

RV 1.35

r̥ṣi: hiraṇyastūpa āṅgīrasa; devatā: 1st pāda agni, 2nd pāda mitrāvaruṇa, 3rd pāda rātri, 4th pāda savitā, 2-11 savitā; chanda: triṣṭup, 1,9 jagatī

ह्या॒म्य् अ॒ग्नि॒म् प्रथ॑मं स्वस्तये ह्या॒मि मि॒त्राव॑रुणाव् इहा॒वसे॑ ।
ह्या॒मि रा॒त्री ज॑गतो निवेशनी ह्या॒मि दे॒वं स॑वितारम् ऊ॒तये॑ ॥ १-०३५-०१
आ कृ॒ष्णेन॑ रजसा वर्तमानो निवेशयन्न॒ अमृ॑तम् म॒र्त्यं च॑ ।
हिर॑ण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ १-०३५-०२
याति॑ देवः प्रवता यात्य् उद्वता याति शुभ्राभ्यां यजतो हरिभ्याम् ।
आ दे॒वो या॑ति सविता परावतो ऽप विश्वा दुरिता बाधमानः ॥ १-०३५-०३
अभी॑वृतं कृश॒नैर् विश्व॑रूपं हिर॑ण्यशम्यं यजतो बृह॒न्तम् ।
आस्था॑द् रथं सविता चित्रभानुः कृष्णा रजांसि तविषी दधानः ॥ १-०३५-०४
वि जना॑ञ्छ्यावाः शितिपादो अख्यन् रथं हिर॑ण्यप्रऽगं वह॒न्तः ।
शश्व॑द् विशः सवितुर् दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥ १-०३५-०५
तिस्रो॑ द्यावः सवितुर् द्वा उपस्थाः एका यमस्य भुवने विराषाद् ।
आणिं॑ न रथ्यम् अमृताधि तस्थुर् इह ब्रवीतु य उ तच् चिकेतत् ॥ १-०३५-०६
वि सु॒पर्णो॑ अन्तरिक्षाण्य् अख्यद् गभीरवेपा असुरः सुनीथः ।
क्वेदानीं॑ सूर्यः कश् चिकेत कतमां द्यां रश्मिर् अस्या ततान ॥ १-०३५-०७
अष्टौ॑ व्य् अख्यत् ककुभः पृथिव्यास् त्री धन्व योजना सप्त सिन्धून् ।
हिर॑ण्याक्षः सविता देव आगाद् दधद् रत्ना दाशुषे वार्याणि ॥ १-०३५-०८
हिर॑ण्यपाणिः सविता विचर्षणिर् उभे द्यावापृथिवी अन्तर ईयते ।
अपामी॑वां बाधते वेति सूर्यम् अभि कृष्णेन रजसा द्याम् ऋणोति ॥ १-०३५-०९
हिर॑ण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाः यात्व् अर्वाङ् ।
अपसे॑धन् रक्षसो यातुधानान् अस्थाद् देवः प्रतिदोषं गृणानः ॥ १-०३५-१०

ये ते पन्थाः सवितः पूर्व्यासो ऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर् नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥ १-०३५-११

Analysis of RV 1.35

ह्याम्य् अग्निम् प्रथमं स्वस्तये ह्यामि मित्रावरुणाव् इहावसे ।
ह्यामि रात्री जगतो निवेशनी ह्यामि देवं सवितारम् ऊतये ॥ १-०३५-०१

hváyāmi agním prathamám suastáye hváyāmi mitrávaruṇāv ihāvase
hváyāmi rātrīm jágato nivéśanīm hváyāmi devám savitāram ūtāye 1.035.01

Interpretation:

"I call to Agni first for wellbeing! I call to Mitra and Varuna here for increase! I call to Night who introduces [all] to the manifested world! I call to the God Savitar for a power of growth!"

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

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

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

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

आ कृष्णेन रजसा वर्तमानो निवेशयन्न अमृतम् मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ १-०३५-०२

ā kr̥ṣṇéna rájasā vartamāno niveśáyann amṛtam mártiyam ca
hiraṇyáyena savitā ráthena ā devó yāti bhúvanāni páśyan 1.035.02

Interpretation:

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

It is interesting that now Savitar is also called niveśayan, 'introducing', 'placing', 'settling' as the Night in the previous verse. He is placing in the Manifestation of the Divine both immortal gods and mortal creatures for their interaction, as it were. This function of Savitar manifesting the Divine by bringing all creatures together is central for understanding of his role. For it is by the dark space that He returns to Himself: ā kṛṣṇena rajasā vartamānaḥ, placing all in their right place during this Self discovering return. (Cf. the 'Ananda circuit' by the Mother).

