

## RV 5.32

ṛṣi gātu ātreya; devatā: indra; chanda: triṣṭup

अ॒द॒र्द॒र् उत्स॑म् अ॒सृ॒जो वि॒ खानि॑ त्वम् अ॒र्ण॒वान् ब॒द्ध॒धानाँ॑ अ॒र॒म्णाः ।  
 म॒हान्त॑म् इन्द्र॒ पर्व॑तं वि॒ यद् वः॑ सृ॒जो वि॒ धारा॑ अव॒ दान॑वं ह॒न् ॥ ५-०३२-०१  
 त्वम् उत्साँ॑ ऋ॒तुभिर् ब॒द्ध॒धानाँ॑ अ॒र॒ह ऊ॒धः पर्व॑तस्य व॒ज्रिन् ।  
 अहिँ॑ चिद् उग्र॒ प्रयु॑तं श॒यानं॑ जघ॒न्वाँ इन्द्र॑ तवि॒षीम् अ॒धत्थाः॑ ॥ ५-०३२-०२  
 त्यस्य॑ चिन् मह॒तो नि॒र् मृ॒गस्य॑ व॒धर् ज॒घान॑ तवि॒षीभिर् इन्द्रः॑ ।  
 य एक॑ इद् अ॒प्रति॑र् म॒न्यमा॑न आद् अ॒स्माद् अ॒न्यो अ॒जनि॑ष्ट त॒व्यान् ॥ ५-०३२-०३  
 त्यं चिद् एषाँ॑ स्व॒धया॑ म॒दन्त॑म् मि॒हो न॒पातं॑ सु॒वृधं॑ त॒मो॒गाम् ।  
 वृष॑प्र॒भर्मा॑ दान॒वस्य॑ भा॒मं व॒ज्रेण॑ व॒ज्री नि॑ ज॒घान॑ शु॒ष्णम् ॥ ५-०३२-०४  
 त्यं चिद् अस्य॑ ऋ॒तुभिर् निष॑त्तम् अ॒मर्म॑णो वि॒दद् इद् अस्य॑ म॒र्म ।  
 यद् ई॑ सु॒क्षत्र॑ प्र॒भृता॑ म॒दस्य॑ यु॒युत्स॑न्तं त॒मसि॑ ह॒र्म्ये धाः॑ ॥ ५-०३२-०५  
 त्यं चिद् इत्था॑ क॒त्पयं॑ श॒यान॑म् अ॒सूर्ये॑ त॒मसि॑ वा॒वृ॒धान॑म् ।  
 तं चिन् म॒न्दानो॑ वृष॒भः सु॒तस्यो॑च्चैर् इन्द्रो॑ अ॒पगू॑र्या॒ जघान॑ ॥ ५-०३२-०६  
 उद् यद् इन्द्रो॑ मह॒ते दान॑वाय व॒धर् यमि॑ष्ट स॒हो अ॒प्रती॑तम् ।  
 यद् ई॑ व॒ज्रस्य॑ प्र॒भृतौ॑ द॒दाभ॑ विश्व॒स्य ज॑न्तोर् अ॒धमं॑ च॒कार ॥ ५-०३२-०७  
 त्यं चिद् अ॒र्णम् म॒धुपं॑ श॒यान॑म् अ॒सिन्वं॑ व॒त्रम् म॒ह्य आ॑दद् उग्रः ।  
 अ॒पाद॑म् अ॒त्रम् म॒हता॑ व॒धेन॑ नि॒ दुर्यो॑ण आ॒वृण॑द् मृ॒ध्रवा॑चम् ॥ ५-०३२-०८  
 को अस्य॑ शु॒ष्मं तवि॑षीँ व॒रात॑ ए॒को ध॒ना भ॑रते अ॒प्रती॑तः ।  
 इमे चिद् अस्य॑ ज्रय॒सो नु॑ दे॒वी इन्द्र॑स्यौ॒जसो॑ भि॒यसा॑ जिहा॒ते ॥ ५-०३२-०९  
 न्य् अ॒स्मै दे॒वी स्व॑धि॒तिर् जि॑हीत इन्द्रा॒य गा॑तुर् उ॒शती॑व॒ येमे॑ ।  
 सं यद् ओ॒जो यु॒वते॑ विश्व॒म् आ॒भिर् अ॒नु स्व॑धा॒न्ने क्षि॑तयो॒ नम॑न्त ॥ ५-०३२-१०

