

## RV 1.43

ṛṣi: kaṇva ghaura; devatā: rudra, 3 rudra, mitrāvaruṇā, 7-9  
soma; chanda: gāyatrī, 9 anuṣṭup

कद् रु॒द्राय॑ प्र॒चे॒त॒से॑ मी॒ळ्हु॑ष्ट॒माय॑ तव्य॒से ।  
 वो॒चे॒म॒ शं॒त॒मं॑ हृ॒दे ॥ १-०४३-०१  
 यथा॑ नो अ॒दि॒तिः॑ क॒रत् प॑श्चे नृ॒भ्यो॑ यथा॒ गवे॑ ।  
 यथा॑ तो॒काय॑ रु॒द्रिय॑म् ॥ १-०४३-०२  
 यथा॑ नो मि॒त्रो व॑रु॒णो यथा॑ रु॒द्रश् चि॑के॒तति॑ ।  
 यथा॑ वि॒श्वे स॑जोष॒सः ॥ १-०४३-०३  
 गा॒थ॒प॒तिम् मे॒घ॒प॒तिं॑ रु॒द्रं ज॑ला॒ष॒भे॒ष॒जम् ।  
 तच् छं॒योः सु॒म्नम् ई॒महे॑ ॥ १-०४३-०४  
 यः शु॒क्र इ॒व सू॒र्यो हिर॑ण्यम् इ॒व रो॑चते ।  
 श्रेष्ठो॑ दे॒वानां॑ व॒सुः ॥ १-०४३-०५  
 शं नः॑ क॒र॒त्य् अ॒र्वते॑ सु॒गम् मे॒षाय॑ मे॒ष्ये ।  
 नृ॒भ्यो ना॑रि॒भ्यो ग॒वे ॥ १-०४३-०६  
 अ॒स्मे सो॑म श्रि॒यम् अ॒धि नि॒ धेहि॑ श॒तस्य॑ नृ॒णाम् ।  
 मा॒हि श्र॑वस् तु॒वि॒नृ॒म्णम् ॥ १-०४३-०७  
 मा नः॑ सो॒म॒प॒रि॒बा॒धो मा॑रा॒तयो॑ जु॒हुर॑न्त ।  
 आ न॑ इ॒न्दो वा॒जे भ॑ज ॥ १-०४३-०८  
 यास् ते॑ प्र॒जा अ॒मृत॑स्य॒ पर॑स्मिन् धा॒मन्न॑ ऋ॒तस्य॑ ।  
 मूर्धा॑ ना॒भा सो॒म वे॒न आ॒भूष॑न्तीः सो॒म वे॒दः ॥ १-०४३-०९

### Analysis of the RV 1.43

कद् रुद्राय प्रचेतसे मीळहुष्टमाय तव्यसे ।  
वोचेम शंतमं हृदे ॥ १-०४३-०१

kád rudrā ya pracetase  
mīlhuṣṭamāya tāvyase  
vocéma śāmtamaṃ hrde 1.043.01

1

WHAT shall we sing to Rudra, strong, most bounteous, excellently wise, That shall be dearest to his heart?

#### Interpretation:

"What shall we speak to Rudra, *kad vocema*, whose consciousness is turned forward, *pracetase*, who is the most bountiful, *mīlhuṣṭamāya*, most powerful, *tavyase*? What will be the most wholesome for his heart, *śāmtamaṃ hrde*?"

What shall we speak (express in ourselves) for Rudra('s sake and his manifestation here), for the Heart to have the deepest Peace in us! His consciousness is always moving forward, he is the Lord of all the Heavenly Waters, *mīlhuṣṭama*, the Strongest among all, *taviyah*!

Since Rudra is the power ascending to the highest Domains of Consciousness, what Word one must find to express Him here? It must be expressed in such a way that it bring the deepest satisfaction in the Heart. How can one express the Strongerst, and the most Bountiful, and the most Powerful in Knowledge? It must be most satisfying to the Heart.

#### Vocabulary:

*tavyas*, mfn. compar. of *taviyas*, *stronger* RV. (*tavasastaviyan*, 'stronger than the strong').

*mīlhuṣṭama*, mfn. *most bountiful or liberal* (applied to various gods) RV. &c. &c.; m. the sun W.; a thief ib.

