

RV 1.4

ṛṣi: madhucchandā vaiśvāmitra; devatā: indra; chanda: gāyatrī

सुरू॒पकृ॑त्नु॒म् ऊ॒तये॑ सु॒दु॒घाम् इ॒व गो॒दुहे॑ । जु॒हूम॑सि॒ द्यवि॑-द्यवि ॥ १-००४-०१
उप॑ नः सव॒ना ग॑हि॒ सोम॑स्य सोम॒पाः पिब॑ । गो॒दा इ॒द् रे॒वतो॑ म॒दः ॥ १-००४-०२
अथा॑ ते अ॒न्तमा॑नां वि॒द्याम॑ सु॒मती॑नाम् । मा नो॑ अति॒ ख्य आ॑ ग॒हि ॥ १-००४-०३
परे॑हि वि॒ग्रम् अ॒स्तुत॑म् इन्द्र॒म् पृ॒च्छा वि॒पश्चित॑म् । यस् ते॑ सखि॒भ्य आ॑ वर॒म् ॥ १-००४-०४
उत॑ ब्रुव॒न्तु नो॑ नि॒दो नि॒र् अ॒न्यतश् चि॒द् आ॒रत॑ । द॒धाना॑ इन्द्र॒ इद् दु॒वः ॥ १-००४-०५
उत॑ नः सु॒भगा॑ अ॒रिर् वो॒चेयु॑र् द॒स्म कृ॑ष्टयः । स्या॒मेद् इन्द्र॑स्य श॒र्मणि॑ ॥ १-००४-०६
ए॒म् आ॒शुम् आ॒शवे॑ भर॒ यज्ञा॑श्रियं नृ॒माद॑नम् । प॒तय॑न् म॒न्दय॑त्सखम् ॥ १-००४-०७
अस्य॑ पी॒त्वा श॑त॒क्रतो॑ घ॒नो वृ॒त्राणा॑म् अ॒भवः॑ । प्रा॒वो वा॒जेषु॑ वा॒जिन॑म् ॥ १-००४-०८
तं त्वा॑ वा॒जेषु॑ वा॒जिनं॑ वा॒ज्यामः॑ श॒तक्र॑तो । ध॒नाना॑म् इन्द्र॒ सा॒तये॑ ॥ १-००४-०९
यो रा॒यो ऽव॑नि॒र् म॒हान् सु॒पा॒रः सु॒न्वतः॑ सखा । तस्मा॑ इन्द्रा॒य गा॑यत ॥ १-००४-१०

Analysis of RV I.4

सुरू॒पकृ॑त्नु॒म् ऊ॒तये॑ सु॒दु॒घाम् इ॒व गो॒दुहे॑ । जु॒हूम॑सि॒ द्यवि॑-द्यवि ॥ १-००४-०१

surūpakṛṭnūm ūtāye sudúghām iva godúhe
juhūmāsi dyāvi-dyavi 1.004.01

1. The fashioner of perfect forms, like a good yielder for the milker of the Herds, we call for increase from day to day.

Vocabulary:

sudugha, mfn. milking well or easily, yielding much, abundant, bountiful RV. AV.; f. a good milk cow RV.

kṛṭnu, mfn. working well, able to work, skilful, clever, an artificer or mechanic, artist RV.

उप॑ नः॒ स॒व॒ना॑ ग॒हि॑ सोम॑स्य सोम॒पाः॑ पिब । गो॒दा॑ इ॒दू रे॒वतो॑ म॒दः॑ ॥ १-००४-०२

úpa naḥ sávanā gahi sómasya somapāḥ piba
godā́ id reváto mádaḥ 1.004.02

2. Come to our Soma-offerings. O Soma-drinker, drink of the Soma-wine; the intoxication of thy rapture gives indeed the Light.

Interpretation:

It seems that there is only one way to get the higher Consciousness down into our ordinary mentality, it is to offer it the delight of our perception. It is only when it grows in its delight, getting drunk, as it were with this perception it releases the light of a higher Consciousness, godā id revato madaḥ. In order to be activated in the lower realms of consciousness and being the Higher Consciousness must be invited, wanted, and offered the perception one has to illumine it. Only then it can come and bring the light of a higher order of things, settling here in the lower being, and thus uplifting it to a higher status. It is as if one is rising by offering one's lower self to the higher self, and by that offering becomes preoccupied with those higher modes of consciousness and power. To establish the higher consciousness here one has to extract the subtle divine essence of delight, Soma, from the gross existence and to offer it to the light from above, which is to come and to enjoy it, and that by itself brings a new perception of things here.