एकं॑ नु॒ त्वा॑ स॒त्पति॑म् पाञ्च॒जन्यं॑ जा॒तं शृ॑णोमि॒ यश॑सं॒ जने॑षु ।  
 तम्॒ मे॑ जगृ॒भ्र आ॑शसो॒ नवि॑ष्ठं॒ दोषा॑ वस्तो॒र् हव॑मानास॒ इन्द्र॑म् ॥ ५-०३२-११  
 ए॒वा हि॑ त्वा॒म् ऋ॒तुथा॑ या॒तय॑न्तम्॒ मघा॑ वि॒प्रेभ्यो॑ द॒दतं॑ शृ॒णोमि॑ ।  
 किं॑ ते॒ ब्रह्मा॑णो गृ॒हते॑ सखा॒यो ये॒ त्वाया॑ नि॒दधुः॑ का॒मम् इन्द्र॑ ॥ ५-०३२-१२

### Analysis of RV 5.32

अ॒दर्द॑र् उत्स॒म् असृ॑जो वि॒ खानि॑ त्वम् अ॒र्णवा॑न् ब॒द्धधा॑नाँ अ॒रम्णाः॑ ।  
 म॒हान्त॑म् इन्द्र॒ पर्व॑तं वि॒ यद् वः॑ सृ॒जो वि॒ धारा॑ अव॒ दान॑वं हन् ॥ ५-०३२-०१

ádardar útsam ásrjo ví khāni tvám arṇavān badbadhānān aramṇāḥ  
 mahāntam indra pārvataṃ ví yád váḥ sṛjó ví dhārā áva dānavāṃ han 5.032.01

1. Thou hast rent open the fountain, thou hast released the doors that were sealed; thou, thou hast set to their play the floods that were in bondage; O God-in-Mind, when thou openedst the vast hill, thou hast loosed wide the streams, thou hast hurled down the Titan destroyer.

### Interpretation:

"You broke wide Fountain and released the streams through widely opened entries, which obstructed, you set in motion them to their flowing; when you have opened the Great Mountain, O Indra, releasing waters to their streaming, striking the Danava down."

### Vocabulary:

utsa, m. ( ud Uṇ. iii. 68) a spring, fountain (metaphorically applied to the clouds) RV. AV. VS. TBr. Suśr. Daś.

ram A. (Dhātup. xx, 23) ramate (Ved. also P. ramati or ramṇāti), to stop, stay, make fast, calm, set at rest RV. VS.; (A) to stand still, rest, abide, like to stay with (loc. or dat.) RV. &c. &c.; (A.; P. only m. c.) to be glad or pleased, rejoice at, delight in, be fond of (loc. instr. or inf.) RV. &c. &c.; to play or sport, dally, have sexual intercourse with (instr. with or without samam, saha, sAkam or sāratham), ChUP. MBh. &c.

bādh A. (Dhātup. ii, 4) bādhatē, to press, force, drive away, repel, remove RV. &c. &c.; to be acted upon, suffer Pañcat.: Caus. bādhayati} (aor. ababādhat Pāṇ. 7-4, 2), to oppress, harass, attack, trouble, vex R.

त्वम्॒ उत्साँ॑ ऋ॒तुभिर् ब॒द्धधा॑नाँ अ॒रंह॑ ऊ॒धः पर्व॑तस्य वज्रिन् ।  
 अहिँ॑ चिद् उग्र॒ प्रयु॑तं शया॒नं जघ॑न्वाँ इन्द्र॒ तवि॑षीम् अ॒घत्थाः॑ ॥ ५-०३२-०२

tuvám útsān ṛtūbhir badbadhānān āraṃha ūdhaḥ párvatasya vajrin  
áhiṃ cid ugra práyutaṃ śáyānaṃ jaghanvān indra táviṣim adhatthāḥ 5.032.02

2. The fountains that were kept sealed, the successions of the Truth thou hast made a rushing speed, thou hast milked the teat of the Hill, O hurler of the thunder-flash. O fierce and strong! O Power-in-Mind! Thou hast smitten the Python that lay coiled in front against them and established thy strength in us.

Interpretation:

"You made the waters flow of fountains sealed, by the successions of the seasons of the Truth, and of the Mountain's Breast [the milk], O Thunder-God!  
The Python also you destroyed who was Unconscious lying [and preventing the flow], O Strong One, you established Power for us, O Indra!"

Vocabulary:

ūdhas, (in Veda also ūdhan, ūdhar); n. (vah Comm. on Uṇ. iv , 192 ; ud T.) the *udder of any female, breast, bosom* RV. AV. ŚBr. MBh. &c.; *figuratively applied to the clouds* RV.; *the night* Nir.

raṃh, (cf. laṅgh and raghu, laghu) 1. P. (Dhātup. xvii, 83) raṃhati (RV. also A. raṃhate), *to hasten, speed* (trans. and intrans.) *to cause to go or flow to go or flow* RV. Sām̐k.

prayuta mfn. *absent in mind, inattentive, heedless, careless* RV. VS.; n. (also m. Siddh.) *a million* VS. &c. &c.