*śāmtama*, mfn. *most beneficent or wholesome or salutary* RV. AV. VS. Bhp.

यथा॑ नो॒ अदि॑तिः॒ कर॑त् प॒श्वे नृ॒भ्यो॑ यथा॑ ग॒वे ।  
यथा॑ तो॒काय॑ रु॒द्रिय॑म् ॥ १-०४३-०२

yáthā no áditiḥ kárat  
pásve nṛbhyo yáthā gáve  
yáthā tokā ya rudriyam 1.043.02

2

That Aditi may grant the grace of Rudra to our folk, our kine, Our  
cattle and our progeny;

Interpretation:

"As our Infinite Mother, Aditi, will do, *yathā no aditiḥ karat*, to every creature, *paśve*, and every soul, *nṛbhyah*, as [always] does she to the Light, *yathā gave*, and to the child, *yathā tokāya*, [her] Rudra's work, *rudriyam*."

The way of expression is compared to the action of the Divine Mother, Aditi, for it should be done in a way she does it for every creature here and every soul, and to the immensity of light of knowledge and to all offspring.

It is implied that we should find the way of expressing the Infinite Consciousness-Force in its true application to the creation in the terms of Rudra's work. All the gods and godheads are her powers, which she generates for the sake of manifestation. So in the manner she relates to all creatures as Rudra, we should express him in ourselves. It is the answer to the question in the first verse: 'how shall we speak of Rudra?'

Vocabulary:

*rudriya*, mfn. *relating to Rudra or the Rudras, coming from them* &c. RV. ŚBr.; *terrific, fearful, impetuous* RV. (Sāy. 'uttering praise or giving pleasure'; n. *Rudra's majesty or power* ib. (Sāy. 'pleasure, delight', = sukha).

यथा॑ नो॑ मि॒त्रो वरु॑णो यथा॑ रु॒द्रश् चिके॑तति ।

यथा॑ वि॒श्वे स॒जोष॑सः ॥ १-०४३-०३

yáthā no mitró varuṇo  
yáthā rudrás cīketati  
yáthā víśve sajóṣasaḥ 1.043.03

3

That Mitra and that Varuṇa, that Rudra may remember us, Yea, all the Gods with one accord.

Interpretation:

"As our Mitra, Varuṇa, as Rudra sees, and All the Gods, being together in one accord!"

And the verse continues in the same manner from the previous verse: 'We should express him as Mitra, the Divine Consciousness, knows it is to be expressed, as Varuṇa, the Divine Being holds it in its memory, as Rudra himself sees it to be done, and all the Gods together in their concordance and one happy movement know it to be realised.'

Vocabulary:

cit, 1. cetati; 3. irreg. Subj. ciketati RV. ; Impv. 2. sg. cikiddhi RV. ; p. cikitāna RV. ; to perceive, fix the mind upon, attend to, be attentive, observe, take notice of (acc. or gen.) RV. SV. AV.; to aim at, intend, design (with dat.) RV. i, 131, 6; to understand, comprehend, know (perf. often in the sense of pr.) RV. AV. vii, 2, 1 and 5, 5

गाथपतिम् मेघपतिं रुद्रं जलाषभेषजम् ।  
 तच्चुंयोः सुम्नम् ईमहे ॥ १-०४३-०४

gāthāpatim medhāpatim  
 rudrām jalāṣabheṣajam  
 tāc chaṃyōḥ sumnām īmahe 1.043.04

4

To Rudra Lord of sacrifice, of hymns and balmy medicines, We pray  
 for joy and health and strength.

Interpretation:

"[And thus] we come to Rudra, seeking his Peace and Joy fulfilled in Perfect Thought, *tac chaṃyoh sumnam īmahe*. For he is the Lord of the Word, gāthapati, and of the Mental Power, *medhapatim*, and of the vital strength that heals, *jalāśabheṣajam*."

Actually he is the Lord of all Power here of the Mind, Word and the Vital.

I am translating medhapati, as the 'lord of the mental power', rather than the 'lord of the sacrifice'. Medha is a 'juice, meath, sap', full of light and life, from root midh/=mith, to unite; or even mih, to shower with waters, indicating the luminous waters of the superconscient, which unite all, conceive all and nourish all.

