

Introduction

In the *Rigveda*, the Five Aryan kindreds are spoken of as immigrants; they have come from another place across the waters, and have settled and filled the lands on the hither shore. This process of land-taking has generally been interpreted as referring to an historical immigration of an Aryan speaking people who, fair in colour and sharply distinguished from the dusky pagan Dasyus, crossed the Sarasvati in the Panjab and made their home in Bhāratavarsā. That is an euhemeristic interpretation of a traditional literature which is strictly speaking devoid of any historical content whatever. We do not mean to say by this that there may not have taken place historical events analogous to those alluded to in the Vedic 'myths'; on the contrary, we assume that history is always enacted in the pattern of the ultimate reality enunciated in the metaphysical tradition, or in Biblical phraseology, 'that it might be fulfilled which was spoken by the prophets' (*ἵνα πληρωθῆ*). It may therefore be true that the metaphysical tradition itself can be a process of inversion be employed by the historian as source material, just as an icon may be used by the aesthete as a piece of bric-a-brac, or by the anthropologist for his own ends. In this sense, for example, we may be sure that the people who performed the Vedic ritual and chanted the *mantras* in their recorded form, actually possessed horses and chariots, had experience of the crossing of seas and rivers, and tilled the soil. It does not follow that the cosmic myth itself—'originale Geistesschöpfung allerersten Ranges'—had been unknown previous to that late stage of neolithic culture that is reflected in the symbolism of the *mantras* in which it is expressed. Certain of the symbols are by no means 'dated'; the Sun may have been referred to as a bird at any time, nor can it be doubted that a cult of the One Madonna existed already in the Paleolithic age. The symbols that imply a specific cultural niveau may, simultaneously with actual invention, have been developed from earlier prototypes; before the pillar, the tree; before the wheel, the swastika, before the plough, the planting-stick.² It is in this sense that the myth itself, apart from the manner of its formulation (and this will apply even to its late

¹Jeremias, *Der Kosmos von Sumter*, 1932, p. 20.

²Cf. Andrae, *Die Ionische Säule; Bauform oder symbol?* Berlin, 1933, pp. 65, 66: 'When we sound the archetype, the ultimate origin of the form, then we find that it is anchored in the highest, not the lowest. . . . He who marvels that a formal symbol can remain alive not only for millennia, but that, as we shall yet learn, can spring to life again after an interval of thousands of years, should remind himself that the power from the spiritual world, which forms one part of the symbol, is everlasting.' Cf. René Guénon, 'Du prétendu 'empirisme' des anciens', in *Le Voile d'Isis*, No. 175, 1934.

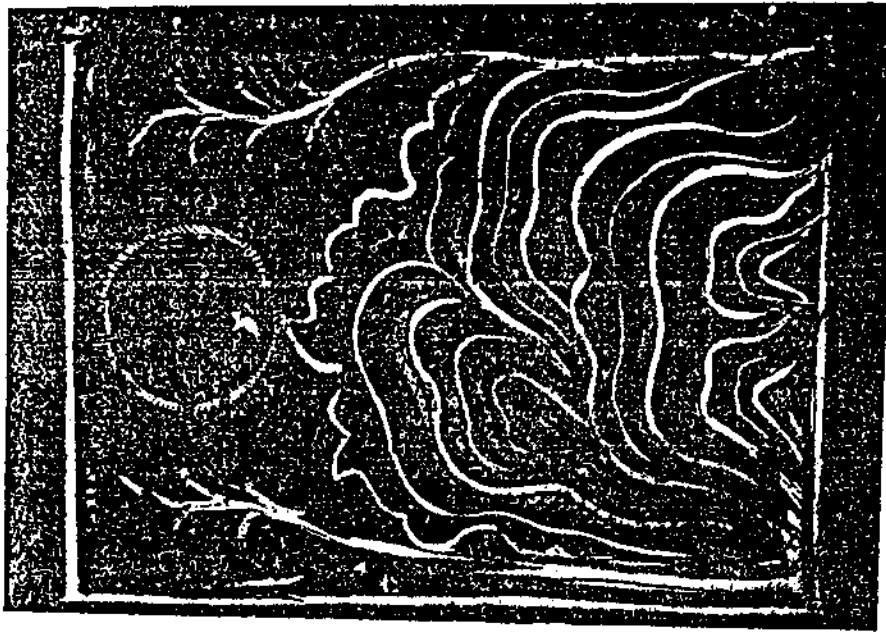


FIG. 1. Śrī Sūryōdaya, the 'Holy Sunrise'. From a sixteenth-century MS. of the *Kaṭha Sūtra*, Museum of Fine Arts, Boston, see Brown, *Miniature Paintings of the Jaina Kaṭhasūtra*, 1934, Fig. 38.

The Dawn depicted is that of the day following Trisālā's announcement of her pregnancy dreams to Siddhārtha and is therefore that of the day of Mahāvīra's conception. Mahāvīra being, no less than the Buddha, the Solar Messiah, the Sunrise on the morning of his conception is virtually and, if we ignore the pseudo-historical presentation of the 'miraculous' elements in the Jina's life, is actually the Coming Forth of the Hidden Light in the Beginning.

The designation Śrī Sūryōdaya appears as a legend in Nāgarī characters beside the illustration on the manuscript page. The text, §59, describes the rising of the Sun as follows: 'Early in the wane of night the Sun arose. . . intensely red. . . He, the thousand-rayed Day-maker, glowing in fiery-energy, awakened the clusters of lotuses. . . by the blows of his hands the darkness was dispelled.'

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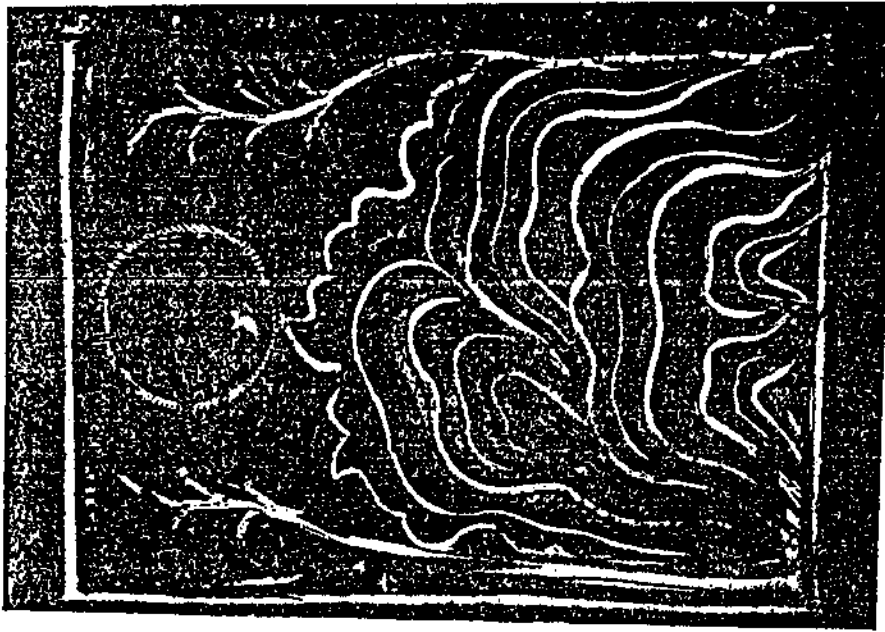


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recension in the two great pseudo-historical epics), may not be properly regarded as an historical relation (*itihāsa*), nor as concerned with events in time, but as a metaphysical formulation in accordance with a logical order of thought. Other versions of the 'single and unanimous tradition', Genesis for example, are to be understood and have been understood in the same way. In like manner, the miraculous elements in the lives of the Messiahs are not to be regarded as later accretions imposed upon an historical nucleus, but much rather as parts of the essential theme to which an aspect of historicity has been superadded by way of accommodation (*upāya*).