त्यस्य चिन् महतो निर् मृगस्य वधर् जघान तविषीभिर् इन्द्रः ।

य एक इद् अप्रतिर् मन्यमान आद् अस्माद् अन्यो अजनिष्ट तव्यान् ॥ ५-०३२-०३

tiyásya cin maható nír mrgásya vádhar jaghāna táviṣibhir índraḥ  
yá éka íd apratír mányamāna ād asmād anyó ajaniṣṭa távyān 5.032.03

3. Against that other mighty Beast also thou hast hurled forth thy stroke in all thy strengths, O God-in-Mind; for when thou deemedst thyself alone and without any opposer, lo, from him that was slain another was born mightier than he!

Interpretation:

"Onto the other one, the greater Beast, Indra has issued his destructive weapon in all his powers, who thus alone considered unopposed, then from him [killed] another [Beast] was born and even stronger."

It is an indication of the Myth of Vritra; when he was killed another Demon was born out of him: Śuṣṇa, the killer of strength.

Vocabulary:

vadhar, n. (only this form) *a destructive weapon* (esp. the thunderbolt of Indra) RV.

tavīyas mfn. compar. of -vas, *stronger* RV.

त्यं चिद् एषां स्वधया मदन्तम् मिहो नपातं सुवृधं तमोगाम् ।  
 वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जघान शुष्णम् ॥ ५-०३२-०४

tiyāṃ cid eṣāṃ svadháyā mādantam mihó nápātaṃ suvr̥dhaṃ tamogām  
 vṛṣaprabharmā dānavásya bhāmaṃ vājreṇa vajrī ní jaghāna śúṣṇam 5.032.04

4. Him too, as he drew intoxication from the self-nature of these peoples, a Son of the Mist, who increases mightily in his march towards the Night, Sushna's evil strength that is the flame and light of the Titan Divider, - him too the Bringer-forth of the abundance, the hurler of the thunders, smote with his thunderbolt.

Interpretation:

"This one he too destroyed with his lightening, established and supported by these [people], who offered him delight of their being. He stroke him down, the Son of the Mist, who strengthens roaming in the Dark, and all his force and power of the Titan, the Bringer of the Lord's plenitudes destroyed by killing Demon Shushna."

Vocabulary:

mih 1. P. (Dhātup. xxiii , 23) mehati RV., to void or pass urine, make water upon (loc. or acc.) or towards (acc.) RV. &c. &c.; 2 f. mist, fog, downpour of water (also pl.; miho napāt, the demon of the mist) RV.

tamogā, mfn. roaming in the darkness (Śushṇa) RV. v , 32 , 4.

prabharman, n. placing before, presenting RV.; reciting, recitation ib.

bhāma 1 m. light, brightness, splendour RV.; 2 m. passion, wrath, anger RV. AV. VS. ŚBr. BhP.

त्यं चिद् अस्य क्रतुभिर् निषत्तम् अमर्मणो विदद् इद् अस्य मर्म ।  
 यद् ई सुक्षत्र प्रभृता मदस्य युयुत्सन्तं तमसि हर्म्ये धाः ॥ ५-०३२-०५

tiyāṃ cid asya krátubhir̥ niṣattam amarmāṇo vidád íd asya máрма  
 yád īṃ suks̥atra prābhṛtā mādasya yúyutsantaṃ támasi harmiyé dhāḥ 5.032.05

5. He too was settled deep within in the workings of the will of this mortal; but though he showed no vital part, yet this god found out his mortal centre; therefore, O warrior strength, when he warred against thee in the bringing forward of the rapture, him thou didst cast into the house of darkness.

Interpretation:

"This one you also have found of this [man] deeply settled, who showed no vital movement in his being, still you have found his mortal point, and when thus, O Perfect in Strength, by bringing forward of the delight, he wished to fight you, you sent him down into the darkness's home."

Vocabulary:

marman n. ( mṛ) *mortal spot, vulnerable point, any open or exposed or weak or sensitive part of the body* (in Nir. reckoned to be 107) RV. &c. &c.; *the joint of a limb, any joint or articulation* ib.; *the core of anything, the quick* ib.; *any vital member or organ.*  
amarman, mfn. *having no vital part, invulnerable* RV. iii , 32 , 4; n. *not a vital part of the body* Suśr.

