Having encompassed all creatures, encompassed all worlds,
embraced all the regions and directions,
and approached the First-born of Eternal Order,
he with the Self entered into the Self.

And going swiftly round the heaven and earth,
around the worlds, around the quarters, around the sky,
and lengthening out the wide-spread thread of Order,
he saw That, he became That, he was That.

The wonderful Lord of the Assembly,
dear to Indra, lovable, who
bestows wisdom, has been approached by me. Hail!

The talent that Devas and Fathers esteem,
with that talent, Agni, endow me today.

May Varuna give me talent,
may Agni and Prajapati give it;

May Indra and Vayu grant me talent,
and Dhatri grant it to me. Hail!

Let both the spiritual and the political man
possess the lustre that I seek.

May the Devas give me the noblest lustre.
To thee, that lustre, Hail!

(2) THE HYMN OF CREATION

RIGVEDA X. 129

Rishi: Prajapati Parameshthin

Metro: Tristhubh

There was neither existence nor non-existence then,
Neither the world nor the sky that lies beyond it;
What lay enveloped? and where? and who gave it protection?
Was water there, deep and unfathomable?

St. 11: Having manifested himself in the creation, the Divine Being was absorbed in Himself.

St. 12: lengthening ... Order: establishing the all embracing Rita, moral and cosmic Law, He saw ... That — the manifested Deity became the Absolute again.

St. 13: Lord ... Assembly — Agni, presiding over the ritual.

St. 14: talent — medha. This is a prayer at the close of the ritual.

St. 16: Lustre — Sri. It is the brilliance possessed by the enlightened man. The Priest of the ritual passes it on to the men who are either spiritual or secular in their vocation.

(Continued on p. 302)
There was no death then, nor immortality, 
nor of night or day was there any sign.
The ONE breathed airless by self-impulse; 
other than THAT was nothing whatsoever.

(2)

Darkness was concealed in darkness there, 
and all this was indiscriminate chaos;
That ONE which had been covered by the void 
through the might of Tapas was manifested.

(3)

In the beginning there was desire,
Which was the primal germ of the mind;
The sages searching in their hearts with wisdom 
found in non-existence the kin of existence.

(4)

Their dividing line extended transversely.
What was below it and what was above?
There was the seed-bearer, there were mighty forces; 
impulse from below and forward movement beyond.

(5)

Who, really, knows? who can here declare it— 
whence was it born and whence come this creation?
The Devas are later than this world’s production;
Then, who knows from where it came into being?

(6)

That from which this creation came into being, 
whether It had held it together or It had not,
He who surveys it in the highest region,
He, truly, knows it, or maybe He does not know it!

(7)

St. 2 lines 3–4: Here is found the basis for Vedantic monism.
St. 3 Tapas—spiritual fire. The manifestation of the Divine (in Creation) is a spiritual
act.
St. 4 lines 1–2: desire—kāma. Cf. "He, the self, desired (abhāmyata); May I become many; let me procreate myself. He performed Tapas. Having performed Tapas he created all this."—Taittiriya Upanishad, II. 6.
lines 3–4: This is a special feature of Vedic thought — the finite and the infinite (similarly, the mortal and the immortal, the human and the divine) are not altogether exclusive of each other. (Here the mind works on a plane higher than the logical).
St. 5: Creation is, to speak biologically, an interbreeding of the non-existent and the existent, the infinite and the finite.
St. 6: The origin of creation is, after all, a mystery.
lines 3–4: The Devas are the manifestations of the Absolute on the relative plane; they represent Divine splendour in the universe. See Birth of Devas', RV. X. 72, p. 207.
St. 7: The Upanishad quoted above (Note on St. 4) simplifies the matter by saying that everything proceeded from the Ātman (and accepts monism). The Veda, however, does not do so. It leaves the question of the origin of creation open.

(Contd. on p. 304)