याति॑ दे॒वः प्र॒वता॑ या॒त्य् उ॒द्वता॑ याति॑ शु॒भ्राभ्यां॑ यजतो॑ हरि॒भ्याम् ।

आ दे॒वो याति॑ स॒विता॑ परा॒वतो॑ ऽप॒ विश्वा॑ दुरि॒ता बा॒धमानः॑ ॥ १-०३५-०३

yāti devāḥ pravātā yāti udvātā yāti śubhrābhyāṃ yajató hāribhyām
ā devó yāti savitā parāvato āpa víśvā duritā bādhamānaḥ 1.035.03

Interpretation:

"The God moves by the downward path, and he moves by the upward. By the two horses he moves, who is of the Sacrifice!

From the beyond the God Savitar comes to us, destroying all the difficulties on our path."

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

The two horses also might symbolize the double character of his manifestation, representing his double mastery and presence in the light and in the night. So when he comes from the transcendental realms then all the crookedness of the Night gets straightened up.

अभी॑वृ॒तं कृ॒शनैर् विश्व॑रूपं॑ हिर॒ण्यश॑म्यं यजतो॑ बृ॒हन्तम् ।

आस्थाद् रथं॑ स॒विता॑ चि॒त्रभानुः॑ कृ॒ष्णा रजांसि॑ तवि॒षी द॑धानः ॥ १-०३५-०४

abhīvr̥taṃ kṛśanair víśvárūpaṃ hiraṇyaśamyam yajató br̥hāntam
āsthād rāthaṃ savitā citrabhānuḥ kṛṣṇā rājāṃsi tāviṣīṃ dādhanāḥ 1.035.04

Interpretation:

"Savitar has mounted his chariot, which is covered with pearls, and has a golden pole, being vast and of the universal Form! He is full of varied rays

of light, who is of Sacrifice, yajataḥ, [moves] towards dark spaces, establishing/ bearing power and might!"

The last phrase can be also translated as "establishing or holding mightily the dark spaces". For it is because of his presence that the dark spaces have at all their might, it is because he is there hidden within them that the falsehood can act with power. It is falsehood only on the surface of its being, in the depth it is the luminous Truth hidden by the darkness; therefore falsehood can act on the basis of truth only.

Vocabulary:

hiraṇyaśāmya, mfn. having golden pegs RV.

kṛṣāna, n. a pearl, mother-of-pearl RV. i , 35 , 4 and x , 68 , 11 AV.

वि॒ जनाञ्छ॑यावाः॒ शि॒ति॒पादो॑ अ॒ख्यन् रथं॑ हिरण्यप्र॒ऽङ्गं॑ व॒हन्तः॑ ।

श॒श्वद् विशः॑ स॒वितु॑र् दै॒व्यस्यो॑प॒स्थे वि॒श्वो भु॒वनानि॑ तस्थुः ॥ १-०३५-०५

ví jánāñ chyāvāḥ śitipādo akhyan ráthaṃ hiraṇyapraugaṃ váhantaḥ
śásvad víśaḥ savitúr daiviyasya upásthe víśvā bhúvanāni tasthuḥ 1.035.05

Interpretation:

"The white-footed Bay Horses of the Lord Savitar are carrying him in the chariot with a golden fore-part, they see [and by seeing manifest] widely all the beings who are born here in the material body, for all who have entered this manifestation are for ever held in the lap of the Divine Savitar together with all the worlds or becomings."

It is a statement that all the manifestation of the Divine [the container and the contained] is in care of Savitar. It is he who is manifesting all the beings here with his two powers, brown and white-footed horses, and all the worlds are in his lap.

Vocabulary:

śitipad, (strong form -pād) mf(padī)n. *white-footed* RV. AV. Kauṣ.; *blackfooted* MW.

śiti, mfn. (perhaps fr. śo) *white* L.; (cf. sita) *black, dark-blue*.

śyāva, mfn. (connected with śyāma) *darkbrown, brown, dark-coloured, dark* RV. AV. Br. &c. *drawn by brown or bay horses* (said of chariots, Ved.) MW.; m. *a brown horse* RV.

hiraṇyaprauga, mfn. *having a golden fore-part* (said of a chariot-pole) RV. i, 35, 5.