त्यं चिद् इत्था कत्पयं शयानम् असूर्ये तमसि वावृधानम् ।  
तं चिन् मन्दानो वृषभः सुतस्योच्चैर् इन्द्रो अपगूर्या जघान ॥ ५-०३२-०६

tiyāṃ cid itthā katpayāṃ śáyānam asūriyé tāmasi vāvṛdhānām  
tāṃ cin mandāno vṛṣabhāḥ sutāsya uccair īndro apagūryā jaghāna 5.032.06

6. Him as he lay thus coiled in a knot against thee and increasing in the sunless darkness, him too the Bull, the Power-in-Mind, intoxicated with the distillings of the wine, forced to uncoil himself and slew him.

Interpretation:

"Him thus He stroke who lying in the sunless darkness was thus increasing, rising up and swelling, him the Bull Indra, supported by the delight of human souls, forced to uncoil and killed him."

Vocabulary:

katpaya, mfn. (fr. 2. kad and paya fr. pyai BRD.), *swelling, rising* RV. v, 32 , 6  
apagur, *to reject, disapprove, threaten* RV. v, 32 , 6 , &c.; *to inveigh against any one;*  
apagṛ 2. Intens. part. -jargurāṇa mfn. *devouring* RV. v , 29 , 4.

उद् यद् इन्द्रो महते दानवाय वधर् यमिष्ट सहो अप्रतीतम् ।  
यद् ई वज्रस्य प्रभृतौ ददाभ विश्वस्य जन्तोर् अधमं चकार ॥ ५-०३२-०७

úd yád īndro mahaté dānavāya vādhār yamiṣṭa sāho āpratitam  
yád īṃ vājrasya prābhṛtau dadābha víśvasya jantór adhamām cakāra 5.032.07

7. When God-in-Mind lifted up his stroke, force irresistible, against the mighty Titan, when he crushed him in his advancing of the thunderbolt he made him the lowest thing of every creature born.

Interpretation:

"When Indra offered to the Mighty Danava his deadly stroke, the force which none can overcome, when in the moment of his striking of lightning he suppressed Him, then he made him the lowest of all creatures."

Vocabulary:

udyam, 1 P.A., *to lift up, raise* RV. v, 32, 7; *to raise, set up, elevate to put up or higher, carry or bring upwards* RV. iv, 53, 1; *to hold out, present, offer* (a sacrifice to gods, or any other thing to men) RV. AV. TS. MBh. BhP. R. &c.

dabh or dambh, 1. and 5. *to hurt, injure, destroy* RV. AV. TS. ŚBr. ShaḍvBr. Bhaṭṭ.

dānava, m. (fr. 2. dau) a class of demons often identified with the Daityas or Asuras and held to be implacable enemies of the gods or Devas RV. AV. ŚBr. Mn. MBh. &c.; (described as children of Danu and Kaśyapa, sometimes reckoned as 40 in number MBh. i, 252; sometimes as 100 &c.)

त्यं चिद् अर्णम् मधुपं शयानम् असिन्वं वव्रम् मह्य आदद् उग्रः ।

अपादम् अत्रम् महता वधेन नि दुर्योण आवृणद् मृध्रवाचम् ॥ ५-०३२-०८

tiyaṃ cid árṇam madhupāṃ śáyānam asinvāṃ vavrām máhi ādad ugrāḥ  
apādam atrām mahatā vadhéna ní duryoṇá āvrṇaṅ mrdhrāvācam 5.032.08

8. From him too as he lay against the nether ocean drinking up the wine of sweetness, a denial of force, a mighty dungeon, God-in-Mind wrested his gains; he cleft asunder with his mighty stroke the footless eater in our gated dwelling, the spoiler of our self-expression.

Interpretation:

The Danava is a snake or a python, who lies coiling and blocking the entrance to the lower ocean of Inconscient, denying any higher force to enter (asinvā) and drinking up the Soma of our existence; He has no limbs, apāda; he is the devourer, atra, who sits at the gate of our dwelling place, spoiling our self-expression as the divine manifestation. Indra, the Mighty one, comes to his place, vavram mahi, great dungeon, and robs it all; He cuts him off with his great weapon of destruction."

Sri Aurobindo translates asinvā as 'a denial of force', from root sinv, (si, 'to bridge', or 'to hurl', cf. setu-, 'bridge', and sena-, 'force, army'), MW Dictionary gives another meaning 'insatiable', which is unrelated to the roots.

Vocabulary:

asinvā, mfn. *insatiable* RV. v, 32, 8; x, 89, 12.