To some students, these will seem to be self-evident theses, needing no demonstration. To others, merely a fantastic theory, with the latter in view it is proposed to discuss the matter in greater detail, by an analysis of the meanings and content of certain constantly recurring and characteristic terms, viz., *ārya*, *carṣani* and *hr̥ṣī*, *pañca jana*, *sarasvatī*, *setu*, *vāpa-maṅgala*, *viśā* and *viśpātī*, *yajñā*, and *Yama*. If the proper interpretation of some of these terms is still a matter of controversy, it may nevertheless appear that some further light can be shed on the problems by a choice of valid interpretations of such sort that all the terms can be understood consistently in relation to one another or in one and the same context.³

The Rgveda as Land-Nāma-Bōk

ĀRYA, ARYA

Ārya, 'noble' or 'gentle' (as in 'gentleman') is from *ṛ*; to go, rise up, reach, obtain; cognate forms are *ariya*, *ariya*, Irān, Erin, and Germ. Ehre; for the root, cf. Zend *ir*, Lith *ir-ti* (to row, cf. Skr. *aritra*, 'oar'), Greek *ar-nu-mi*, *arō-o*, etc., and Lat. *arior*, *ar-rens*. Any connection with Lat. *ar*, to plough, may be doubted. The root meanings give the sense of going forward and taking possession. The root meaning of *ārya* is that of 'pioneer', in the American sense, where the first settlers are most highly honoured (one might almost speak of an 'ancestral cult' in this connection), and where it represents the height of social distinction to be descended from these first-comers from the other side. From this point of view there develops the secondary meaning of 'noble' and that of 'right', cf. *ṛta* 'law' and *ari* 'loyal'; the procedure of the first settlers being thought of as an establishment of law and order where savagery (*anṛta*) had previously prevailed.⁴ Thus he, Agni, who *pūruam ārtā*

"The Comprehensors (*vidvānsah*) . . . they of the Law (*ṛtavānah*, here the First Sacrificers) when they had bared to sight what-things-were -theirs-who-knew-no-Law (*anṛtā*) and were returned, they, the shaper-minstrels (*kaṁvayah*, Gk. μουτροδ went forth upon their glorious way', *RV*, II.24.6-7; 'The Patriarchs (*pitavah*), on whom as being Angels, the Angels have bestowed their Providence (*krānu*) . . . have overstridden the regions, laying out the ancient measureless abodes . . . pouring out their offspring variously', X.56.4-5; 'The generous (viz., *visvedevāḥ*) have made the Sun to mount the sky, and scattered the Āryan ordinances (*āryā vratā*) o'er the world', X.65.11 (*Sāyana* glosses *ārya* as *śreṣṭhāni* and *kalyāṇāni*, 'best' and 'lovely'). *Per carntva*, 'The Herdsman of the Law (*ṛtasya gopā*), the Comprehensor who surveys the several worlds (viz., the Sun), thrusts into the pit them that are unqualified (*apsuśān*) and uninitiate (*anvratān*). Men of vision (*dhitvāḥ*, here the First Sacrificers) span the yarn of Law (*ṛtasya tanubur vitataḥ*) upon the purifying sieve, Varuṇa's tongue-tip, by Magic (*māyayā*); but he that is not able thereunto (*aprabhuh*) falls down into the pit (*karitam ava padāḥ*). *RV*, IX.73.9; mark the contrast as between the latter and the 'Herdsman moving on the paths, who never falls' (*gopām anīpadyamānam . . . pathibis carantam*, I.164.31; X.177.9, *JUB*, III.37). The Herdsman of the Universe (*bhuvamasya gopāḥ*, I.164.21; II.27.4; VII.70.2, *JUB*, I.1; III.12, etc.) is the 'Good shepherd' of Semitic tradition. Indra is typically designated *vratapā*, Fidei Defensor, which is his natural function as representing the temporal power (*krātra*) in alliance with the spiritual-power (*brahma*) represented by Agni, who lays the bolt in Indra's hands, X.52.5, and appoints him to perform heroic feats, VIII.100.1-2.

³Abbreviations are employed as follows: *RV*, *Rgveda Samhitā*; *AV*, *Atharvaveda Samhitā*; *TS*, *Taittirīya Samhitā*; *VS*, *Vējasaneyi Samhitā*; *TB*, *Taittirīya Brāhmaṇa*; *PB*, *Pañcaviṅśa Brāhmaṇa*; *AB*, *Aitareya Brāhmaṇa*; *JB*, *Jaiminīya Brāhmaṇa*; *JUB*, *Jaiminīya Upaniṣad Brāhmaṇa*; *AA*, *Aitareya Aranyaka*; *BU*, *Bṛhadāranyaka Upaniṣad*; *CU*, *Chāndogya Upaniṣad*; *Mai*, *U. Maitrī Upaniṣad*; *MU*, *Mundaka Upaniṣad*; *SN*, *Saṁyutta Nikāya*; *J*, *Jātaka*.

(RV, IV.1.12) is not only *ṛājā* and *ṛāṇyas*, but also *ṛtavān* and *ṛtvij*, or in short and in every sense of the word, *ārya* or *arya*.⁵

It need hardly be pointed out that the term *ārya* is applied by the Aryans themselves to themselves in this laudatory sense, and by way of disjunction from others whose descent and behaviour are relatively abominated, and of whose point of view we hear little.⁶

CARSAṆI AND KRṢṬI

Carṣaṇi 'wanderer' a 'nomad' and *krṣṭi*, 'ploughman' and 'ploughing', or 'tilling' and 'tith', are both secondarily 'folk' or 'people', as typically agricultural. In the same way Pāli *kassaka*, 'ploughman', and *kasi* or *kasi*, 'ploughing', 'tith', are secondarily 'farmer' and 'folk'. In many passages *pañca carṣaṇayaj* or *krṣṭayaj* replaces the more usual *pañca janāḥ*, for example RV, V.86.2, VII.15.2, and IX.101.9, the first of these references giving us 'Let us make oblation to Indrāgni for sake of the Five Kindreds' (*pañca carṣaṇir-abhi*). Agni or Indra is *vāja* or *pati krṣṇānām* or *carṣaṇānām*, IV.17.5, and V.39.4, etc., and these expressions amount to the same things as *viśpati* elsewhere; Varuṇa is *vāja carṣaṇi-dhṛta*, king and supporter of the folk, IV.1.2; Agni takes his seat in homes as *grhapatī* 'for the sake of the Five Kindreds', *pañca carṣaṇir-abhi*, VII.15.2. Agni is himself *viśva-carṣaṇi*, V.23.4; the Buddha speaks of himself as *kassaka*, SN, text I, p. 172.