Vocabulary:

gāthapati, m. *lord of songs* RV. i , 43 , 4.

medhapati, m. *lord of sacrifice*.

jalāṣabheṣaja, mfn. *possessed of healing medicines* (Rudra) RV. i , 43 , 4 and viii, 29, 5; AV. ii , 27 , 6.

jalāṣa, mfn. *appeasing, healing* RV. ii , 33 , 7 and vii , 35 , 6; n. *water* Naigh. i , 12; *happiness* (sukha) , iii , 6.

śam, 2 ind. (g. cādi and svar-ādi) *auspiciously, fortunately, happily, well* (frequently used in the Veda, rarely in later language; often to be translated by a subst., esp. in the frequent phrase śaṃyoh or śaṃ ca yoś ca, 'happiness and welfare', sometimes joined with the verbs bhū, as, kr, dā, vah, yā, sometimes occurring without any verb; with dat. or gen. [cf. Pāṇ. 2-3 , 73 Sch.] ; in some cases corresponding to an adj. RV. &c. &c.

यः शुक्र इव सूर्यो हिरण्यम् इव रोचते ।  
 श्रेष्ठो देवानां वसुः ॥ १-०४३-०५

yáḥ śukrá iva sū́ rīyo híraṇyam iva rócate  
 śréṣṭho devā nām̐ vāsuḥ 1.043.05

5

He shines in splendour like the Sun, refulgent as bright gold is he, The good, the best among the Gods.

Interpretation:

"For he is shinging light the gold, *hiranyam iva rocate*, like the bright Sun, *śukra iva sūrya*, the luminous dweller within the substance, *vasuḥ*, the best of all the shining gods, *śreṣṭho devānām*."

Rudra is compared with Sūrya here in his brightness, the most luminous of the Gods, who dwells within the substance, *vasuḥ*. Rudra is involved godhead, the transcendental who is involved in his aspect of Power in the world. Agni is his son, who is referred often to as the 'son of power', *sahasah putra*. Rudra is the divine power in the substance which is seeking its own divinity in the world. Maruts are his forces, born from Pṛśni, or Diti, the Mother of Divining Consciousness, they represent the movement of the force seeking the divine realization in all things.

Vocabulary:

ruc, 1. A, to shine, be bright or radiant or resplendent RV. &c. &c.

शं नः॑ कर॒त्सु॑ अ॒र्वते॑ सु॒गम् मे॒षाय॑ मे॒ष्ये॑ ।  
 नृ॒भ्यो॒ नारि॑भ्यो॒ गवे॑ ॥ १-०४३-०६

śám nah karati árvate  
 sugám meṣā ya meṣīye  
 nṛbhyo nā ribhiyo gáve 1.043.06

6

May he grant health into our steeds, wellbeing to our rams and ewes,  
 To men, to women, and to kine.

Interpretation:

"May he create for us a perfect path (or journey), *śám nah karati sugam*, [and the support] for our swift advance, *arvate*, and movement forward and its power, *meṣāya meṣye*, and all our inner strengths and their outbursts, *nṛbhyo nāribhyaḥ*, to [lead us to] the light of Knowledge, *gave!*"

This verse depicts the major characteristics of Rudra: movement forward, swift advance and progress, supportive of the soul and its powers, driving the whole being to the light of Knowledge.

Vocabulary:

arvat, mfn. *running, hasting* RV. v , 54 , 14 and AV. iv , 9 , 2; (ān) m. *a courser, horse* RV. VS. AV. BhP.; *the driver of a horse* RV. x , 40 , 5; 74 , 1; meṣa, m. (2. miṣ) **a ram, sheep** (in the older language applied also to a fleece or anything woollen) RV. &c. &c.; the sign of the zodiac Aries or the first arc of 30 degrees in a circle Sūryas. Var. BhP.; meṣī, f. **a ewe** RV. VS. Kauṣ.

अस्मे सोम श्रियम् अधि नि धेहि शतस्य नृणाम् ।  
महि श्रवस् तुविनृम्णम् ॥ १-०४३-०७

asmé soma śríyam ádhi  
ní dhehi śatásya nṛṇā m  
máhi śrávas tuvinṛmṇám 1.043.07

7

O Soma, set thou upon us the glory of a hundred men, The great renown of mighty chiefs.

