobindo calls the desire of dissolution in pure Transcendental Spirit, Mukti, completely looses its meaning. The world and the spirit become again one without a second.

*The hidden Word was found, the long-sought clue,
Revealed was the meaning of our spirit's birth,
Condemned to an imperfect body and mind,
In the inconscience of material things
And the indignity of mortal life.*

It is with her coming that "the hidden Word" is found, the clue to things divine here in the lower hemisphere: the Fire, the Divine Will full of Knowledge, the Immortal among mortals, the emerging Word, who carried "*the meaning of our spirit's birth*", was finally released from Darkness, *mahān devas tamaso niramoci* (RV 5.1.2).

When the Dawn arrives the Fire hidden in the darkness comes out and moves towards her like a calf towards a Cow, who is approaching to feed him, *prāti dhenúm ivāyatīm uṣāsam* (RV 5.1.1). It is on Her that he feeds and grows beyond Heaven and Earth, shining with Her light, *uttānām ūrdhvó adhayaj juhūbhiḥ*, (RV 5.1.3).

Now was revealed the secret meaning of our spiritual birth here, and the plunge into the Night which looked first like an condemnation to "an imperfect body and mind, and "the indignity of mortal life" was finally justified, for the hidden Word was found in the depth of Inconscient, "the long-sought clue", which finally explained to us what this Sacrifice was made for.

This illumination can be compared to the transformation of the Lord of Darkness, in Mother's terminology, where the light from above and from below is reestablished. We can compare it to the first two boons which Savitri receives from Yama: the sight for Dyumatsena as an awakening of the Dawn from above, and the regaining of his kingdom on earth as the discovery of the meaning of our spirit's birth, of the hidden Word, as the answer to our quest.

The recovery of the Luminous Consciousness in this world, separated in two on the Transcendental and the Manifestation, is to be done on both sides. It has to come from above and to rise from below. These are two beloved, as the Veda says, the Dawn as the Divine Mother and Agni as her husband and her son, who are one in their inner nature, but different in their manifestations; they are twins:

"This whole wide world is only he and she.
This is the knot that ties together the stars:
The Two who are one are the secret of all power,
The Two who are one are the might and right in things."¹⁵

On this ground they have to recover their oneness here in the world of matter. And the first step of this recovery is on the level of Consciousness. The oneness is to be achieved between the unborn Self and the evolving Soul, Psychic Being.

Here in this chamber of **flame and light** they met;
They looked upon each other, knew themselves,
The secret deity and its human part,
The calm immortal and the struggling soul.
Then with a magic transformation's speed
They rushed into each other and grew one.¹⁶

When Agni shines with the light of Usha, the oneness of knowledge is achieved and the perception of the world changes, it becomes single instead of dual, *ajāmi*, though it operates by two *jāmis*.
"It is when Agni becomes Mitra, when the divine Will realises the divine Love that, in the Vedic image, the Lord and his Spouse agree in their mansion."¹⁷

It is because of this unity of the transcendental and involved divinity that the oneness between the two poles of existence can be established. Therefore Mother was seen by Sri Aurobindo as "a golden bridge" between the two.

A Heart was felt in the spaces wide and bare,

¹⁵ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 63

¹⁶ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 527

¹⁷ Volume: 15 [CWSA] (The Secret of the Veda), Page: 511

*A burning Love from white spiritual founts
Annulled the sorrow of the ignorant depths;
Suffering was lost in her immortal smile.*

Once the Supreme Wisdom from above and from below is reestablished the suffering and sorrow are becoming annulled by the awakening of the spiritual Transcendental Heart within the manifestation, "in spaces wide and bare". It is a Cosmic Consciousness, seeing all as the manifestation of the Supreme.

It can be compared to the transformation of the second Asura of Suffering, in the Mother's terms, or with the boon Savitri receives for her father Aswapati, who, as the story of Mahabharata says, suffered a lot, *santāpam upajagmivān*.