It has often been observed that no trace of a caste system can be recognized in the *R̥gveda*. For example, the Creator *per artem* (Viśvakarmā, Ivastr) is what would now be called a *śūdra*; and although the four characteristic functions of priest, ruler, farmer, and craftsman are distinguished, one and all of these are 'ploughmen'. What this implies is a state of affairs in which the individual of a given type is still in full possession of all the possibilities of being in the mode of that type. A caste system on the other hand reflects a posterior condition in which the individual realizes in himself only a part of the potentialities that are proper to the type generically; 'priest', 'king', etc., are

⁵In RV, IV.1.7, where Agni is *arya*, Sāyana's gloss is *svāmi vaiśyaḥ*, tantamount to '*viśpati*'.

⁶Cf., however, Namuci's reproaches addressed to Indra, 'Thou betrayer of a friend', TB, I.7.1-7.8. There is indeed plenty of evidence in the *R̥gveda* that the act of taking possession of what was not originally theirs, but belonged to the dusky Asuras — as if to the 'Redskins' in our American analogy — was well understood to have been in some sort a sin requiring expiation and a symbolic restitution, e.g. RV, X.109; the *mithāsāni* are typically Indra's, while the Redeemer, *kiḥśa-sṛṣṭ*, is typically Agni, RV, X.71.10; it may also be noted with respect to RV, I.164.32, where Agni is said to 'take on destruction' (*nirīṣim*), that if we accept Sāyana's designation of Nirṛti as *pāpa-devatā*, this also implies an assumption of our guilt. We are not, however, at present concerned with this point of view, but only with that affirmative attitude which naturally prevails in the *karma kāṇḍa*.

⁷In RV, I.177.1, Indra, and in III.62.6, Brhaspati, is *viśabha carṣaṇinām*.

now *specific* determinations, the names alluding to the one and only function which the individual can properly fulfil, and which is his 'vocation'. As the process of contraction and identification into variety proceeds, the capacities of the individual are more and more constricted; and this is outwardly reflected in our contemporary social order (an industrial order representing the notion of 'caste' in its fullest possible development), where none takes all knowledge for his province, and the workman is specifically conformed to the making of small parts of things and can make nothing whole. This excessive division of labour can result in the production only of goods that are useful, not of those that are beautiful; for integration, co-ordination, and lucidity are essential to beauty, and with these the labourer has nothing to do; he who makes only parts of things cannot be an artist (*artifex*) but only a cooly. Only those modern productions can be beautiful in which the products of the work of many men are united. If for example a bridge is beautiful, this is possible inasmuch as all those (engineer, and skilled and unskilled workers), who are collectively its maker, amount to one single proper man, one bridge-builder. Where a 'tradition' has survived (as in 'Campagnonage') it still remains within the power of the initiated individual to rise above the situation in which he finds himself, and by successive apperceptions to achieve a re-possession of the lost powers; but this conception of the meaning of initiation into the mystery of a craft has no longer any place in European consciousness. These considerations lie in part outside the natural limits of the present tract; but the fact that the *R̥gveda* recognizes a state of affairs in which a division of labour is apparent only in act and not in the essence of the individual (the dual Indrāgni, for example, represents the union of spiritual and temporal powers in one person, of which traces have survived in human social order wherever the links of tradition have not been broken) shows that we are here dealing with a 'time' antecedent to 'history'.

NAU.

It will be seen below, (s.v. Sarasvatī) that the floor of the Chariot of Light (*ṣpiti-ratha* applied to Agni, Soma, Viśvedevāḥ, RV, I.140.1; IX.86.44; X.63.4), that is of intellectual substance (*manas-maya*, X.85.12) and drawn by steeds not born of horses (*anāśvo-jāto*, IV.36.1) but intellectually fashioned (*atataksur manasā*, I.20.2), is itself a Ground (*budhna*, X.135.6) resting upon the Waters, and in this respect like any other Earth (*pṛthivī* = *dyāvā-pṛthivī* = *dyāvā*) or platform of being. According to another familiar image any Ground may be represented by the lotus, flower of leaf, and it is in this sense (TS, IV.1.4; IV.2.8; V.2.6.5; SB, VII.4.1.7-11) that Agni is said to have been churned from the lotus (*puṣkarāt*, VI.16.13) and Vasiṣṭha, child of Mirāvaruṇau and Urvāśī, is born in the lotus (*jātāḥ* . . . *puṣkare*, VII.33.11) where also the Viśvedevāḥ are revealed.

Any Ground thus supported in and by the primordial ocean of infinite possibility may in the same way be thought of as a ship or ark (*navi*) or swing

or rocking-boat (*prēhka*) of life, cf. *ṣvaṃī-nauin* the invocatory stanzas of the *Daśakumāracarita*. So Vasiṣṭha, in *RV*, VII.88, when he feels himself estranged from Varuṇa—'My God, why hast thou forsaken me?'—looks back to the beginning with a fond yearning, as of Adam's for Paradise: 'Where I with Varuṇa embarked (*ā ruhāva*), drove out our ship (*nāvam irayāva*) into mid-ocean, rode on the crests of the waves, would that we yet swung there in the smooth-gliding swing (*prēhka*) for gladness, where- aboard (*nāvā*) Varuṇa set Vasiṣṭha, in the clear-shing of the days, when Heaven and Earth, the Dawns and Dusks were warped' (*tatanan*). 'Wise King Varuṇa, indeed, made in Heaven this Golden Swing smooth-gliding for delight', VII.87.5; it is the Sun's reflection in the Sea, the 'sun-boat' of the manifold tradition.

The Ship of Life may equally as well be spoken of as launched and guided by all or any of the premier Angels; thus, X.63.10, 'Let us embark (*ā ruhema*) in the angelic vessel (*dativīm nāvam*) unto weal.' Again, 'The Ships of Truth (*sabyasya nāvāḥ*) have borne the goodly-made across (*suktam apīparan*, IX.73.1); 'Bear us across the Sea as in a ship, thou Comprehensor' (*nāvā na sindhum aṅi paṣyī vidvān*, IX.70.10, addressed to Soma; 'As in a ship convey us o'er the flood' (I.97.8, addressed to Agni, cf. I.99.1, 'through peril as in a boat across a river'); 'May we ascend the vessel of safe passage, whereby we may pass over manifold and grievous dangers' (VIII.42.3, addressed to the Angels collectively); 'Transport us safely o'er manifold perils, ye Charioteers of the Law, as it were in ships across the Waters' (VIII.83.3); and 'As in a ship o'er billows, so through divers states of being (*prāśāh pṛthivyāḥ*, X.56.7 lit., 'earthly regions', where as usual 'earth' is any ground or platform of being); o'er manifold and grievous perils hath the Mighty Laud (*bṛhadakūṭha*, i.e. Agni) set (*ā adadhāi*) his children (*brajām*), by these and farther shores' (*avarīsu, paṛesu*, X.56.7). In *JB*, I.125 (see *J.A.O.S.*, XXVIII.1, p. 84) the boat is a 'ship-city' (*nan-nagara*), viz., that of the three-headed Gandharva (the Sun, cf. IX.85.12) that swims in the midst of the Waters, or as we should say in modern parlance, a great liner.

