

## RV 5.81

r̥ṣi: śyāvāśva ātreya; devatā: savitā; chanda: jagatī

युञ्जते॑ मन॑ उत॑ युञ्जते॑ धियो॑ विप्रा॑ विप्रस्य॑ बृहतो॑ विपश्चितः॑ ।  
वि॑ होत्रा॑ दधे॑ वयुना॑विद् एक॑ इन् मही॑ देवस्य॑ सवितुः॑ परिष्टुतिः॑ ॥ ५-०८१-०१  
विश्वा॑ रूपाणि॑ प्रति॑ मुञ्चते॑ कविः॑ प्रासा॑वीद् भद्रं॑ द्विपदे॑ चतुष्पदे॑ ।  
वि॑ नाकम्॑ अख्यत् सविता॑ वरेण्यो॑ ऽनु॑ प्रयाणम्॑ उषसो॑ वि राजति॑ ॥ ५-०८१-०२  
यस्य॑ प्रयाणम्॑ अन्व॑ अन्य॑ इद् ययुर् देवा॑ देवस्य॑ महिमानम्॑ ओजसा॑ ।  
यः॑ पार्थि॑वानि॑ विममे॑ स एत॑शो रजांसि॑ देवः॑ सविता॑ महित्वना॑ ॥ ५-०८१-०३  
उत॑ यासि॑ सवितस् त्रीणि॑ रोचनोत॑ सूर्यस्य॑ रश्मिभिः॑ सम् उच्यसि॑ ।  
उत॑ रात्रीम्॑ उभयतः॑ परीयस॑ उत॑ मित्रो॑ भवसि॑ देव॑ धर्माभिः॑ ॥ ५-०८१-०४  
उते॑शिषे॑ प्रसवस्य॑ त्वम् एक॑ इद् उत॑ पूषा॑ भवसि॑ देव॑ यामभिः॑ ।  
उते॑दं विश्वम्॑ भुवनं॑ वि राजसि॑ श्यावा॑श्वस् ते सवितः॑ स्तोमम्॑ आनशे॑ ॥ ५-०८१-०५

## Analysis of RV 5.81

### A Hymn to Savitri<sup>1</sup>

The Rishi hymns the Sun-God as the source of divine knowledge and the creator of the inner worlds. To him, the Seer, the seekers of light yoke their mind and thoughts; he, the one knower of all forms of knowledge, is the one supreme ordainer of the sacrifice. He assumes all forms as the robes of his being and his creative sight and creates the supreme good and happiness for the two forms of life in the worlds. He manifests the heavenly world, shining in the path of the dawn of divine knowledge; in that path the other godheads follow him and it is his greatness of light that they make the goal of all their energies. He has measured out for us our earthly worlds by his power and greatness: but it is in the three worlds of light that he attains to his real greatness of manifestation in the rays of the divine sun; **then he encompasses the night of our darkness with his being and his light and becomes Mitra who by his laws produces the luminous harmony of our higher and lower worlds. Of all our creation he is the**

<sup>1</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 555

There are two translations by Sri Aurobindo of this hymn, the second version we give in the notes.

**one author**, and by his forward marches he is its increaser until the whole world of our becoming grows full of his illumination.

युञ्जते॑ मन॑ उत॑ युञ्जते॑ धियो॑ विप्रा॑ विप्रस्य॑ बृहतो॑ विपश्चितः॑ ।  
वि॑ होत्रा॑ दधे॑ वयुना॑विद् एक॑ इन् मही॑ देवस्य॑ सवितुः॑ परिष्टुतिः॑ ॥ ५-०८१-०१

yuñjāte māna utā yuñjate dhīyo viprā viprasya br̥ható vipaścītaḥ  
vī hōtrā dadhe vayunāvīd éka ín mahī devāsya savitúḥ páriṣṭutiḥ 5.081.01

1. Men illumined yoke their mind and they yoke their thoughts to him who is illumination and largeness and clear perceiving. Knowing all phenomena he orders, sole, the Energies of the sacrifice. Vast is the affirmation in all things of Savitri, the divine Creator.<sup>2</sup>

*Interpretation:*

Sri Aurobindo translates vayunā as 'phenomena', and hotrā as 'the Energies of the sacrifice'. It is by yoking our thoughts and mental concentration to his luminous and vast Mind, to the one who knows all the phenomena of our existence and all the processes of our transformation, hotrā, which he establishes and reigns in the Universe, that the great all-reaching affirmation of the Supreme can be successfully made in us.