ādā, 1. A. *to seize, take away, carry off, rob* ib. *to take off or out from* (abl.), *separate from* (abl.) RV. i, 139, 2, &c.; *to seize, grasp, take or catch hold of* RV. &c.; *to put on* (clothes) RV. ix, 96, 1 ŚvetUp.; *to take as food or drink* (with gen.) RV. viii, 72, 17

āvṛj, 7 A. *to turn or bring into the possession of, procure for, bestow, give* RV.; *to turn or bring into one's own possession to appropriate* RV. ŚBr. BhP.

को अस्य शुष्मं तविषीं वरात एको धना भरते अप्रतीतः ।

इमे चिद् अस्य ज्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते ॥ ५-०३२-०९

kó asya śuṣmaṃ táviṣiṃ varāta éko dhánā bharate ápratītaḥ  
imé cid asya jráyaso nú devī índrasyaújaso bhiyāsā jihāte 5.032.09

9. Who shall hedge in his force and his heroic strength? Alone, irresistible he brings to us our possessions; yea, and even these two Goddesses hasten forward now in fear pursued by this rapidity of the God-Mind and his mightiness.

Interpretation:

For who can here obstruct his flaming force and self-establishing power? Alone he brings all riches, unobstructed! And these two Goddesses (prob. Heaven and Earth, our mental and physical being) move on in haste being afraid of his speed and his power!"

There are two major characteristics or qualities of his being mentioned here. One is his śuṣma, flaming, burning force, and the other is his power of holding and establishing, táviṣi. One is burning and illumining the other is holding and establishing. In the commentary on the Kena Upanishad Sri Aurobindo describes two major characteristics of the mind: one belongs to the Self and it introduces the power of concentration and the other is of the Knower, the Sense, the light of Knowledge, which illumines. The first is of Adhyātmic nature, and the second is of Adhidaivic, as it were.

Vocabulary:

jrayas, n. *expanse, space, flat surface* RV. i , iv-vi , viii ff.  
jri, 1. P. jrayati, *to go* Naigh. ii , 14; *to overpower* Dhātup. xxii , 49.

न्यू अस्मै देवी स्वधितिर् जिहीत इन्द्राय गातुर् उशतीव येमे ।  
सं यद् ओजो युवते विश्वम् आभिर् अनु स्वधान्ने क्षितयो नमन्त ॥ ५-०३२-१०

ní asmai devī svádhitiṛ jihīta índrāya gātúr uśatīva yeme  
sám yád ójo yuváte víśvam ābhir ánu svadhāvne kṣitáyo namanta 5.032.10

10. And for him the goddess, self-disposing Nature, hastens forward and she is a path for the God-Mind and like a woman that desires she obeys him in her labour; and when by these goddesses he joins all his energy to the working, the worlds that are our dwelling-place bow down and obey his self-ordering puissance.

Interpretation:

"Down comes for him the Goddess, Self-establishing Nature, for Indra to go forward, as if desiring [woman] him she joined him!  
When he unites his luminous substance with these [three goddesses] then all the peoples, dwelling here on earth, surrender to his Self-ordering Power."

Vocabulary:

svadhiti, mf. (also written šv-) *an axe &c.* RV. AV. TS.; (according to some) *a large tree with hard wood* RV. v , 32 , 10;

uśatī, f. incorrect for ruśatī q.v.

svadhāvan, mf(arī)n. *lawful , constant , faithful* RV.; *containing homes* (as heaven and earth) ib.

nihā, A.-jihīte, *to descend, stoop, yield* RV.

एकं॑ नु॒ त्वा॑ स॒त्पति॑म् पाञ्च॒जन्यं॑ जा॒तं शृ॒णोमि॑ यश॒सं जने॑षु ।  
तम् मे॑ जगृ॒भ्र आ॒शसो॑ नवि॒ष्टं दो॒षा वस्तो॑र् हव॒माना॑स इन्द्रम् ॥ ५-०३२-११

ékaṃ nú tvā sátpatim pāñcajanyaṃ jātám śṛṇomi yaśásam jáneṣu  
tām me jagrbhra āśaso náviṣṭhaṃ doṣā vástor hávamānāsa índram 5.032.11

11. Of thee my soul learns in its inspiration that thou art the lord of existence. One, thou art five in thy worlds of birth and thou art born in a victorious movement in their creatures. All the voices of my aspiration lay hands upon their strong impeller, day and night they call upon the Puissant.

Interpretation:

śṛṇomi, 'I hear', Sri Aurobindo translates as 'my soul learns in its inspiration'.

So, my soul learns or recognises in its inner movement that you are the Lord of Existence, who is one in all the five worlds of birth (five koshas), born now among us creatures in the body. To him, to Indra, who is the most powerful impeller (or the youngest one), all my aspiring callings lean day and night!