In psychological terms, we can say that we can get a new perception of things here by doing the work of extraction of the delight from a gross existence and offering it to the higher perception of consciousness. And this would be the symbol of Soma Sacrifice. That is how the evolution of consciousness is taking place in matter: the Light of Consciousness is invading the gross body of the fallen Self, lifting it up to the higher ways of being.

Now when the extraction is made and offered to the sensual masters of the dark regions then the Sacrifice is made to the Panis, the indriyas of action. The enjoyment becomes selfish and sustains only selfish existence of being without any progress in consciousness.

Vocabulary:

revat, mfn. (prob. contracted fr. rayi-vat) *wealthy, opulent, rich, prosperous* RV. AV.; *abundant, plentiful* ib.; *brilliant, splendid, beautiful*; n. *wealth, prosperity* RV.

अथा॑ ते॒ अ॒न्त॒मा॒नां॑ वि॒द्याम॑ सु॒मती॑नाम् । मा॒ नो॒ अ॒ति॑ ख्य॒ आ ग॑हि ॥ १-००४-०३

áthā te ántamānāṃ vidyāma sumatīnāṃ
mā no áti khya ā gahi 1.004.03

3. Then may we know somewhat of thy uttermost right thinkings. Show not beyond us, come.

Interpretation:

It is only when Indra drinks of our delight here that we may know Indra's ultimate thoughts. When he is drinking the essence of our experience here in the body then his light becomes our light of consciousness. 'Do not show us beyond!' - says the Rishi, -'Come, and become our Consciousness!'

If the essence of experience is not offered the light of perception will not settle but will stay beyond our reach, which is not changing much here in the embodied consciousness.

Vocabulary:

atikhyā, to survey, overlook (3. sg. impf. aty-akhyat) AV.; to neglect, pass over, abandon (2. sg. Conj. *ati-khyas*, 2. du. Conj. *ati-khyatam*) RV.

परे॑हि वि॒ग्रम् अस्तु॑तम् इन्द्र॑म् पृ॒च्छा वि॒पश्चि॑तम् । यस् ते॑ सखि॑भ्य आ वर॑म् ॥ १-००४-०४

párehi vígram ástr̥tam índram pṛchā vipāścítam
yás te sákhibhya ā váram 1.004.04

4. Come over, question Indra of the clear-seeing mind, the vigorous, the unoverthrown, who to thy comrades has brought the highest good.

Interpretation:

Now since Indra has crossed the line and is enjoying the essence of our experience, bringing his light into our perception, we can approach him to see other things also, which are not directly related to the experience for which He came, as if his consciousness becomes already our own luminous perception, as if for a while we get a new possibility of knowing, because the light of His consciousness is within us now and we can know other things by it.

It can be compared with the phenomenon of inspired knowing and revelation. In the moment when we are inspired we may know and speak things which we can't know otherwise. It is as if we are listening to ourselves and learning from ourselves in the moment when knowledge comes and possesses us. We become surprised, as it were, to hear what we speak, being thrilled with delight of its meaning-power. In this sense the delight and knowledge are inseparable twins. It is by seeking the delight that the knowledge grows in us. The delight becomes the criterion of a true Knowledge.

pare, 2 (parā-i) P. paraiti (Impv. 2. 3. sg. *parehi*, paraitu), *to go or run away, go along, go towards* (acc.) RV. &c. &c.; *to depart, die* RV. AV.; *to reach, attain, partake of* (acc.) MBh. Kir.

vigra, mfn. (perhaps) *strong, vigorous* (according to Naigh.=medhāvin) RV.

astr̥ta, mfn. *not overcome, invincible, indestructible* RV. AV. xix , 46

उत॑ ब्रुवन्तु॑ नो॒ निदो॑ निर॒ अन्यतश्चिद् आरत॑ । दधाना॑ इन्द्र इद् दुवः॑ ॥ १-००४-०५

utá bruvantu no nído nír anyátaś cid ārata
dádhānā índra íd dúvaḥ 1.004.05

5. And may the Restrainers¹ say to us, "Nay, forth and strive on even in other fields, reposing on Indra your activity."

Interpretation:

In this state we can move even to all those other fields where we did not extract our delight from yet, for the light is now here and it is enjoying the experience, so the Rishi says: "The Restrainers, nidaḥ," - who prevent this movement of knowing, but who cannot prevent it when Indra is here, - "should say 'move to other regions with this luminous perception-experience, holding your active concentration within Indra, and see there!'