विश्वा॑ रूपाणि॑ प्रति॑ मुञ्चते॑ कविः॑ प्रासा॑वीद् भद्रं॑ द्विपदे॑ चतुष्पदे॑ ।  
वि॑ नाकम्॑ अख्यत्॑ सविता॑ वरेण्यो॑ ऽनु॑ प्रयाणम्॑ उषसो॑ वि॑ राजति॑ ॥ ५-०८१-०२

vīśvā rūpāṇi prāti muñcate kavīḥ prāsāvīd bhadraṃ dvipāde cātuṣpade  
vī nākam akhyat savitā vāreṇīyo ānu prayāṇam uṣāso vī rājati 5.081.02

2. All forms he takes unto himself, the Seer, and he creates from them good for the twofold existence and the fourfold. The Creator, the supreme Good, manifests Heaven wholly and his light pervades all as he follows the march of the Dawn.<sup>3</sup>

<sup>2</sup> 1. The illumined yoke their mind and they yoke their thoughts to the illumined godhead, to the vast, to the luminous in consciousness; the one knower of all manifestation of knowledge, he alone orders the things of the sacrifice. Great is the praise of Savitri, the creating godhead.

<sup>3</sup> 2. All forms are robes the Seer puts on that he may create the good and bliss for the double and the quadruple creature. Savitri describes by his light our heavenly world; supreme is he and desirable, wide is the light of his shining in the march of the Dawn.

*Footnote:* Literally, two-footed and four-footed, but pad also means the step, the principle on which the soul founds itself. The esoteric meaning is four-principled, those who dwell in the fourfold principle of the lower world, and two-principled, those who dwell in the double principle of the divine and the human.

Interpretation:

Sri Aurobindo translates dvipad and catuṣpad as 'the twofold and the fourfold existence'.

So "all the forms he takes on himself", prati muñcate, lit. "he releases them within himself for himself". And by this act he presses out or creates the good for all. "The Creator Savitar, the Supreme choice of all, revealed with his wide look the whole Sky. Widely he shines following the forward movement of the Dawn."

Vocabulary:

vikhyā, P. (-khyāti, Ved. inf. vikhye), to look about , look at , view , see, behold RV. ŚBr. to shine , shine upon , lighten , illumine RV. AV.

pratimuc, P. A (-muñcati, -te), to put (clothes , a garland &c.) on (dat. gen. loc.) , to fix or fasten on , append AV. &c. &c. (A1. , later also P.) to put on one's self , dress one's self , assume (a shape or form) RV. &c. &c.

यस्य॑ प्रयाणम्॑ अन्व् अन्य॑ इद् ययुर् देवा॑ देवस्य॑ महिमानम्॑ ओजसा॑ ।

यः पार्थि॑वानि विममे॑ स एत॑शो रजांसि॑ देवः॑ सविता॑ महित्वना॑ ॥ ५-०८१-०३

yásya prayāṇam ánu anyá íd yayúr devā devásya mahimānam ójasā  
yáḥ pāṛthivāni vimamé sá étaśo rájāṃsi deváḥ savitā mahitvanā 5.081.03

3. In the wake of his march the other gods also reach by his force to the greatness of the Divinity. He has mapped out the realms of earthly light by his mightiness,—the brilliant one, the divine Creator.<sup>4</sup>

Interpretation:

"Whose movement forward all other gods have followed, and by his power reach to his greatness. The one, who all the earthly spaces measured out by his might, he is the mighty Steed of the Sun, the Divine Impeller, Savitar."

Vocabulary:

etaśa, mfn. of variegated colour, shining, brilliant (said of Brahmaṇas-pati) RV. x , 53 , 9; m. a horse of variegated colour, dappled horse (esp. said of the Sun's horse) RV.

mahitva, n. greatness , might RV. VS. &c.

उत॑ यासि॑ सवितस् त्रीणि॑ रोचनोत॑ सूर्यस्य॑ रश्मिभिः॑ सम् उच्यसि॑ ।

<sup>4</sup> 3. And in that march all the other gods in their might follow after the greatness of this godhead. This is that bright god Savitri who by his power and greatness has measured out our earthly worlds of light.