Pāñcajanya, of five Aryan tribes: Yadu, Turvasa, Druhyu, Anu and Puru. Here Sri Aurobindo translates it as the Lord 'who is one in all the five worlds of birth'. It is the image of Purusha or Atman born on all the five levels of consciousness as annamaya puruṣa, prāṇamaya puruṣa, manomaya puruṣa, vijñānamaya puruṣa, and ānandamaya puruṣa; on all the levels it is One Purusha. So when he has united his luminous substance with the three goddesses of our mental and physical being, and the Self-establishing Nature, svadhiti, then all the dwellers of the five worlds surrender to Him.

Vocabulary:

pāñcajanya, mfn. *relating to the 5 races of men, containing or extending over them &c.* RV. &c. Br. MBh.

āśas, f. *wish, desire, hope* (praise [Sāy.]) RV. AV. vii , 57 , 1.

naviṣṭha, mfn. (superl.) *the newest, youngest, last* (Agni , Indra &c.) RV.

ए॒वा हि॑ त्वा॒म् ऋ॒तु॒था॑ या॒तय॑न्तम् म॒घा वि॒प्रेभ्यो॑ द॒दतं॑ शृ॒णोमि॑ ।  
किं॑ ते॒ ब्रह्मा॑णो गृ॒हते॑ स॒खायो॑ ये॒ त्वाया॑ नि॒दधुः॑ कामम् इन्द्र ॥ ५-०३२-१२



evā hí tvāṃ ṛtuthā yātáyantam maghā víprebhyo dádatam śrṇómi  
kíṃ te brahmāṇo gr̥hate sákhāyo yé tuvāyā nidadhúḥ kāmam indra 5.032.12

12. As such verily do I learn of thee that it is thou movest us according to the order of the truth and givest his plenitudes to his sages. What can the gods of our soul-thoughts, thy companions, seize of thee who in<sup>1</sup> thee, O Power-in-Mind, set in us their desire?

*Interpretation:*

Thus I am learning in my soul that you indeed compel us move ahead according to the powers of the dynamic truth, bestowing greatnesses on the ecstatic seers!  
What do the gods of our soul-thoughts grasp of You, who stay with you, who out of love for you established the Desire, O Indra?

*Vocabulary:*

tvāyā ind. out of love towards thee, for thee, i-viii.

---

<sup>1</sup> Or, towards

## Appendix

Canto Three<sup>2</sup>

## The Entry into the Inner Countries

At first out of the busy hum of mind  
 As if from a loud thronged market into a cave  
 By an inward moment's magic she had come.  
 A stark hushed emptiness became her self:  
 Her mind unvisited by the voice of thought  
 Stared at a void deep's dumb infinity.  
 Her heights receded, her depths behind her closed;  
 All fled away from her and left her blank.  
 But when she came back to her self of thought,  
 Once more she was a human thing on earth,  
 A lump of Matter, a house of closed sight,  
 A mind compelled to think out ignorance,  
 A life-force pressed into a camp of works  
 And the material world her limiting field.  
 Amazed like one unknowing she sought her way  
 Out of the tangle of man's ignorant past  
 That took the surface person for the soul.  
 Then a Voice spoke that dwelt on secret heights:  
 "For man thou seekst, not for thyself alone.  
 Only if God assumes the human mind  
 And puts on mortal ignorance for his cloak  
 And makes himself the Dwarf with triple stride,  
 Can he help man to grow into the God.  
 As man disguised the cosmic Greatness works  
 And finds the mystic inaccessible gate  
 And opens the Immortal's golden door.  
 Man, human, follows in God's human steps.  
**Accepting his darkness thou must bring to him light,**  
**Accepting his sorrow thou must bring to him bliss.**  
**In Matter's body find thy heaven-born soul."**  
 Then Savitri surged out of her body's wall  
 And stood a little span outside herself  
 And looked into her subtle being's depths  
 And in its heart as in a lotus-bud  
 Divined her secret and mysterious soul.  
 At the dim portal of the inner life  
 That bars out from our depths the body's mind