Interpretation:

"In us, O Soma, you establish your Glory, *asme śríyam adhi ni dhehi*, of a hundred soul-powers, *śatasya nṛṇām*, reveal [in us] the great many-souled power, *mahi śrávas tuvinṛmṇam*."

*Asme śríyam adhi ni dhehi*, lit. 'in us you place and hold the glory from above'. And it is implied in the next half: *mahi śrávas tuvinṛmṇam*, establish in us 'the great inspiration-knowledge of many-souled power'.

Tuvi-nṛmṇam can be translated as 'the many souls' strength', or as the 'strong soul's power'. In any case it indicates the capacity of the soul to relate to other souls and beings on the universal scale. The many-souled power is the power of the Supramental Consciousness.

The realization of this Supramental power on the Cosmic scale is known as Spiritual transformation, where one sees oneself in all and all in oneself (Īśopaniṣad 7-8). The realization Sri Aurobindo had in Alipore jail. It is also depicted in the Viśvarūpadarśana of the Gita, where Arjuna is granted the subtle vision to see the Overmental realms of Consciousness.

Vocabulary:

nṛmṇa, n. *manhood* (virtus), *power, strength, courage* RV. VS. AV. Kaṭh. TĀr.;

tuvinṛmṇa, mfn. *very valiant* (Indra) , i , iv , vi , viii , x.

tuvi- (tu) = bahu Naigh. iii , 1

मा नः सोमपरिबाधो मारातयो जुहुरन्त ।

आ न इन्दो वाजे भज ॥ १-०४३-०८

mā naḥ somaparibā dho mā rātayo juhuranta  
ā na indo vā je bhaja 1.043.08

8

Let not malignities, nor those who trouble Soma, hinder us. Indu, give us a share of strength.

Interpretation:

"Let not obstructions get in the way of your Delight and those not sacrificing forces here, *mā naḥ somaparibādhaḥ mārātayaḥ*, let not them deviate our journey [from our goal] (lead us astray), *juhuranta*! O Indu, share (enjoy) your delight, *bhaja*, within our strength, *ā naḥ vāje*."

The idea that the delight of the transcendental Ananda flows into the growing strength of man here, seeking its realization of the Divine, is essential in understanding of how sacrifice works.

Vocabulary:

paribādh, m. *a noxious or troublesome demon* MantraBr.; (ā) f. *trouble, toil, hardship* Śak.; f. *hindrance or a hinderer* RV.

arāti, m. enemy (= ārāti q.v.) MaitrS.

juhuranta, Injunct. from aor. base hvṛ q.v.

hvr, or hvṛ (cf. hval, dhvr) cl. 1. P. (Dhātup. xxii, 23) hvarati (in RV. also hvarate; and accord. to Dhātup. xxxi, 21 also hvṛṇāti; pf. jahvāra, -vartha, -varuḥ Gr.; aor. ahvārṣit, hvār, hvārīṣuḥ VS. Br. Kaṭh.; inf. hvartum ib.) , *to deviate or diverge from the right line, be crooked or curved, bend, go crookedly or wrongly or deviously, stumble, fall, down* VS. &c. (see above): Caus. hvārayati} (aor. jihvaraḥ, -ratam; juhuraḥ, juhūrthāḥ, juhurāṇa) , *to cause to go crookedly, lead wrong or astray* RV. (A1.); *to go wrong or astray* ib.; Desid. juhūrṣati Gr.: Intens. jāhvaryate, jāhvarti ib.

indu, m. ( und Uṇ. i, 13; probably fr. ind = und, 'to drop' [cf. indra]; perhaps connected with bindu, which last is unknown in the Rig-veda), Ved. *a drop* (especially of Soma) , *Soma* RV. AV. VS.; *a bright drop, a spark* TS.; *the moon time of moonlight, night* RV. MBh. Śak. Megh. &c.; a symbolic expression for the number 'one'; a coin L. (In the Brāhmaṇas, indu is used only for the moon; but the connection between the meanings 'Soma juice' and 'moon' in the word indu has led to the same two ideas being transferred in classical Sanskrit to the word soma, although the latter has properly only the sense 'Soma juice'.)

vāja, m. (fr. vaj; cf. ugra, uj, ojas &c.) *strength, vigour, energy, spirit, speed* (esp. of a horse; also pl.) RV. AV. VS.; (vājebhis ind. mightily, greatly); *a contest, race, conflict, battle, war* RV. VS.; *the prize of a race or of battle, booty, gain, reward, any precious or valuable possession, wealth, treasure* RV. VS. AV. PañcavBr. *food, sacrificial food* (= anna in Nigh. ii, 7 and in most of the Commentators) RV. VS. Br.; (?) *a swift or spirited horse, war-horse, steed* RV. AV.; *the feathers on a arrow* RV.