तिस्रो॑ द्यावः॒ स॒वितु॑र् द्वा॒ उप॒स्थाꣳ एका॑ यमस्य॒ भु॒वने॑ वि॒राषाद् ।

आणिं न रथ्यम् अमृताधि तस्थुर् इह ब्रवीतु य उ तच् चिकेतत् ॥ १-०३५-०६

tisró dyāvaḥ savitúr dvā upásthāṃ^o ékā yamáśya bhúvane virāṣāṭ
āṇiṃ ná ráthyam amṛtādhi tasthur ihá bravītu yá u tác cīketat 1.035.06

Interpretation:

“There are three heavens of Savitar: two are in his lap and one is in the realm of Yama, the home of heroes. As on the pole of the car (all the parts are fixed) similarly all the things which are immortal rest on him! Here the one who perceives it should speak.”

Savitar has three heavens, two of which are close to him: the Higher and Illuminded Mind, and one heaven: the proper Mind is in the realm of Yama, the place where the souls take the physical body. The very fact that Higher and Illuminded Mind are in his proper domain, though they are a part of the lower hemisphere of the Night, is a significant characteristic of Savitar, who expands by and through Night, manifesting the Divine in the World.

Sri Aurobindo explains the function of the Illumined mind: “The world you saw **above the head was the plane of the Illumined Mind which is a level of consciousness much higher than the human intelligence. It is there that the Divine Light and Power come down to be transmitted to the human consciousness and from there they work and prepare the transformation of the human consciousness and even the physical nature.**”¹

Vocabulary:

virāṣah, mfn. (Nom.-ṣāṭ}; vira prob. for vīrā) *subduing or confining or harbouring men* (applied to Yama's heaven) RV. i , 35 , 6.

वि सुपर्णो अन्तरिक्षाण्य् अख्यद् गभीरवेपा असुरः सुनीथः ।

क्वेदानीं सूर्यः कश् चिकेत कतमां द्यां रश्मिर् अस्या ततान ॥ १-०३५-०७

ví suparṇó antárikṣāṇi akhyad gabhīrávepā ásurah sunītháḥ
kúvedāniṃ sūriyaḥ kás ciketa katamāṃ dyāṃ raśmír asyā tatāna 1.035.07

Interpretation:

“The one with perfect two wings (of the higher and lower hemisphere) oversees and enlightens all the inner spaces between heaven and earth, quivering deeply with the ecstasy of his supreme bliss; he is the Mighty Lord, the perfect Guide!

¹ Volume: 22-23-24 [SABCL] (Letters on Yoga), Page: 961

Where is Surya now? Who can perceive? Where, to what heaven has his Ray expanded?"

These are rhetoric sentences, which are meant to show the wonder of the Rishi about the manifestation of the Supreme. "Where would the Ray go or extend? to what [new or another] heaven, manifesting the Divine? Who knows it here, who can clearly see it here?" In other words: "Who can declare here the end of possibilities of the Divine Manifestation?" "Who can say how far he has extended his Ray?"

Vocabulary:

gabhīravepas, mfn. *moved deeply or inwardly, deeply excited* RV. i, 35, 7.

अष्टौ॑ व्य् अख्यत् ककु॑भः पृथि॒व्यास् त्री॑ धन्व॒ योजना॑ सप्त॒ सिन्धून् ।
हिर॒ण्य॒क्षः सवि॑ता दे॒व आगा॑द् दधद् रत्ना॑ दा॒शुषे॑ वार्या॒णि ॥ १-०३५-०८

aṣṭāu ví akhyat kakúbhaḥ pṛthivyās trī dhānuva yójanā saptá síndhūn
hiraṇyākṣáḥ savitā devá āgād dádhad rátnā dāsúṣe vāriyāṇi 1.035.08

Interpretation:

"The eight peaks of the Earth he has illumined with his look, and the three regions of the desert, and the Seven Rivers! Shining with his golden eyes the God Savitar should come and establish the treasures, most desirable, for the giver of Sacrifice."

Vocabulary:

kakubh, f. (cf. kakud) *a peak, summit* RV.

dhanvan, n. *a bow* RV.; *dry soil, shore* (samudasya; cf. dhanu) *a desert, a waste* RV. &c. &c.

yojana, n. (sometimes m.; ifc. f. ā) *a stage or Yojana* (i.e. a distance traversed in one harnessing or without unyoking; esp. a partic. measure of distance, sometimes regarded as equal to 4 or 5 English miles, but more correctly = 4 Krošas or about 9 miles; according to other calculations = 2 1/2 English miles, and according to some = 8 Krošas) RV. &c. &c.