---

<sup>2</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 488

And all that lives but by the body's breath,  
 She knocked and pressed against the ebony gate.  
The living portal groaned with sullen hinge:  
Heavily reluctant it complained inert  
Against the tyranny of the spirit's touch.  
A formidable voice cried from within:  
"Back, creature of earth, lest tortured and torn thou die."  
A dreadful murmur rose like a dim sea;  
**The Serpent of the threshold hissing rose,**  
**A fatal guardian hood with monstrous coils,**  
**The hounds of darkness growled with jaws agape,**  
**And trolls and gnomes and goblins scowled and stared**  
**And wild beast roarings thrilled the blood with fear**  
**And menace muttered in a dangerous tongue.**  
Unshaken her will pressed on the rigid bars:  
The gate swung wide with a protesting jar,  
The opponent Powers withdrew their dreadful guard;  
Her being entered into the inner worlds.  
 In a narrow passage, the subconscious's gate,  
 She breathed with difficulty and pain and strove  
 To find the inner self concealed in sense.  
 Into a dense of subtle Matter packed,  
 A cavity filled with a blind mass of power,  
 An opposition of misleading gleams,  
 A heavy barrier of unseeing sight,  
 She forced her way through body to the soul.  
 Across a perilous border line she passed  
 Where Life dips into the subconscious dusk  
 Or struggles from Matter into chaos of mind,  
 Aswarm with elemental entities  
 And fluttering shapes of vague half-bodied thought  
 And crude beginnings of incontinent force.  
 At first a difficult narrowness was there,  
 A press of uncertain powers and drifting wills;  
 For all was there but nothing in its place.  
 At times an opening came, a door was forced;  
 She crossed through spaces of a secret self  
 And trod in passages of inner Time.  
 At last she broke into a form of things,  
 A start of finiteness, a world of sense:  
 But all was still confused, nothing self-found.  
 Soul was not there but only cries of life.  
 A thronged and clamorous air environed her.  
 A horde of sounds defied significance,  
 A dissonant clash of cries and contrary calls;  
 A mob of visions broke across the sight,  
 A jostled sequence lacking sense and suite,  
 Feelings pushed through a packed and burdened heart,

Each forced its separate inconsequent way  
 But cared for nothing but its ego's drive.  
 A rally without key of common will,  
 Thought stared at thought and pulled at the taut brain  
 As if to pluck the reason from its seat  
 And cast its corpse into life's wayside drain;  
 So might forgotten lie in Nature's mud  
 Abandoned the slain sentinel of the soul.  
 So could life's power shake from it mind's rule,

**Nature renounce the spirit's government**

**And the bare elemental energies**

**Make of the sense a glory of boundless joy,**

A splendour of ecstatic anarchy,  
 A revel mighty and mad of utter bliss.  
 This was the sense's instinct void of soul  
 Or when the soul sleeps hidden void of power,  
 But now the vital godhead wakes within  
 And lifts the life with the Supernal's touch.  
 But how shall come the glory and the flame  
 If mind is cast away into the abyss?  
 For body without mind has not the light,  
 The rapture of spirit sense, the joy of life;  
 All then becomes subconscious, tenebrous,  
 Inconscience puts its seal on Nature's page  
 Or else a mad disorder whirls the brain  
 Posting along a ravaged nature's roads,  
 A chaos of disordered impulses  
 In which no light can come, no joy, no peace.  
 This state now threatened, this she pushed from her.  
 As if in a long endless tossing street  
 One driven mid a trampling hurrying crowd  
 Hour after hour she trod without release  
 Holding by her will the senseless meute at bay;  
 Out of the dreadful press she dragged her will  
 And fixed her thought upon the saviour Name;  
 Then all grew still and empty; she was free.  
 A large deliverance came, a vast calm space.  
 Awhile she moved through a blank tranquillity  
 Of naked Light from an invisible sun,  
 A void that was a bodiless happiness,  
 A blissful vacuum of nameless peace.  
 But now a mightier danger's front drew near:  
 The press of bodily mind, the Inconscient's brood  
 Of aimless thought and will had fallen from her.  
 Approaching loomed a giant head of Life  
 Ungoverned by mind or soul, subconscious, vast.  
 It tossed all power into a single drive,  
 It made its power a might of dangerous seas.