यास् ते प्रजा अमृतस्य परस्मिन् धामन् ऋतस्य ।

मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः ॥ १-०४३-०९

yā s te prajā amṛtasya  
pārasmin dhā mann ṛtasya  
mūrdhā nā bhā soma vena  
ābhū ṣantīḥ soma vedaḥ 1.043.09

9

Soma! head, central point, love these; Soma! know these as serving thee, Children of thee Immortal, at the highest place of holy law.

Interpretation:

"And those, who are children of you Immortal, *yās te prajā amṛtasya*, dwelling in the higher Domain of the Dynamic Truth, *parasmin dhāmann ṛtasya*, know them here as your own expansion, *ābhūṣantīḥ vedaḥ*, O Soma, love them, for you are at the Top, *mūrdhā*, and in the Center [of all], *nābhā*."

This shift from Rudra to Soma in the last two verses is significant. The strength will grow only when it is supported by the delight, Soma. If the delight is not found in the growth of strength it will cease to grow. In the later iconography the Moon, Soma, is a decoration on Shiva's head.

Vocabulary:

ven, (in Dhātup. xxi , 13) 1. P., *to care or long for, be anxious, yearn for* RV. ŚBr.; *to tend outwards* (said of the vital air) AitBr.; *to be homesick* TBr.; *to be envious or jealous* RV. (accord. to Naigh. ii , 6 and 14 also 'to go' and 'to worship').

ābhūṣ, 1 P. -bhūṣati, *to spread over, reach* AV. vii , 11 , 1; *to pass one's existence, pass* RV. x , 11 , 7; *to go by to act according to (loc.) , obey to cultivate; to honour or serve* RV.

### **Appendix**

Sri Aurobindo comments on the Hymn to Mitra and Varuṇa:

“pātam no rudrā pāyubhir uta trāyethām sutrātrā,  
turyāma dasyūn tanūbhiḥ<sup>1</sup>

3. Protect us, O violent ones,\* with your protectings and deliver us with a perfect deliverance. May we in our embodyings break through the Destroyers.

#### *Footnote:*

Rudras. Rudra is the Divine as the master of our evolution by violence and battle, smiting and destroying the Sons of Darkness and the evil they create in man. Varuna and Mitra as helpers in the upward struggle against the Dasyus assume this Rudrahood.”

“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, 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 inconscient 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.”<sup>2</sup>

“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.

<sup>1</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 540

<sup>2</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 345

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.<sup>3</sup>

### **The Planes of the Being**

“The doctrine of the Mystics<sup>4</sup> recognises an Unknowable, Timeless and Unnameable behind and above all things and not seizable by the studious pursuit of the mind. Impersonally, it is That, the One Existence; to the pursuit of our personality it reveals itself out of the secrecy of things as the God or Deva,—nameless though he has many names, immeasurable and beyond description, though he holds in himself all description of name and knowledge and all measures of form and substance, force and activity.

The Deva or Godhead is both the original cause and the final result. Divine Existent, builder of the worlds, lord and begetter of all things, Male and Female, Being and Consciousness, Father and Mother of the Worlds and their inhabitants, he is also their Son and ours: for he is the Divine Child born into the Worlds who manifests himself in the growth of the creature. **He is Rudra and Vishnu, Prajapati and Hiranyagarbha, Surya, Agni, Indra, Vayu, Soma, Brihaspati,—Varuna and Mitra and Bhaga and Aryaman, all the gods. He is the wise, mighty and liberating Son born from our works and our sacrifice, the Hero in our warfare and Seer of our knowledge, the White Steed in the front of our days who gallops towards the upper Ocean.**

The soul of man soars as the Bird, the Hansa, past the shining firmaments of physical and mental consciousness, climbs as the traveller and fighter beyond earth of body and heaven of mind by the ascending path of the Truth to find this Godhead waiting for us, leaning down to us from the secrecy of the highest supreme where it is seated in the triple divine Principle and the source of the Beatitude. The Deva is indeed,

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<sup>3</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 346

<sup>4</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 370

whether attracting and exalted there or here helpful to us in the person of the greater Gods, always the Friend and Lover of man, the pastoral Master of the Herds who gives us the sweet milk and the clarified butter from the udder of the shining Cow of the infinitude. He is the source and outpurer of the ambrosial Wine of divine delight and we drink it drawn from the sevenfold waters of existence or pressed out from the luminous plant on the hill of being and uplifted by its raptures we become immortal. Such are some of the images of this ancient mystic adoration.