Often enough, according to another formulation, it is the *Āsvins*⁸—twins diversely born (*RV*, I.181.4, and V.73.4), thus representing a principal duality essential to existence, and therefore naturally deliverers of things not yet in act, healers of all imperfect things⁹—who take up from the Waters into

⁸The origin of the *Āsvins* is to be sought in a pre-Vedic period . . . (they) may originally have been conceived as finding and restoring or rescuing the vanished light of the sun' (Macdonell, *Vedic Mythology*, pp. 49, 51, cf. von Schröder, in *W.Z.K.M.*, IX. 131).

⁹*RV*, X.39.3: 'Ye are the gladness of her that groweth old at home (unwed), furtherers of him that hath no horse and lags behind, healers of the blind, the wasted and the broken.' Cf. *SB*, IV.1.5.16: 'The *Āsvins* are outwardly (*pratyakṣam*) these two, viz., Heaven and Earth, for it is these that have obtained possession of all things here. They are called the 'lotus-crowned'; Agni is verily the lotus of this earth, the Sun of yonder sky.' The ontological implications are evident; Heaven and Earth are healers of all things in that they provide the necessary basis of operation in one or other of the contrasted modes, terrestrial or celestial. The *Āsvins* inwardly (*parokṣeṇa*) are, no

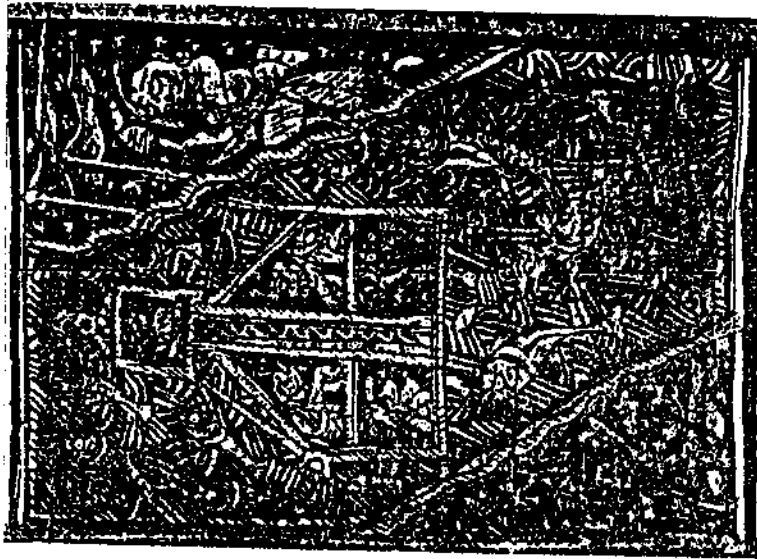


FIG. 2. THE SHIP OF LIFE, OR SUN-BOAT, AND RIVER OF LIFE WITH ITS TWO SHORES. From an MS. of the *Kaṭha Sūtra* belonging to Mr. N.M. Heeramanek, New York, see Brown, *Miniature Paintings of the Jaina Kalpasūtra*, 1934, Fig. 30.

The miniature illustrates one of the Fourteen Dreams of Trisālā, all of which dreams, prefiguring the advent of Mahāvira, are essentially the themes of the Creation as described in the *R̥veda*. 'Every mother (*māyā = mātrī*) of a Tīrthamkara sees these Fourteen Dreams in that night in which the most glorious Arhat enters her Womb' (*Kaṭha Sūtra*, §46b). For a description of the River or Sea of Life as here depicted see *Kaṭha Sūtra*, text 43, or translation in *SBE*, XXII, pp. 296-7, where the significant designations *gaṅgāvarta*, *uccalat* and *praś-avanivṛtta*, *ṣīra-sāgara*, and *saḥsra* are employed.

The 'lookout' at the top of the mast is the Sun as the surveyor of all things (*viśvam abhi caṣṭe*, *RV*, I.164.44, *abhi caṣṭama*, II.40.5, etc.), the mast his 'foot' as Aja Ekapad, and at the same time, the Axis of the Universe, as pointed out explicitly in the *Daśakumāracarita*, invocatory verse, cf. my *Elements of Buddhist Iconography*, Note 139.

their living ships those that are not good swimmers, but are struggling in the Sea that is 'without beginning or platform or any hold' (*anārambhane . . . anāsthāne agrabhāne samudre*, I.116.5).¹⁰ The Āsvins are the healers in particular of the aged Cyavana, who is or is in the likeness of Prajapati, when overcome by old (see s.v. Sarasvatī), and the saviours of Bhujyu ('Man' as the seeker of 'enjoyment' or experience,¹¹ or possibly also as 'serpent', and *principiūm*).

The rescue of Bhujyu or other Prophets by the Āsvins from mid-ocean, and their safe return to port is referred to in *RV*, I.116.3-5, I.182.5-7, I.160.3 and elsewhere. In the first of these passages we find 'Ye brought him back in living

doubt, the brothers, 'mortal and immortal', Mitra-varuna, or Agni and Varuna, I.164.30, 38, and X.85.18.

From the *karma kāṇḍa* point of view release (*mokṣa*, root *muc*) is a setting free of potentialities unto operation (*RV*, I.112.8, the Āsvins release (*amūñcatam*) the swallowed quail; I.140.4, Agni's steeds are *mumukṣaḥ*, as in X.111.9, the Rivers of Life are *mumukṣānāḥ*; V.81.12, the Sun as *kavi*, *visvā rūpāṇi fratṛ mānucāḥ*, cf. I.42.1, where Pūsan is *vimuco naṣāt*; VII.59.12, *bandhanāt mṛtyor mukṣyā mā amṛtāt*); but from the *jñāna kāṇḍa* point of view, a release from operation (the latter sense is naturally rare in *RV*, but cf. V.46.1, where *vimucam* and *āvṛtam punah* are contrasted). In Buddhism, the concept of the Tathāgata as a finder of a medicine for old and death (*jarā-maraṇa*) can only be regarded as an adaptation (*upāya*) to later mundane circumstances of the older concept of the Messiah as accomplishing with his awakening (Gautama, *buddha* = Agni, *svarūbhū*) the Harrowing of Hell, cf. *J.*, I.76, *cakkaravāntavesu . . . ekobhāsā ahesuṃ . . . jaccandhā rūpāṇi passimsu, jātibhadarā saddham suṃsu, jātipīṭhasappi padasā gacchimsu, andābandhanādāsi chindivā paṃsu*. 'There shone One Light throughout the void-between-the-worlds (i.e. hells, in terms of space rather than of time), the naturally blind beheld the shapes of things, the naturally deaf heard sounds, the naturally halt went forth afoot, all bars and bonds were broken and fell away.'