हिर॒ण्य॒पाणिः॑ सवि॑ता वि॒चर्ष॑णिर् उ॒भे द्या॑वापृथि॒वी अन्त॑र् ई॒यते ।
अपा॑मीवां बा॒धते॑ वेति॒ सूर्य॑म् अ॒भि कृ॑ष्णेन॒ रजसा॑ द्याम् ऋ॒णोति॑ ॥ १-०३५-०९

hiraṇyapāṇiḥ savitā vícarṣaṇir ubhé dyāvāpṛthivī antár īyate
ápāmivām bādhatē véti sūriyam abhí kṛṣṇéna rájasā dyām ṛṇoti 1.035.09

Interpretation:

"Savitar, with golden arms, active, enters the space in-between heaven and earth. He removes all obstacles and compels the Sun to appear! And by/through the dark space He moves towards Heaven!"

The key function of Savitar is stated here: *abhi kṛṣṇena rajasā dyām ṛnoti*, 'he approaches or moves towards heaven by the dark space', or he moves/spreads heaven by the dark space'. It is this characteristic which makes Savitar the god of the Sacrifice, *yajataḥ*, for it is through and by the darkness that he arrives at Heavenly light. Therefore it was mentioned in the previous verse that there are three heavens of Savitar, of which one is in the mortal heaven and the two are properly his: Higher and Illumined Mind, in Sri Aurobindo's terminology, and these two are still the extensions of consciousness of Night. It is these two heavens of Savitar, which actually make the connection with the supreme light from above of the Intuitive and Ovemental levels. Thus He links the higher and the lower hemisphere over these two regions of the Night, spreading them, as it were, *abhi kṛṣṇena rajasā dyām ṛnoti*, 'he approaches or moves towards heaven by the dark space'.

Vocabulary:

vī, 2. P. (Dhātup. xxiv , 39, *veti*) *to go, approach* , (either as a friend i.e. "seek or take eagerly , grasp , seize , accept , enjoy", or as an enemy i.e. "fall upon , attack , assail , visit , punish , avenge") RV. AV. TS. Br.; *to set in motion , arouse , excite , impel* RV.; *to further , promote , lead or bring or help any one to* (two acc.) *ib.*

vicarṣaṇi, (vi-), mfn. *very active or busy* RV. TAr.

ṛnoti, 8. P. A. *to go, move.*

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाꣳ यात्व् अर्वाङ् ।

अपसेधन् रक्षसो यातुधानान् अस्थाद् देवः प्रतिदोषं गृणानः ॥ १-०३५-१०

hiraṇyahasto ásurah sunītháh sumṛṭīkáh suávām̐ yātu arvāñ
apasédhan rakṣáso yātudhānān ásthād deváh pratidoṣám grṇānáh 1.035.10

Interpretation:

"May the Mighty God and the Perfect Guide, with his golden hands, come straight to us, bringing his own power for our growth and protection, supremely gentle!

Driving away all the Rakshasas and Yatudhanas, the God stood there, who is invoked in the Darkness!"

Again here we have a confirmation of Savitar's relations with the Night; he is the God who is invoked in the Night, *pratidoṣam grṇānaḥ*, driving away

all the Rakshasas and other demons, coming to us directly with his support, protection, increase, mercy, perfect guidance, and mighty power in his golden hands, he can always extend and save the soul in the darkness.

Vocabulary:

svavas, mfn. (nom. -vān) *having or affording good protection* RV.
pratidoṣam, ind. *in the evening , in the dark* RV.

ये ते पन्थाः सवितः पूर्व्यासो ऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर् नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥ १-०३५-११

yé te pánthāḥ savitaḥ pūrviyāso areṇavaḥ súkṛtā antárikṣe
tébhir no adyá pathíbhiḥ sugébhī rākṣā ca no ádhi ca brūhi deva 1.035.11

Interpretation:

“O Savitar, those paths of yours, which are first and pure, are well made in the Antariksha. It is by those paths today, which are easy to travel, you protect us, O God, and on those paths you protect us [from dark forces].”
And again the presence of Savitar in the darkness is mentioned. It is his ancient paths, pūrvyasāḥ panthāḥ, which are well made, sukṛtāḥ, on which he can protect the travelers to the other shore and intercede for them with the dark forces.