It seems that the restrainers, nidaḥ, are only concerned with restraining us from knowing when we stay in our ordinary consciousness. But when the higher consciousness enters they themselves might be interested to see all in a new light and be liberated from their tasks and their narrowness. That is why the Rishi says: 'May the Restrainers say to us! uta bruvantu no nidaḥ'. "Nay, forth and strive on even in other fields, reposing on Indra your activity."

Vocabulary:

duvas, 2 n. (fr. dū) gift, oblation, worship, honour, reverence RV. i, 14, 1 &c. (165 , 14 duvas, prob. gift, liberality).

¹ Or Censurers, Nidaḥ. The root nid bears, I think, in the Veda the sense of "bondage", "confinement", "limitation", which can be assigned to it with entire certainty by philological deduction. It is the base of nidita, bound, and nidāna, tether. But the root also means to blame. After the peculiar method of the esoteric diction one or other sense predominates in different passages without entirely excluding the other.

ār, 2 P.; Subj. 2. sg. -ṛṇos RV. i , 30 , 14 and 15 ; aor. āratām, &c.); to insert , place in RV.; to excite to bring near, fetch RV.; to come, to reach, obtain, fall into (misfortune) RV. ŚBr. AitBr. &c.; to fix, settle, annex to inflict, injure.

उत नः सुभगां॑ अरि॑र् वोचे॑युर् दस्म॑ कृष्टयः॑ । स्यामेद् इन्द्रस्य॑ शर्मणि॑ ॥ १-००४-०६

utá naḥ subhágāṃ aríḥ vocéyur dasma kṛṣṭáyah
syāméd índrasya śármaṇi 1.004.06

6. And may the fighters, doers of the work,² declare us entirely blessed, O achiever; may we abide in Indra's peace.

Interpretation:

And on the other hand those who are the fighters, who are doing here Works of the Sacrifice, should express us in their consciousness as perfect in delight, for the growth of the delight is the phenomenon of real knowledge. 'May we always stay in Indra's protection and peace, having thus his perception'.

Vocabulary:

ari, mfn. (fr. ṛ) attached to, faithful RV.; m. a faithful or devoted or pious man RV.

एम् आशुम् आशवे॑ भर यज्ञश्रियं॑ नृमादनम्॑ । पतयन् मन्दयत्सखम्॑ ॥ १-००४-०७

ém āśúm āśáve bhara yajñashríyaṃ nṛmādanam
patayán mandayátsakham 1.004.07

7. Intense for the intense bring thou this glory of the sacrifice that intoxicates the Man, carrying forward on the way Indra who gives joy to his friend.

Interpretation:

'Bring intensity and swiftness, O Indra, to the intensity and swiftness [in our experience], the glorious wealth of the Sacrifice, which is intoxicating

² Ariḥ kṛṣṭayāḥ may also be translated, "the Aryan people", or "the warlike nations". The words kṛṣṭi and carṣaṇi, interpreted by Sayana as "man", have as their base the roots kṛṣ and carṣ which originally imply labour, effort or laborious action. They mean sometimes the doer of Vedic Karma, sometimes, the Karma itself,—the worker or the works.

the soul with delight, [for you are] making [our soul] fly [on the way to the goal], the soul which gives the joy to his Friend!'

In this verse all the symbolism of the previous ones is revealed. The light of the Sacrifice is *nṛmādanam*, which is bringing the delight in man, in his soul, is to be shared with the Cosmic Light, which thus will add an intensity and swiftness into it.

The union of the mind and soul of man with the light of the Cosmic Consciousness will gladden the soul and bring the joy to the Cosmic Godhead, *mandayatsakham*.