¹⁰This Sea is the fathomless abyss, covered over by darkness, fluid and indeterminate, of *RV*, X.129. Cf. Augustine, *Confessionum*, XIII.5, 'the dark abyss, dark as regards the inconstant flux of its spiritual formlessness' (*infirmitas*), where the Waters, as in Genesis and *RV*, are undetermined substance, infinite but mere potentiality, *arabē principiūm*; and *ibid.*, XIII.7, 'waters devoid of any standing ground' (*sine substantiā*), where by a natural extension of meaning, and just as also typically in Buddhism, the abyss is the inconstant sea of life, with all its dangers, and its imperfections now (*post principiūm*) to be regarded as deformities, that is to say now as partial rather than as before a total privation of form and being. The Sea to be passed over is continuous and unsubstantial (as Augustine so well expresses it, *loc. cit.*, 'neque enim loca sunt, quibus mergimur et emergimus'); the end to be reached is that of a full and conscious possession of its own intrinsic form (*svarūpa*) by each and every individual potentiality that has been thought of as taking passage in the ship of life. The voyage once begun is not at an end when any given port is reached, but is onward by the *deuayānata* a port beyond our understanding, or by the *pitṛyāna* to and fro from port to port.

¹¹From the *karma kāṇḍa* point of view, the Ship of Life is built and oared for transport by the First Sacrifice (*RV*, X.101.2); but from that of the *jñāna kāṇḍa*, 'the sacrificial forms are unsafe boats', *Mundaka Upaniṣad*, I.2.7, and it is in the vessel of the spiritual-power (*brahma*) that the Comprehensor should pass over all the fearful rivers', *Svetāsvatara Upaniṣad*, II.8.

ships (*ātmanvan-naubhīḥ*), traversing mid-space (*antariḥśa*), above the waves . . . to the sea's strand (*samudrasya dhanvan*) . . . to his home (*astam*, cf. X.14.8, *punar astam eti*), alive (*ātasthiyānsam*, cf. from *sthā*, to be born, subsist, exist) on a ship' (*nāvām*). In I.160.3, the ship is called a ferry (*peru*) that is well equipped (*yuktā*) and launched on the open sea (*madhye arnaso dhīyē*); in I.182, the ships, here four, are *ātmanvat* and winged (that is 'angelic'), and there is also presented the alternative image of the Tree of Life (*vrkṣa*) standing (*niṣthita*) in mid-ocean (*madhya arnaso*) and to which the suppliant Bhujyu clings.¹³

The last passages recall the sky-faring ship of *AV*, XIX.39.7-8, that is provided with a golden hawser (*bandhana*), and where for its passengers who 'see life' (*amṛtā*)¹⁴ there is no slipping back again;¹⁵ the tree of *RV*, I.182, suggests that tree to which the ark of Manu is tied in *SB*, I.8.1.6. In any case

¹³*Ātmanvat* is 'hypostasized', and 'conscious', cf. *sarvātmanvat*, *AV*, X.8.2; *ātmanvat yajṣa*, the human self or essence, *ibid.*, X.8.43; *ātmanū* in *BU*, I.2.1.

¹⁴In accordance with another formulation, beings dwelling in the Light-world, although fledglings of one nest (*visvā . . . sanīlah*, *RV*, I.69.3) and due to be reunited there at last (*yatra visvām bhavaty ekamīlam*, *VS*, XXXII, 8), are individually nested in the branches of the Tree of Life, cf. *PB*, XI.15.1, 'Nest (*kulāya*) is offspring, nest is cattle, nest is dwelling', and *RV*, III.54.5-6, *avamā sadānsi . . . sadanam yathā vāh*.

¹⁵'Life', rather than 'immortality', cf. Hopkins in *J.A.O.S.*, XXVI, p. 37, 'long life without decrepitude prior to expected death'. The best rendering of *amṛta*, as attributed to *devas*, would be 'aeternity', which is 'a mean between eternity and time', see St. Thomas, *Sum. Theol.*, I, Q. 10, A. 5; angels are measured by time as regards their affections and intelligences, which are changeable; by aeternity as regards their nature; and as regards the vision of glory possess a share of eternity.

¹⁶*Na avaprabhrāṣāna*, where *avaprabhrāṣāna* = *avasarpāna* in *SB*, I.8.1.7. Regarding the prefix *ava*, literally 'down' though rendered above by 'back again', observe that the coming forth hitherward is always expressed in terms of upward movement (verbal forms with prefix *us* or *upā*), or what amounts to the same thing, forward (*arvāṇā*) or eastward (*pūrvam*) movement. Coming into existence is an ascent, emergence, rising up (*ārohana*, as opposed to *prabyāc* in *RV*, *passim*, *AV*, V.30.7; *JUB*, I.96) from potentiality to act. A backsliding (*avasarpāna*) into a state of non-being, the 'pit' out of which we were dug, is from the incarnate standpoint *sumnum niabam*; nevertheless a return from existence to non-being when effected positively by way of integration (*samskāraṇa*) is from the intellectual or spiritual point of view the *sumnum bonum*. That backsliding and integration can both be spoken of as movements of descent or immersion must be understood in this sense, that whereas potentiality assumes the aspect of an evil when contrasted with act, all is 'good' in the Supreme Identity where there is no distinction of potentiality from act. In other words, we come forth as those who cannot swim (*anāḥāt*) and return as accomplished swimmers (*svāḥāt*) at home in any waters. These conceptions underlie the Christian and other symbolisms of the Redeemer as Fish, and of the redeemed as little fishes, cf. Tertullian, *De Bapt.*, I, 'But we, little fishes (*pisciculi*) after the example of our ICQUS, Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in the water'; baptism (and all the more when there is total immersion) prefiguring salvation; for those whom the inundation of the world at the close of an aeon (at the 'Judgment

it is clear that the pattern of the First Voyage is reflected in, and in principle identical with, that of the recurrent voyages of Manu, coincident with every minor *pralaya*; for here, too, though from a lesser distance, the generative principles destined to prolong their line in the ensuing *manvantara* are carried over from the past and brought to land. It is to be noted too that the waters of the Flood rise and again in due time subside (just as in *RV*, I.164.51, 'uniformly with the days'¹⁶ this water rises up and falls away' (*uc ca ety aya ca*), and as to the subsidence, just as in III.33.10, the River 'bows down like a nursing mother, yields like a maiden to her lover'.