The Godhead has built this universe in a complex system of worlds which we find both within us and without, **subjectively cognised and objectively sensed.** It is a rising tier of earths and heavens; it is a stream of diverse waters; it is a Light of seven rays, or of eight or nine or ten; it is a Hill of many plateaus. The seers often image it in a series of trios; there are three earths and three heavens. More, there is a triple world below,—Heaven, Earth and the intervening mid-region; a triple world between, the shining heavens of the Sun; a triple world above, the supreme and rapturous abodes of the Godhead.”

“But other principles intervene and make the order of the worlds yet more complex. These principles are psychological; for since all creation is a formation of the Spirit, every external system of worlds must in each of its planes be in material correspondence with some power or rising degree of consciousness of which it is the objective symbol and must house a kindred internal order of things. To understand the Veda we must seize this Vedic parallelism and distinguish the cosmic gradations to which it leads. We rediscover the same system behind the later Puranic symbols and it is thence that we can derive its tabulated series most simply and clearly. For there are seven principles of existence and the seven Puranic worlds correspond to them with sufficient precision, thus:—

Principle	World
1. Pure Existence—Sat	World of the highest truth of being (Satyaloka)
2. Pure Consciousness—Chit	World of infinite Will or conscious force (Tapoloka)
3. Pure Bliss—Ananda	World of creative delight of existence (Janaloka)
4. Knowledge or Truth—Vijnana	World of the Vastness (Maharloka)
5. Mind	World of light (Swar)
6. Life (nervous being)	Worlds of various becoming (Bhuvar)
7. Matter	The material world (Bhur)

Now this system which in the Purana is simple enough, is a good deal more intricate in the Veda. There the three highest worlds are classed together as the triple divine Principle,—for they dwell always together in a Trinity; infinity is their scope, bliss is their foundation. They are supported

by the vast regions of the Truth whence a divine Light radiates out towards our mentality in the three heavenly luminous worlds of Swar, the domain of Indra. Below is ranked the triple system in which we live. We have the same cosmic gradations as in the Puranas but they are differently grouped,—seven worlds in principle, five in practice, three in their general groupings:

- |                                |   |
|--------------------------------|---|
| 1. The Supreme Sat-Chit-Ananda | The triple divine worlds  |
| 2. The Link-World Supermind    | The Truth, Right, Vast, manifested in Swar, with its three luminous heavens |
| 3. The triple lower world      | Heaven (Dyaus, the three heavens)   |
| Pure Mind                      | The Mid-Region (Antariksha)   |
| Life-force                     | Earth (the three earths)  |
| Matter                         |   |

And as each principle can be modified by the subordinate manifestation of the others within it, each world is divisible into several provinces according to different arrangements and self-orderings of its creative light of consciousness. Into this framework, then, we must place all the complexities of the subtle vision and fertile imagery of the seers down to the hundred cities which are now in the possession of the hostile kings, the Lords of division and evil. But the gods shall break them open and give them for his free possession to the Aryan worshipper!

But where are these worlds and whence are they created? Here we have one of the profoundest ideas of the Vedic sages. Man dwells in the bosom of the Earth-Mother and is aware of this world of mortality only; but there is a superconscient high beyond where the divine worlds are seated in a luminous secrecy; there is a subconscious or inconscient below his surface waking impressions and from that pregnant Night the worlds as he sees them are born.

And these other worlds between the luminous upper and the tenebrous lower ocean? They are here.

Man draws from the life-world his vital being, from the mind-world his mentality; he is ever in secret communication with them; he can consciously enter into them, be born into them, if he will. Even into the solar worlds of the Truth he can rise, enter the portals of the Superconscient, cross the threshold of the Supreme. The divine doors shall swing open to his increasing soul."