उ॒त रा॒त्रीम् उ॒भय॑तः॒ प॒री॒यस॑ उ॒त मि॒त्रो भ॑वसि दे॒व ध॑र्मभिः ॥ ५-०८१-०४

utá yāsi savitas trīṇi rocanā utá sūryasya raśmībhiḥ sám ucyasi  
utá rātrīm ubhayātaḥ páriyasa utá mitró bhavasi deva dhármabhiḥ 5.081.04

4. And thou reachest, O Savitri, to the three luminous heavens; and thou art utterly expressed by the rays of the Sun; and thou encompassest the Night upon either side; and thou becomest by the law of thy actions the lord of Love, O God.<sup>5</sup>

*Interpretation:*

"O Savitar, you move within or towards the three luminous realms of Svar (Intuitive Mind, Overmind and Supermind), totally fit to the Rays of the Sun (the outpouring of the Supramental Light), enclosing Night from both sides: from above and from below, and by your laws, which are supporting the Manifestation throughout, you thus become Mitra, the Supreme Consciousness of the Divine Mother, Aditi, creating all that is in your all measuring perception."

The profound perception here is that the Light of Savitar is rising to Svar and inclosing the Night from both sides, manifesting a perception of simultaneous oneness with transcendental.

There is a passage in the Secret of the Veda, where Sri Aurobindo explains the phenomenon of the Vedic Night:

"But the cave is only the home of the Panis, their field of action is earth and heaven and the mid-world. They are the sons of the Inconscience, but themselves are not precisely inconscient in their action; they have forms of apparent knowledge, *māyāḥ*, but these are forms of ignorance the truth of which is concealed in the darkness of the inconscient and their surface or front is falsehood, not truth. For the world as we see it has come out of the darkness concealed in darkness, the deep and abysmal flood that covered all things, the inconscient ocean, apraketam salilam (X.129.3); in that non-existence the seers have found by desire in the heart and thought in the mind that which builds up the true existence. This non-existence of the truth of things, *asat*, is the first aspect of them that emerges from the inconscient ocean; and its great darkness is the Vedic Night, *rātrīm jagato niveśanīm* (I.35.1), which holds the world and all its unrevealed potentialities in her obscure bosom. Night extends her realm over this triple world of ours and out of her in heaven, in the mental being, Dawn is born who delivers the Sun out of the darkness where it was lying concealed and eclipsed and creates the vision of the supreme Day in the non-existence, in the Night, *asati ketum*. It is therefore in these three realms that the battle

<sup>5</sup> 4. But also thou goest, O Savitri, to the three shining worlds of heaven and thou art made manifest by the rays of the Sun, and thou encirclest on both sides the Night, and thou becomest Mitra, O god, with his settled laws of Truth.

between the Lords of Light and the Lords of the Ignorance proceeds through its continual vicissitudes.

Vocabulary:

uc, 4. P. ucyati (pf. 2. sg. uvo4citha) RV. vii , 37 , 3) A1. (pf. 2. sg. ūciṣe} RV. )  
to take pleasure in, delight in, be fond of RV. to be accustomed to be suitable ,  
suit , fit.

उ॒ते॒शि॒षे॒ प्र॒स॒व॒स्य॒ त्व॒म् ए॒क इ॒दू उ॒त पू॒षा भ॒व॒सि॒ दे॒व या॒म॒भिः ।

उ॒ते॒दं वि॒श्व॒म् भु॒व॒नं वि॒ राज॒सि श्या॒वा॒श्व॒स् ते स॒वि॒तः स्तो॒म॒म् आ॒न॒शे ॥ ५-०८१-०५

utésiṣe prasavásya tvám éka íd utá pūṣā bhavasi deva yāmaḥ  
utédam vísvam bhúvanaḥ ví rājasi śyāvāśvas te savita stómam ānaśe 5.081.05

5. And thou art powerful for every creation; and thou becomest the Increaser, O God, by thy movings; and thou illuminest utterly all this world of becomings. Shyavashwa has attained to the affirmation of thee, O Savitri.<sup>6</sup>

Interpretation:

"Of all that strives towards the growth you are the sole Master! And you become an Increaser, O God, with your many movements!  
For you reveal by your wide light all the World of becomings. Shyavashva has realized your perception in him by affirmation of you, O Savitar!"