Now, so far as I know, it has never been propounded by any scholar, however historically minded, that the voyage of Manu, or for that matter, Noah's, represents the legendary memory of an historical migration.¹⁷ A *fortiori*, in the case of all voyages, it is a grave defect in understanding, to find in the Ship of Life no more than the reminiscence of some prehistoric Mayflower. What then becomes of the captain, and the passengers, the passage and the landfall? Could any but the most naively profane (*pratyakṣa-prīyā*) minds have seen here no more than the record of an ethnic Volkwanderung, or map of a terrestrial geography?

PAÑCA JANĀH, CARṢANAYAH, OR KRṢṬAYAH

Indian sources are not absolutely unanimous as to the precise constitution of the Five Kindreds. It will suffice to cite the lists as given in *AB*, III.31, where we find *devāh, mānusyāh, gandharvāṣarasah, sarpāh, pitarāh* (the Vaiśvadeva litany is proper to these Five), and *Bṛhad Devatā*, VII.68, where we have *mānusyāh, pitarāh, devāh, gandharvāh, uraga-rākṣasah*, or alternatively, *gandharvāh, pitarāh, devāh, asurāh, yakṣa-rākṣasah*.¹⁸ Without discussing the

Day') will not be liable to hurt are precisely those who are good swimmers. And in the same way Rūmī, 'I am a great fish, and desire the Ocean of Omān' (*XVI*, in Nicholson, *Shams-i-Tabriz*).

¹⁶Days here somewhat as in Genesis, and possibly already in the sense of *aeons*. The notion of temporal hierarchies was no less familiar to the ancients than was that of special hierarchy, cf. Jeremia's, *Handbuch der altorientalischen Geisteskultur*, pp. 295f. At the same time and inasmuch as all extension whether in time or space is in principle one and the same thing, the daily ebb and flow of oceanic tides, exposing and again submerging a strand (*dharva*) is a reflection, analogy, or trace (*vestigium pedis* in the Scholastic sense, *Skr. pada*, see my *Elements of Buddhist Iconography*, Note 146) of the subsidence and welling up of the fountains of the earth at the beginning and end of every cosmic 'Day'.

¹⁷A stranding on the summit of Himālaya would ill accord with any theory of a migration across the Indus. A landing on the summit of Mt. Ararat can hardly have been an historical event.

¹⁸Cf. the similar list of those who are carried by the cosmic stallion (whose kin and place are the primordial ocean), *BU*, I.1.2; viz., *devāh, gandharvāh, asurāh*, which with addition of *pitarāh* would complete a tale of Five Kindreds. Incidentally, there can be

definition of these classes in detail, it may be remarked that even in these lists *mānasya* by means necessarily means 'human' in a merely terrestrial sense, for many of the Angels, and particularly Agni and Indra, are often spoken of as manlike, that is to say as manifested and operating in the humane mode; Indra, for example, is *ṛitama*, *RV*, IV.6.4, and 'the Spiritus (*prāna*) shines upon this world in the shape of a Person' (*purusa-rūpeṇa*, *AA*, II.2.1).¹⁹ In any case the *R̥gveda* provides us with texts amply sufficient to prove that the Five Kindreds which participate in the First Sacrifice are classes or categories of divine beings or principles, ancestors indeed of humanity, but not yet merely human in a biological sense. In *RV*, X.53, the Five Kindreds, *pañca janāh*, 'who eat the Bread of Life' are summoned to cross *Āsmanvañ*, are also spoken of as *dairya jana*, 'Heavenly Kin', and as *yajñiyāṣaḥ* 'proper to be sacrificially worshipped', expressions that cannot have applied to living members of the genus *Homo sapiens*. In *AV*, X.7.21, the Kindreds (*janāh*, sc. *pañca janāh*) having a superior understanding are contrasted with 'those below' (*avare*) whose understanding is profane.²⁰ The Five Kindreds are furthermore synonymous with the ere-dwellers (*viśā*) and their rulers (*viśpati*); for 'The dear Five have in the dear Light ere-begotten made-their-home' (*sam avisānta*, *RV*, X.55.2), and that is in Heaven (*dīvya pañca kṛtīyāḥ*, X.60.4). All alike are prospered by the *Sarasvatī* (*RV*, VI.61.12).

recognized here the prototype of *Avalokiteśvara* as a saviour from shipwreck and patron of mariners, as for example in the *Valāhassa Jātaka*, cf. Coloubew, 'Le Cheval Balāha', *B.E.F.E.O.*, 1927, pp. 235f.

¹⁹Keith has observed that *AA*, II.2, 'shows that the names of the seers of the *R̥gveda* can be deduced from *prānā*'s actions'; in other words, the seers are not 'individuals' (but seven rays of Agni's Light, cf. *RV*, II.5.2, and X.62.5-6).

Indra's associates in the First Foray are constantly referred to as 'men' (e.g. *RV*, IV.1.15, *narāḥ* . . . *viśjāḥ*). The 'human' (*manuṣya*) Agni as eighth *Āditya* 'impels the whole angelic-operation' (*dairyam* . . . *viśvam tadṛtvati*, *RV*, II.5.2). Agni has 'man's intellect' (*ṛimanāḥ*, *RV*, X.45.1-2, that is effectively, 'human nature'), cf. Eckhart, I.236, citing 'philosophers' to the effect that 'human nature has nothing to do with time', and St. Thomas, *Sum. Theol.*, I, Q. 3, A. 3, 'This flesh, these bones, and the accidental qualities distinguishing this particular matter, are not included in humanity . . . humanity and a man are not wholly identical; but humanity is taken to mean the formal part of man.' This *forma humanitatis nunquam perit* (Thierry of Chartres). Vedic *narya* is tantamount to *dairya* as distinct from *asurya*. The *devas* are man-kin by what is common to angels and men, viz., intellect (*manas*), but are not therefore 'men'. Whereas of the *asuras* (who are *devas* in *potentia*) we may say that their nature is informal, unkind (un-kin), and uncouth or uncanny, using the latter words in their basic sense of 'racially alien' and 'unknowable' (that which is informal being *ipso facto* unknowable). In any case the Vedic usage of man and manly, or human, in no way proves that the references are anywhere to *Homo sapiens* of the taxonomist.

²⁰The terms of the contrast suggest that the Kindreds are in possession of a wisdom handed down by initiatory transmission (*guru-paramparā*), which would be characteristic for 'Āryans'.