Into the stillness of her silent self,  
 Into the whiteness of its muse of Space  
 A spate, a torrent of the speed of Life  
 Broke like a wind-lashed driven mob of waves  
 Racing on a pale floor of summer sand;  
 It drowned its banks, a mountain of climbing waves.  
 Enormous was its vast and passionate voice.  
 It cried to her listening spirit as it ran,  
 Demanding God's submission to chainless Force.  
 A deaf force calling to a status dumb,  
 A thousand voices in a muted Vast,  
 It claimed the heart's support for its clutch at joy,  
 For its need to act the witness Soul's consent,  
 For its lust of power her neutral being's seal.  
 Into the wideness of her watching self  
 It brought a grandiose gust of the Breath of Life;  
 Its torrent carried the world's hopes and fears,  
**All life's, all Nature's dissatisfied hungry cry,**  
**And the longing all eternity cannot fill.**  
 It called to the mountain secrecies of the soul  
 And the miracle of the never-dying fire,  
 It spoke to some first inexpressible ecstasy  
 Hidden in the creative beat of Life;  
 Out of the nether unseen deeps it tore  
 Its lure and magic of disordered bliss,  
 Into earth-light poured its maze of tangled charm  
 And heady draught of Nature's primitive joy  
 And the fire and mystery of forbidden delight  
 Drunk from the world-libido's bottomless well,  
 And the honey-sweet poison-wine of lust and death,  
 But dreamed a vintage of glory of life's gods,  
 And felt as celestial rapture's golden sting.  
 The cycles of the infinity of desire  
 And the mystique that made an unrealised world  
 Wider than the known and closer than the unknown  
 In which hunt for ever the hounds of mind and life,  
 Tempted a deep dissatisfied urge within  
 To long for the unfulfilled and ever far  
 And make this life upon a limiting earth  
 A climb towards summits vanishing in the void,  
 A search for the glory of the impossible.  
 It dreamed of that which never has been known,  
 It grasped at that which never has been won,  
 It chased into an Elysian memory  
 The charms that flee from the heart's soon lost delight;  
 It dared the force that slays, the joys that hurt,  
 The imaged shape of unaccomplished things  
 And the summons to a Circean transmuting dance

And passion's tenancy of the courts of love  
 And the wild Beast's ramp and romp with Beauty and Life.  
 It brought its cry and surge of opposite powers,  
 Its moments of the touch of luminous planes,  
 Its flame-ascensions and sky-pitched vast attempts,  
 Its fiery towers of dream built on the winds,  
 Its sinkings towards the darkness and the abyss,  
 Its honey of tenderness, its sharp wine of hate,  
 Its changes of sun and cloud, of laughter and tears,  
 Its bottomless danger-pits and swallowing gulfs,  
 Its fear and joy and ecstasy and despair,  
 Its occult wizardries, its simple lines  
 And great communions and uplifting moves,  
 Its faith in heaven, its intercourse with hell.  
 These powers were not blunt with the dead weight of earth,  
 They gave ambrosia's taste and poison's sting.  
 There was an ardour in the gaze of Life  
 That saw heaven blue in the grey air of Night:  
 The impulses godward soared on passion's wings.  
 Mind's quick-paced thoughts floated from their high necks,  
 A glowing splendour as of an irised mane,  
 A parure of pure intuition's light;  
 Its flame-foot gallop they could imitate:  
 Mind's voices mimicked inspiration's stress,  
 Its ictus of infallibility,  
 Its speed and lightning heaven-leap of the Gods.  
 A trenchant blade that shore the nets of doubt,  
 Its sword of discernment seemed almost divine.  
 Yet all that knowledge was a borrowed sun's;  
 The forms that came were not heaven's native births:  
 An inner voice could speak the unreal's Word;  
 Its puissance dangerous and absolute  
 Could mingle poison with the wine of God.  
 On these high shining backs falsehood could ride;  
 Truth lay with delight in error's passionate arms  
 Gliding downstream in a blithe gilded barge:  
 She edged her ray with a magnificent lie.  
 Here in Life's nether realms all contraries meet;  
 Truth stares and does her works with bandaged eyes  
 And Ignorance is Wisdom's patron here:  
 Those galloping hooves in their enthusiast speed  
 Could bear to a dangerous intermediate zone  
 Where Death walks wearing a robe of deathless Life.  
 Or they enter the valley of the wandering Gleam  
 Whence, captives or victims of the specious Ray,  
 Souls trapped in that region never can escape.  
 Agents, not masters, they serve Life's desires  
 Toiling for ever in the snare of Time.

Their bodies born out of some Nihil's womb  
Ensnare the spirit in the moment's dreams,  
Then perish vomiting the immortal soul  
Out of Matter's belly into the sink of Nought.  
Yet some uncaught, unslain, can warily pass  
Carrying Truth's image in the sheltered heart,  
Pluck Knowledge out of error's screening grip,  
Break paths through the blind walls of little self,  
Then travel on to reach a greater life.  
All this streamed past her and seemed to her vision's sight  
As if around a high and voiceless isle  
A clamour of waters from far unknown hills  
Swallowed its narrow banks in crowding waves  
And made a hungry world of white wild foam:  
Hastening, a dragon with a million feet,  
Its foam and cry a drunken giant's din,  
Tossing a mane of Darkness into God's sky,  
It ebbed receding into a distant roar.  
Then smiled again a large and tranquil air:  
Blue heaven, green earth, partners of Beauty's reign,  
Lived as of old, companions in happiness;  
And in the world's heart laughed the joy of life.  
All now was still, the soil shone dry and pure.  
Through it all she moved not, plunged not in the vain waves.  
Out of the vastness of the silent self  
Life's clamour fled; her spirit was mute and free.