Vocabulary:

īś, 2. A. (īṣṭe, or Ved. īṣe) to own , possess RV. MBh.; to belong to RV. to dispose of , be valid or powerful to be master of, to command to rule , reign RV. AV. &c.  
prasava, m. the pressing out (Soma juice) RV.; m. setting or being set in motion , impulse , course , rush , flight RV. AitBr. stimulation , furtherance , aid RV. AV. Br. &c.; 3 m. begetting , procreation , generation , conception , parturition , delivery , birth , origin VS. &c. &c.  
yāman, n. going, coming, motion, course, flight RV. march, expedition ib.;  
approaching the gods, invocation , prayer , sacrifice &c. ib. AV. TS.

<sup>6</sup> For a good idiomatic and literary translation, rendering the sense and rhythm of the original, a certain freedom in turning the Sanskrit is necessary. I have therefore given a more literal version of its phrases in the body of the Commentary.

5. And thou alone hast power for the creation and thou becomest the Increaser, O god, by thy marchings in thy path, and thou illuminest all this world of the becoming. Shyavashwa, O Savitri, has found the affirmation of thy godhead.

**Appendix**  
**On Savitar and Ratri**  
**RV 1.35.1-4**

ह्या॒म्य् अ॒ग्नि॒म् प्र॒थमं॑ स्व॒स्तये॑ ह्या॒मि मि॒त्राव॑रु॒णाव् इ॒हाव॑से ।

ह्या॒मि रा॒त्रीं ज॑ग॒तो नि॒वेश॑नीं ह्या॒मि दे॒वं स॒वि॒ता॒रम् उ॒तये॑ ॥ १-०३५-०१

hváyāmi agnīm prathamam suastāye hváyāmi mitrāvāruṇāv ihāvase  
hváyāmi rātrīm jāgato nivéśanīm hváyāmi devam savitāram ūtāye 1.035.01

Interpretation:

*rātrīm jāgato nivéśanīm* (I.35.1), Sri Aurobindo translates as the Night "which holds the world and all its unrevealed potentialities in her obscure bosom."

*nivéśanī* is derived from the root *ni-viś*, Causative, 'to introduce, to make enter and settle down'. So the phrase can be translated as 'I call for Night, an introducer into the manifested world'.

So Rishi invokes Agni first for well-being, Mitra and Varuna for protection and support, Ratri to locate us in the world, and the Divine Savitar for our growth in this manifested world, ūtāye.

The second verse again mentions the dark space and Savitar, who now himself introduces all mortal and immortal beings into the Manifestation:

आ कृ॒ष्णेन॑ र॒जसा॑ वर्त॒मानो॑ नि॒वेश॑यन् अ॒मृत॑म् म॒र्त्यं च॑ ।

हि॒रण्य॑येन॒ सवि॑ता रथे॒ना दे॒वो या॑ति भुव॒नानि॑ पश्यन् ॥ १-०३५-०२

ā kṛṣṇēna rājasā vartamāno nivéśāyann amṛtam mártiyam ca  
hiraṇyāyena savitā rāthēna ā devō yāti bhúvanāni pásyān 1.035.02

Interpretation:

"Expanding by/through the dark space, introducing and determining the immortal and the mortal in Manifestation, the God Savitar comes in his golden chariot, seeing all the becomings in this world."

या॑ति दे॒वः प्र॒वता॑ या॒त्य् उ॒द्धता॑ या॒ति शु॒भ्राभ्यां॑ य॒जतो॑ ह॒रिभ्या॑म् ।

आ दे॒वो या॑ति स॒विता॑ प॒राव॑तो ऽप॒ विश्वा॑ दु॒रिता॑ बा॒धमा॑नः ॥ १-०३५-०३

yāti devāḥ pravātā yāti udvātā yāti śubhrābhyāṃ yajató háribhyām  
ā devó yāti savitā parāvátó ápa víśvā duritā bádhamānaḥ 1.035.03

Interpretation:

"The God moves by the downward path, and he moves by the upward. By the two horses he moves, who is of the Sacrifice!  
From the beyond the God Savitar comes to us, destroying all the difficulties on our path."