SARASVATĪ

In the *Rgveda*, the act of creation is referred to under no aspect more fundamental than that of the release of the Waters (*āpah*) that have been confined within the hollow-depths (*kha*) of the rock or Mountain (*asman*; *ādri*, *budhna*, *himanvat*) where Vṛtra holds them back. When the Waters are figuratively spoken of as Cows,²¹ then the Mountain is the stony fold in which they are imprisoned. The release of the Waters or the Cows is also the Finding of the Hidden Light.²² The Rock is likewise the birthplace of Agni (*RV*, II.12.3), and thence he gets his chthonic (*budhmya*) steeds and other treasures (*RV*, VII.6.7, and X.8.3). The Tree of Life is rooted in the same Ground (*budhna*, *RV*, I.24.7).²³ The inexhaustible Well (*utsa aksīta*, *RV*, VIII.17.16, elsewhere simply *utsa*, and sometimes *avata*) whence pours forth the River of Life, Sarasvatī, with her seven sister streams, is also the seat of Varuṇa, whose abode is 'in the rivers' 'welling forth' (*sindhūnām upōdaye*, *RV*, VIII.41.2; there too is Agni's track (*utsasya madhye* ... *padam veḥ*, X.5.1, cf. 'the hidden treasure, as it were the Bird's germ in the Everlasting Rock', *asmany anante*, I.130.3). If need were to justify the designation of Sarasvatī, or sometimes *Asmanvatī* (obviously an essential name of the stream that flows from the Rock, *asmano hy āpah prabhavanti*, *ŚB*, IX.1.2.4 = *śrīvantu āpah* ... *adreh*, *RV*, V.41.12), as the River of Life (or in the plural when the seven sister rivers are mentioned), there can be referred to such expressions as 'the Waters drenched (*sarayanā*) the waste-lands' (*dhanvāni*), *RV*, IV.17.2—the Grail motif—and more specifically 'In thee, Sarasvatī, angelic, inheres every angelic life, grant unto us progeny' (*tue visvā sarasvatī śrīṭā āyūnāsi devyām* ... *prajān devī didīdhi nah*, *RV*, II.41.17); again, the quality of maternity is constantly attributed to all or any of the 'Rivers'.²⁴

²¹The ownership of cows is the effective possession or realization of the possibilities of one's being, and it is from this point of view that the 'eager men' who under Indra's leadership break through the stony barriers of the imprisoned kine are spoken of as 'cattle-minded', or 'cattle-bent' (*gavyanā*, IV.17.16, *gavyanī grāmāh*, III.93.11, *gavyatān manasā*, IV.1.15, cf. s.v. *Yājñi*, the hundred that become a thousand when the whole course of the sacrifice has been fulfilled).

²²References for the statements summarized above are too numerous to be cited here in full. The following are typical: *RV*, I.56.5, *yan mada indra haryābhan vṛtram nīr āpām ausjyo arnavam*; I.62.3, *Bṛhaspati bhīmad adriṁ vidad gāh*, I.130.3, *nihitān gauhā nidhīm verna garbham* ... *asmany anante*; II.12.3, *Indra asmanarantar agnīm jajānas*; II.15.3, *Indra vājreṇa khāni atpān nadīnām*; IV.3.11, *rtena adriṁ vyaśan bhīdanta* ... *anīgrasat*; V.41.12, *śrīvantu āpah* ... *adreh*; X.89.4, *āpah* ... *sogarasya budhnāt*; X.113.4, *Indra avitad adriṁnavas sasvadat syat*.

²³Inasmuch as the Tree of life is rooted in and the River or Rivers of Life originate in one and the same Ground or Mountain (cf. *Soma as gṛija*), it follows that, as in other traditions, the source of the Rivers of Life is at the roots of the Tree of Life.

²⁴With Sarasvatī as a name of other-worldly significance, cf. the 'dogmatic' Boyne in Irish mythology, which takes its name from Bōann, wife of Nechtan (whom Rhys identifies with Neptune, and hence cognate with Varuṇa); this Boyne rises from 'the

The Waters, thought of as enclosed and hidden, that is as they are in themselves and motionless, represent (as in all other traditions, e.g. Genesis) the infinite sum of all the possibilities of manifestation or non-manifestation. 'This is the paradox, that when the Rivers flow (*saranit* ... *nadyah*), then are the Waters at a stand' (*tasthur āpah*, *RV*, V.47.5). The enigma is resolved when we take into account the meanings of root *sthā*, to be born, individualised, concrete, existent, or extant (*ex-stans*)²⁵; principal motion *there*, is birth, concrete existence, *here*.

It will be familiar that in the *Rgveda* the universe (*visvam*, *bhuvanāni*, etc.) is thought of as expanded (root *pinu*, e.g. in X.72.7) from a middle point or centre, coincident with the centre of the world-wheel and the single source of Light, but thought of in our texts as a Ground, Rock, or Mountain (the Christian 'Rock of Ages') in the midst of the primordial Ocean, and which would be an island could we think of such an all-pervading Sea as having a plane surface; it is here that all the potentiality of the In-finite (*aditī*) is as it were focused, to flow in act for ever outward. This is the 'birthplace of Order' (*ṛasya yonī*) and the common Nest (*eka nidā*) wherein all the Angels and all creatures have been fledged.

So far as the River of Life flows eddying outwards thence,²⁶ so far are the possibilities of being realized within with the cosmic orb, so far is the verdure of the 'waste-land' (*dhanva*) renewed, which 'waste-land' or 'desert' represents the latency of worlds not yet in being. 'Where the Sarasvatī is lost' (*sarasvatīyā vinasāne*, *PB*, XXV.10.16) will be the outermost limit of the universe, the felly

well of the green of the fortress' (evidently a name of the Fountain of Life); it is 'personified' as a queen, 'slowly she moves, and yet her speed exceeds the pace of the swiftest steed', for 'indeed, its waters traverse the whole world in seven years, which is more than the swiftest steed can do' (see Henderson, *Celtic Dragon Myth*, 1911, pp. xxxiv-xxxvi, and Joyce, *Old Celtic Romances*, 2nd edn., p. 187).

²⁵For these meanings see my *New Approach to the Vedas*, Note 117 and cf. *Laṅkāvatāra Sūtra*, Ch. VI, text p. 228. 'Appearance (*nimitam*) is characterized by local-position (*samsthāna*)', etc.

Cf. St. Thomas, in *Opusculum de Pulchro et Bono*, citing Richard of S. Victor, *dicatur enim existens quasi ex alio sistens*.

For the expressions *saranit* ... *nadyah* and 'Rivers of Life', cf. St. Thomas, *Sum. Theol.*, I, Q. 18, A. 1, 'Waters are called living that have a continuous current', and *Zohar* (Ahare Moth) on Genesis II.10, 'that river ... is called Life, because life issues thence to the world'.

²⁶'Eddying', inasmuch as the River of Life is ever at once outpouring and inflowing, never flowing straight away, as explained in *fUB*, I.2. Cf. Jeremias, *Der Antichrist in Geschichte und Gegenwart*, 1930, p. 4, 'Der Abendländer denkt linienhaft in die Ferne, darum mechanisch, areligiös, faustisch (this may be seen in the concept of an absolute evolution or progress) ... Das Morgenland und die Bibel denken nicht linienhaft sondern zeitraumlich, spiralsch, kreislaufig. Das Weltgeschehen geht in Spiralen, die sich bis in die Vollendung fortsetzen.' Inasmuch as the tide of life thus at the same time flows and ebbs, the Rivers of Life are sometimes spoken of as two, e.g. Vipās and Śutudri in *RV*, III.38, cf. X.30.10, *āvartantāh* ... *atidhānā*, 'two eddying floods'.

of the world-wheel. There on the banks of the River of Life, or as it were on Island-continents (*dvīpa*) representing 'places where' the possibilities of being are severally realizable in indefinitely various modes, the Kindreds are 'settled down' (*avasīta*).