Vocabulary:

adhivac, *to speak in favour of, advocate* RV. VS.
adhibrū, Ved. *to speak in favour of (dat.) or favourably to (dat.) , intercede for.*

Appendix

Savitar and the Night.

The symbol of the Godhead returning or coming back to Himself over the regions of the Night of the Inconscient is the secret process of all manifestation. It is as if the Divine is revealing his own Being to his own Consciousness in detail by rediscovering Himself anew in all possible varieties, qualities and relations. In order to do so, He had to make first the Consciousness, Bliss and Truth of his Infinite Being fall and then to engage Himself with them by entering them, as it were, bringing them back to their full divine awareness and power. In this process of engaging himself the phenomena of Time, Space and Causality come into being, reorganizing the fallen Consciousness, Bliss, Truth and Being on the scale of gradual recovery to be able to reveal all the infinite qualities of the Divine to the Divine in all possible ways: to know and experience Itself not only in Its supreme everpresent Identity, as the Mother says, but also in Its newly discovered infinite Unity.

The Night conceals within her bosom the Lord growing towards his own supreme identity, towards Himself. And the Dawn gradually reveals what the Night keeps hidden there. The Dawn is a twin sister of the Night. She is the messenger of Savitar, and the beloved of Surya, the Supramental Godhead. He follows her paths as the Lord and her husband traveling from the beyond through the Night towards Manifestation.

It is this fundamental characteristic of Savitar to be engaged within the creation and to manifest things in and through the Night that makes him a central figure among the Adityas.

The three heavens of Savitar mentioned in this hymn (1.35) are the key to the understanding of this manifestation, for there is a place in the regions of the Night where the Night is no more, as it were, in the two heavens of Savitar: Higher and Illumined Mind. These are the realms which none of the creatures of the Infinite Night can overtake, although they can distort the outcome of it on the lower planes when it passes through the mental, vital and physical regions, where they have their access to, but they cannot stay in the regions of the Higher and Illumined Mind, and still these regions are within the lower hemisphere, at the top of it. It does not mean that Savitar is restricted only to these three heavens. In the hymn of Vamadeva RV 4.53.5 to Savitar, we find such a verse:

trír antárikṣam savitā mahitvanā trī rájāṃsi paribhū́s trīṇi rocanā/
tistró dívaḥ pṛthivī́s tistrá invati tribhír vrataír abhí no rakṣati tmánā//

“Savitar is surrounding with his mightiness Antariksham and its three spaces, and the three luminous realms, rocanā, setting three heavens in motion and three earths, protecting us as if surrounding by himself with his three laws.”

Vamadeva depicts Savitar as the all including, transcendental and at the same time an involved Godhead, who is of the power of Ritam, a direct characteristic of the Supramental Dynamic Truth in things, their right positioning and relations. For He includes also the three luminous realms of trīṇi rocanā and all that is below it, making the three heavens and the three earths grow, revealing all the wonders of the Divine Manifestation on the scale of time and space.

The Divine Dynamism presupposes two different relations: (1) the enclosing, upholding, containing the whole, and (2) the involvement in it, participating, being contained. It is only with the Supramental realization that these two principles of the Divine Dynamism can be fully harmonized and balanced.

The Night is a container which holds the Divine and yet it is contained by the Divine. And this function is ascribed to Savitar who embraces the Night from both ends as Shyavashva Atreya puts it in his hymn:

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

“And thou reachest,² O Savitri, to the three luminous heavens; and thou art utterly expressed by the rays of the Sun; and thou encompassest the Night upon either side; and thou becomest by the law of thy actions the lord of Love, O God.”³

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

² *My note:* that is why it is said that Savitar goes or reaches the three luminous realms, yāsi savitas trīṇi rocanā, matching or fitting with the rays of Surya, the Supramental Sun, sūryasya raśmibhiḥ sám ucyasi, which implies the movement from another side: from within and through the darkness. And that is how he encompasses the Night from both sides. This is the Secret of the Veda.

³ Sri Aurobindo’s translation; see also: But also thou goest, O Savitri, to the three shining worlds of heaven and thou art made manifest by the rays of the Sun, and thou encirclest on both sides the Night, and thou becomest Mitra, O god, with his settled laws of Truth.

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

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

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