This particular feature of Savitar to move in two directions is presenting him as a Creator, who supports the Sacrifice, which is of the double movement and exchange of consciousness between the higher and the lower hemispheres (BhG 3.9-15). But himself he comes from the beyond and is neither higher nor lower hemisphere alone but both and even more than both of them. (cf. ĪśaUp 9-11)

अ॒भी॒वृ॒तं॑ कृ॒श॒नै॒र् विश्व॑रूपं॒ हिर॑ण्यशम्यं॒ यज॑तो बृ॒हन्त॑म् ।  
आ॒स्थाद् रथं॑ स॒विता॒ चि॒त्रभा॑नुः कृ॒ष्णा रजांसि॑ तवि॒षीं द॑धानः ॥ १-०३५-०४

abhívr̥taṃ kṛśanair víśvárūpaṃ hiraṇyaśamyaṃ yajató br̥hántam  
āsthād rāthaṃ savitā citrābhānuḥ kṛṣṇā rájāṃsi táviṣīṃ dádhānaḥ 1.035.04

Interpretation:

"Savitar has mounted his chariot, which is covered with pearls, and has a golden pole, being vast and of the universal Form! He, who is of Sacrifice, full of varied rays of light, [moves] towards the dark spaces, establishing/ bearing power and might!"

Vocabulary:

hiraṇyaśamya, mfn. having golden pegs RV.

kṛśana, n. a pearl, mother-of-pearl RV. i , 35 , 4 and x , 68 , 11 AV. iv , 10 , 7

## **Surya Savitri, Creator and Increaser<sup>7</sup>**

Indra with his shining hosts, the Maruts, Agni, the divine force, fulfiller of the Aryan sacrifice, are the most important deities of the Vedic system. Agni is the beginning and the end. This Will that is knowledge is the initiator of the upward effort of the mortal towards Immortality; to this divine consciousness that is one with divine power we arrive as the foundation of immortal existence. Indra, lord of Swar, the luminous intelligence into which we have to convert our obscure material mentality in order to become capable of the divine consciousness, is our chief helper. It is by the aid of Indra and the Maruts that the conversion is effected. The Maruts take our

<sup>7</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 285

animal consciousness made up of the impulses of the nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of Swar and the truths of Indra. Our mental evolution begins with these animal troops, these "Pashus"; they become, as we progress in the ascension, the brilliant herds of the Sun, gāvaḥ, rays, the divine cows of the Veda. Such is the psychological sense of the Vedic symbol.

But who, then, is Surya, the Sun, 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, Swar, 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 understand<sup>8</sup> 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,<sup>9</sup> where they shine above the three heavens, tisro divaḥ, as their three luminosities, trīṇi rocanāni. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic pārthivāni rajāṃsi, earthly realms of light. They also are triple, tisraḥ pṛthivīḥ, the three earths. And of all these worlds Surya Savitri is the creator.

We have in this figure of various psychological levels, each considered as a world in itself, a key to the conceptions of the Vedic Rishis. The human individual is an organised unit of existence which reflects the constitution of the universe. It repeats in itself the same arrangement of states and play of forces. Man, subjectively, contains in himself all the worlds in which, objectively, he is contained. Preferring ordinarily a concrete to an abstract language, the Rishis speak of the physical consciousness as the physical world, earth, Bhu, Prithivi. They describe the pure mental consciousness as

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<sup>8</sup> The Vedic word for the understanding is dhī, that which receives and holds in place.

<sup>9</sup> 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.

heaven, Dyaus, of which Swar, the luminous mind, is the summit. To the intermediate dynamic, vital or nervous consciousness they give the name either of Antariksha, the intermediate vision, or of Bhuvar,—multiple dynamic worlds formative of the Earth.

For in the idea of the Rishis a world is primarily a formation of consciousness and only secondarily a physical formation of things. A world is a loka, a way in which conscious being images itself. And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms. For it is the causal Idea in the infinite being,—the idea, not abstract, but real and dynamic,—that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. Because the causal Idea is a real force of existence, it is called Satyam, the True in being; because it is the determining truth of all activity and formation, it is called Ritam, the True in movement; because it is broad and infinite in its self-view, in its scope and in its operation, it is called Brihat, the Large or Vast.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out,—the sense also of the ordinary word for creation, sṛṣṭi,—and so a production. The action of the causal Idea does not fabricate, but brings out by Tapas, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

Now the forces and processes of the physical world repeat, as in a symbol, the truths of the supraphysical action which produced it. And since it is by the same forces and the same processes, one in the physical worlds and the supraphysical, that our inner life and its development are governed, the Rishis adopted the phenomena of physical Nature as just symbols for those functionings of the inner life which it was their difficult task to indicate in the concrete language of a sacred poetry that must at the same time serve for the external worship of the Gods as powers of the visible universe. The solar energy is the physical form of Surya, Lord of Light and Truth; it is through the Truth that we arrive at Immortality, final aim of the Vedic discipline. It is therefore under the images of the Sun and its rays, of Dawn and day and night and the life of man between the two poles of light and darkness that the Aryan seers represent the progressive illumination of the human soul. It is so that Shyavashwa of the house of Atri hymns Savitri, Creator, Increaser, Revealer.