The occupation of the Light-world by the Kindreds thus implies a crossing over (root *ṭ*) of the River or Sea of Life by the cattle-loving people to a landfall 'here'.²⁷ References to the First Crossing of the River of Life are plenty in the *Rgveda*. For example, 'Here flows Aśmanvañ, hold fast together, stand up (*ut iṣṭhata*, 'proceed', that is, 'from potentiality to act'), my friends, and cross (*tarata*); let us abandon there the unkindly powers, let us cross over (*ut tarama*, 'disembark') to them that are propitious', *RV*, X.53.8, where the crossing is of the Eight Ādityas and the Five Kindreds, cf. III.33, where those that cross the 'most maternal river' (*sindhu*, *vipās*) are the cattle-loving Bharatas. In both cases the First Crossing is accomplished in the heavenly chariot (the Biblical 'chariot of fire'), and in the latter the River, obedient to Viśvāmitra's incantation, so bends herself and sinks that the current flows no deeper than the axle-tree, 'Your waves may touch the yoke-pins (*samyā*), but spare the traces' (III.33.13).²⁸ On making land, the pioneers take possession by the

²⁷In metaphysical formulation, a 'crossing of water' always implies a change of state and status, for example in the case of voyages to 'other worlds' (notably the Voyage of Bran, also in the Indian story of Maṅbhūb, see my 'Khwājā Khadir . . . ' *Ars Islamica*, I, pp. 174-5, 1984), in the case of Charon and the Styx, and in the notions of 'crossing over Jordan', and 'one more river to cross'. The First Crossing is a going forth towards a home 'here'; the crossing back again, as of the River Vijarā ('ageless'), *Kauṣītaki Uṇ.*, I.3, again effected by the intellect alone, and where now the traveller leaves behind him all the burden of his good or evil deeds (and all his memories), is the prodigal's return to the Father's home 'there'.

The formal aspects of the tradition as to 'crossing water' have been admirably dealt with by Brown, *The Indian and Christian Miracles of Walking on the Water*, Chicago, 1928. *JB*, II.439, where the Rasā makes herself fordable for Indra's envoy, Saramā, may be added to the references discussed.

²⁸This implies that the floor (*budhna*, 'ground', *RV*, X.135.6) is unwetted; that is, even whilst *en route*, the voyagers are safely supported by a platform resuing, like every other 'earth', or the lotus-leaf that symbolizes 'earth', on the surface of the Sea. Cf. *prānkha* in *RV*, VII.83.3, and *naunagara* ('ark') in *JB*, I.125.

In *RV*, VII.18, the River crossed is the in-finite (*adīti*) Paruṣṇī ('turbulent'), or Yāmunā (Griffiths remarks naively 'it is not easy to see how the expedition reached so far'). Here again the waters grant an easy passage (*supārā*) to the Aryan party under Indra's guidance. The parallel with Exodus is here especially close, inasmuch as the opposing party is overwhelmed by the returning flood, after the passage of the Aryans.

That Exodius is a creation myth, rather than an historical event, is of course the Qabbalistic point of view. Note that Pharoah is described as 'the great dragon (*tanin*, Babylonian *tiamaṭ*) that lieth in the midst of his rivers, which has said, My river is mine own, and I have made it for myself' (Ezekiel, XXIX.3); 'spoiling the Egyptians' corresponds to the Devas taking possession of the kine and other treasures of the Asuras, e.g. *RV*, II.24.6; and Moses to Indra, not only as leader of the chosen people,

erection of a fire-altar, and from the ploughing that is requisite for this and for their own subsistence are called 'ploughmen' or 'farmers',²⁹ 'he ferried o'er the folk that might not swim (*asvānāni apārayat*), and they having come ashore (*utsvāya*) attained to riches (*rayim* = Lat. *rem*), *RV*, II.15.5, cf. VII.60.7.

SETU

The means of passage that links the Light- and Dark-worlds may also be conceived, not as a ship or chariot, but as a bridge or dyke (*setu*), which may be either easy (*suṁvita*) or hard to cross (*durārya*, *RV*, IX.41.2, the latter designation being the equivalent of 'Brig o' Dread' in Scottish border ballads and Arthurian tradition): the bridge is originally crossed by the 'Wise King', and is 'his own' (*rājā . . . apas ca vipras taratā svasetuḥ*, *RV*, X.61.16), being thus evidently a bridge of light, the pathway of the Sun. It is the Essence in its discriminative mode that separates the worlds (*BU*, IV.4.22 and *CU*, VIII.4.2).³⁰ From the *jñāna kāṇḍa* point of view the bridge is a way *on*, or what is the but in that he smites the Rock and finds Water for them in the wilderness.

According to the *Zohar* (Shelah Lecha and Vaethhanan) 'Moses was the Sun . . . Moses indeed made a new beginning in the world . . . there was that in Moses which was not in any other man, since his perfection radiated to many thousands and myriads.'

²⁹See the sections on *Caravani* and *Vāpa-māṅgala*.

³⁰As it may not be perfectly clear in what sense Essence (*ātman*) can be said to separate the worlds, it should be observed that *BU*, IV.4.22, is careful to specify the aspect of the Essence which so functions as *vijñāna-maya*, in the mode of discrimination, that is to say as the *mano-maya ātman*, or as the Com. glosses it, *jvātman*. It is clear that the *ānanda-maya ātman*, or *paramātmān*, could only be thought of as uniting the worlds. The 'Bridge' is often referred to simply as the 'Path' (*pañthāh*) e.g. *Bṛhadāraṇyaka Uṇ.*, IV.4.8. 'The strait ancient path outstretched . . . whereby the liberated Comprehensors of the Spiritual-power pass upward unto Paradise', and *Kaṭha Uṇ.*, III.14. 'The sharpened edge of a razor, hard to be traversed, that the Seers call a difficult path', the latter passage corresponding also to *ibid.*, III.2. 'That bridge (*setuḥ*) for sacrificers, the imperishable and ultimate Spiritual-power, the Path (*pāram*) of them that would cross over to the place of No-fear, Nācikas! it is that that we would master.'

In *RV*, X.67.4, where Bṛhaspati is said to drive forth 'the hidden kine standing on the bridge of chaos' (*amṛtasya setau*), the bridge is evidently so called with respect to its 'dark end', whence the procession of light is initiated; *amṛta* characterizing the unorderd, indiscriminate, potential, and dark world of the Asuras, *rā* the ordered and actual light world of the Devas. It is with respect to its 'light end', and as being the pathway of angelic procession (*devayāna*) that the bridge is *amṛtasya*, 'the bridge of aeviternity', as in *MU*, II.2.5. It will be understood, of course, that here as always, the ultimate station of the Comprehensor (*vādūān*) is 'in the middle place' (*madhye sthāne*, *CU*, III.1.1.1), the 'bridge', which is also the 'axis of the universe', and 'holds the worlds, apart' having no longer any meaning or extension for him in whom the light and dark worlds are no longer divided.