Vocabulary:

āṣu, mfn. (fr. aṣ Un2. i , 1) *fast, quick, going quickly* RV. AV. ŚBr. &c.; m. Ved. *the quick one, a horse* RV. AV.

अस्य पी॒त्वा श॑तक्र॒तो घ॒नो वृ॒त्राणा॑म् अ॒भवः । प्रा॒वो वा॒जेषु॑ वा॒जिन॑म् ॥ १-००४-०८

asyá pītvā śatakrato ghanó vrtrāṇām abhavaḥ
prāvo vājeṣu vājīnam 1.004.08

8. When thou hadst drunk of this, O thou of the hundred activities, thou becamest a slayer of the Coverers and protectedst the rich mind in its riches.

Interpretation:

'Having drunk of this [experience of the soul in man], you, O Indra, become a Destroyer of all the Obstructions, increasing and nourishing the growth of the Lord in his Riches.'

Once this union of the soul of man and the Cosmic Consciousness is achieved, Indra will have a power to destroy all the obstacles on the way, making the Rich One grow in his Riches: manifesting the Divine through the soul of man.

तं त्वा वा॒जेषु॑ वा॒जिनं॑ वा॒ज्यामः॑ श॒तक्र॒तो । ध॒नाना॑म् इन्द्र॒ सातये॑ ॥ १-००४-०९

tam tvā vājeṣu vājīnam vājyāmaḥ śatakrato
dhānānam indra sātāye 1.004.09

9. Thee thus rich in thy riches we enrich again, O Indra, O thou of the hundred activities, for the safe enjoyment of our havings.

यो रा॒यो ऽव॑नि॒र् महान्॑ सु॒पा॒रः सु॒न्वतः॑ स॒खा । तस्मा॑ इन्द्राय॒ गाय॑त ॥ १-००४-१०

yó rāyó avánir mahān supārāḥ sunvatāḥ sákhā
tásmā índrāya gāyata 1.004.10

10. He who in his vastness is a continent of bliss,—the friend of the Soma-giver and he carries him safely through,—to that Indra raise the chant.

Vocabulary:

avani, f. *course, bed of a river* RV.; *stream, river* RV.; *the earth* Naigh. R. Pañcat. &c.

supāra, mfn. *easy to be crossed* RV.; *easy to be borne* ib.; *quickly passing off* (as rain) ib.; *leading to a prosperous issue* ib. TS.; -kṣatra mfn. *easily traversing his realm* (said of Varuṇa) RV.

(SAYANA'S INTERPRETATION)

1. "The doer of (works that have) a good shape, Indra, we call daily for protection as (one calls) for the cow-milker a good milch-cow.
2. "Come to our (three) libations, drink of the Soma, O Soma-drinker; the intoxication of thee, the wealthy one, is indeed cow-giving.
3. "Then (standing) among the intelligent people who are nearest to thee, may we know thee. Do not (go) beyond us (and) manifest (thyself to others, but) come to us.
4. "Come to him and question about me, the intelligent one, (whether I have praised him rightly or not),—to the intelligent and unhurt Indra who gives to thy friends (the priests) the best wealth.
5. "Let of us (i.e. our priests) speak (i.e. praise Indra),—and also, O you who censure, go out (from here) and from elsewhere too,—(our priests) doing service all about Indra.
6. "O destroyer (of foes), may even our enemies speak of us as having good wealth,—men (i.e. our friends will say it of course); may we be in the peace (bestowed) by Indra.
7. "Bring this Soma, that wealth of the sacrifice, the cause of exhilaration to men, (the Soma) that pervades (the three oblations) for Indra who pervades (the Soma-offering), that attains the rites and is friendly to (Indra) who gives joy (to the sacrificer).
8. "Drinking of this, O thou of many actions, thou becamest a slayer of Vritras (i.e. enemies led by Vritra) and didst protect entirely the fighter in the fights.
9. "O Indra of many actions, for enjoyment of riches we make thee abundant in food who art strong in the battles.³

³ Note that Sayana explains vājinam in v. 8 as "fighter in the fights" and the same expression in the very next verse as "strong in the fights" and that in the

10. "Sing to that Indra who is a protector of wealth, great, a good fulfiller (of works) and a friend of the sacrificer."