It is only now when Ashvamedha is offered and the being has overcome the limitations of mental and physical consciousness that the conversion of Falsehood, Infinite Darkness, *abhva*, by the Supramental Descent can be at all perceived so that the Transcendental Sat-Cit-Ananda can act upon it, transforming it into its own nature.

*A Life from beyond grew conqueror here of death;
To err no more was natural to mind;
Wrong could not come where all was light and love.
The Formless and the Formed were joined in her:
Immensity was exceeded by a look,
A Face revealed the crowded Infinite.*¹⁸

Where all is light and love, that is to say when the first two Asuras of Darkness and Suffering are being converted, or when the boons for Dyumatsena and Aswapati are already granted, then wrong can not come here anymore and "to err no more" is "natural to mind" and even "a Life from beyond" grows "conqueror here of death", which in the story of Savitri correspond to the last two boons and in the Mother's terms it is the conversion of the Lord of Falsehood and Death.

Dawn brings the Light, which reconciles the antagonist-poles of higher and lower hemisphere: "*the Formless and the Formed were joined in her*", and creating oneness of all, She is revealing herself as a "Face" of "*the crowded Infinite*", *mātā devānām aditer anīkam*, (RV 3.61.1-2), the Supramental Manifestation.

¹⁸ *Savitri*, p. 313

Now we are dealing with the realms of Consciousness beyond our limited mental and physical realms. To conquer Falsehood and Death we have to go beyond our individual state of consciousness and being into the realms of abhva, Universal Inconscient, the Self of Death. From now on there must be another strategy adopted: a strategy of a direct influence from the Supramental Force, the direct pressure of the Truth Consciousness on the abysses of Infinite Darkness. The individual element steps back or rather widens and becomes Universal, as it were, giving place to greater forces to clash in his/her own body. The individual becomes a Universal battlefield.

It is only now that the Divine Mother can convert Falsehood into Truth and eventually Death into Immortality. Here She reveals her Face of "the crowded Infinite", symbolized by her boon of 100 sons with Satyavan.¹⁹

It is through this Life, as a gap between heaven and earth that the forces of Light and Darkness from the beyond can enter and clash. Man is designed to be a knot for these infinitudes, a sacrificial ground and an altar, a transformation station and a battlefield, a Hiranya Garbha, where the Lord grows in his Manifestation. It is his destiny and his purpose to do this work of the Divine.

It is the recovery of the single Luminous Consciousness and the offering of Life-Force Ashvamedha, moving beyond our limited mentality and physicality that the Veda has mainly dealt with. The change of Abhva, the Falsehood, and Death, in the most concrete and fundamental way was not their direct preoccupation. Therefore Sri Aurobindo says:

"The fundamental difference is in the teaching that there is a dynamic divine Truth (the supermind) and that into the present world of Ignorance that Truth can descend, create a new Truth-Consciousness and divinise Life. The old yogas go straight from mind to the absolute Divine, regard all dynamic existence as Ignorance, Illusion or Lila; when you enter the static and immutable Divine Truth, they say, you pass out of cosmic existence.

¹⁹ Hundred is a symbolic number of infinite completeness, which Sri Aurobindo explains in the Secret of the Veda as 7 times 7 is 49, a complete manifestation of all the planes of consciousness and force here in the lower hemisphere and 1, symbolizing the oneness of all of them below which makes it 50, and the same in the higher hemisphere with the supreme one above them.

The Vedic Rishis never attained to the supermind for the earth or perhaps did not even make the attempt. They tried to rise individually to the supramental plane, but they did not bring it down and make it a permanent part of the earth-consciousness. Even there are verses of the Upanishad in which it is hinted that it is impossible to pass through the gates of the Sun (the symbol of the supermind) and yet retain an earthly body. It was because of this failure that the spiritual effort of India culminated in Mayavada. Our yoga is a double movement of ascent and descent; one rises to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is the supermind. Only when that can be brought down is a divine transformation possible in the earth-consciousness." ²⁰

²⁰ Letters on Yoga, p.102