Surya enlightens the mind and the thoughts with the illuminations of the Truth. He is vipra, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is bṛhat, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment

of things in their totality, their parts and their relations. Therefore he is vipaściti, the clear in perception. Men as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Surya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. **This yoking (yuñjate) becomes their Yoga.** "They yoke the mind, and they yoke their thoughts, the enlightened, of (i.e. to, or so that they may be part of or belong to) the Enlightened, the Large, the Clear-perceptioned."

Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (Hotras) in the human being, one corresponding to each of the seven constituents of his psychological existence,—body, life, mind, super-mind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Surya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. "Knower of phenomena sole he arranges the sacrificial energies."

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation—for all our existence is a constant creation—of the universe of man's whole being.

"Vast is the comprehensive affirmation of the god Savitri."

Surya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces good as the law of our whole existence. **For all things have their justifiable cause of being, their good use and their right enjoyment.** When this truth in them is found and utilised, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical for its manifestation. "The Seer takes to himself all forms, he brings out (creates or manifests) good for the twofold (two-footed), for the fourfold (four-footed)."<sup>10</sup>

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<sup>10</sup> The symbolism of the words dvipade and catuṣpade may be differently interpreted. The discussion of it here would occupy too large a space.

The process of this new creation is described in the rest of the hymn. Surya, as the creator, as the supreme good, manifests in our human consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence. "The creator, the supremely desirable, manifests all heaven and shines pervadingly following (after or according to) the movement forward of the Dawn."

All the other gods follow in this march of Surya and they attain to his vastness by the force of his illumination. That is to say, all the other divine faculties or potentialities in man expand with the expansion of the Truth and Light in him; in the strength of the ideal super-mind they attain to the same infinite amplitude of right becoming, right action and right knowledge. The Truth in its largeness moulds all into the terms of the infinite and universal Life, replaces with it the limited individual existence, maps out in the terms of their real being the realms of the physical consciousness which, as Savitri, it has created. This also is in us a creation, although in reality it only manifests what already exists but was concealed by the darkness of our ignorance,—just as the realms of the physical earth are concealed from our eyes by the darkness, but reveal themselves as the sun in his march follows the Dawn and measures them out one by one to the vision. "Following whose march the other gods too reach the vastness of the divinity by his strength, he who maps out entirely—that brilliant one—the earthly realms of light, the god Savitri, by his greatness."

But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms of the pure mind (trīṇi rocanā); it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun, that is to say, by the full splendour of the divine Super-Mind manifested in us. "And thou goest, O Savitri, to the three luminousnesses, and thou art perfectly expressed by the rays of the Sun (or, art gathered together by means of the rays)."

Then it is that the higher kingdom of the Immortality, Sachchidananda revealed, shines out perfectly in this world. The higher and lower are reconciled in the light of the supra-mental revelation. The Ignorance, the Night, is illumined upon both sides of our complete being, not only as in our present state upon one. This higher kingdom stands confessed in the principle of Beatitude which is for us the principle of Love and Light, represented by the god Mitra. The Lord of Truth, when he reveals himself in

the full godhead, becomes the Lord of Bliss. The law of his being, the principle regulating his activities is seen to be Love; for in the right arrangement of knowledge and action everything here comes to be translated into terms of good, felicity, bliss. "And thou encompassed Night upon both sides, and thou becomest, O God, Mitra by the laws of thy action."

The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the Creator becomes the Increaser, Savitri becomes Pushan. He aggrandises us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shyavashwa, of the sons of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man—he who brings him out of egoistic limitation into universality, out of the finite into the infinite. "And thou hast power alone for creation; and thou becomest the Increaser, O God, by the goings; and thou illuminest entirely all this world (literally, becoming). Shyavashwa has attained to the affirmation of thee, O Savitri."