Indra, Giver of Light

Madhuchchhandas, son of Vishwamitra, invokes in the Soma-offering Indra, the Master of luminous Mind, for increase in the Light. The symbols of the hymn are those of a collective sacrifice. Its subject is the growth of power and delight in Indra by the drinking of the Soma, the wine of immortality, and the consequent illumination of the human being so that the obstructions of his inner knowledge are removed and he attains to the utmost splendours of the liberated mind.

But what is this Soma, called sometimes amrita, the Greek ambrosia, as if it were itself the substance of immortality? It is a figure for the divine Ananda, the principle of Bliss, from which, in the Vedic conception, the existence of Man, this mental being, is drawn. A secret Delight is the base of existence, its sustaining atmosphere and almost its substance. This Ananda is spoken of in the Taittiriya Upanishad as the ethereal atmosphere of bliss without which nothing could remain in being. In the Aitareya Upanishad Soma, as the lunar deity, is born from the sense-mind in the universal Purusha and, when man is produced, expresses himself again as sense-mentality in the human being. For delight is the raison d'être of sensation, or, we may say, sensation is an attempt to translate the secret delight of existence into the terms of physical consciousness. But in that consciousness,—often figured as adri, the hill, stone, or dense substance,—divine light and divine delight are both of them concealed and confined, and have to be released or extracted. Ananda is retained as rasa, the sap, the essence, in sense-objects and sense-experiences, in the plants and growths of the earth-nature, and among these growths the mystic Soma-plant symbolises that element behind all sense activities and their enjoyments which yields the divine essence. It has to be distilled and, once distilled, purified and intensified until it has grown luminous, full of radiance, full of swiftness, full of energy, gomati, āśu, yuvāku. It becomes the chief food of the gods who, called to the Soma-oblation,

phrase vājeṣu vājinaṃ vājayāmaḥ he takes the base word vāja in three different significances, "battle", "strength" and "food". This is a typical example of the deliberate inconsistency of Sayana's method.

I have given the two renderings together so that the reader may make an easy comparison between both methods and results. I enclose within brackets the commentator's explanations wherever they are necessary to complete the sense or to make it intelligible. Even the reader unacquainted with Sanskrit will be able, I think, to appreciate from this single example the reasons which justify the modern critical mind in refusing to accept Sayana as a reliable authority for the interpretation of the Vedic text.

take their share of the enjoyment and in the strength of that ecstasy increase in man, exalt him to his highest possibilities, make him capable of the supreme experiences. Those who do not give the delight in them as an offering to the divine Powers, preferring to reserve themselves for the sense and the lower life, are adorers not of the gods, but of the Panis, lords of the sense-consciousness, traffickers in its limited activities, they who press not the mystic wine, give not the purified offering, raise not the sacred chant. It is the Panis who steal from us the Rays of the illumined consciousness, those brilliant herds of the sun, and pen them up in the cavern of the subconscious, in the dense hill of matter, corrupting even Sarama, the hound of heaven, the luminous intuition, when she comes on their track to the cave of the Panis.

But the conception of this hymn belongs to a stage in our inner progress when the Panis have been exceeded and even the Vritras or Coverers who seclude from us our full powers and activities and Vala who holds back the Light, are already overpassed. But there are even then powers that stand in the way of our perfection. They are the powers of limitation, the Confiners or Censurers, who, without altogether obscuring the rays or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. Madhuchchhandas calls upon Indra to remove the defect and affirm in its place an increasing illumination.

The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. **It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense.** The image presented is that of a cow giving abundantly its yield to the milker of the herds. The word go means in Sanskrit both a cow and a ray of light. This double sense is used by the Vedic symbolists to suggest a double figure which was to them more than a figure; for light, in their view, is not merely an apt poetic image of thought, but is actually its physical form. Thus, the herds that are milked are the Herds of the Sun,—Surya, God of the revelatory and intuitive mind, or else of Dawn, the goddess who manifests the solar glory. The Rishi desires from Indra a daily increase of this light of Truth by his fuller activity pouring rays in a rich yield upon the receptive mind. The activity of the pure illuminated Intelligence is sustained and increased by the conscious expression in us of the delight in divine existence and divine activity typified by the Soma wine. As the Intelligence feeds upon it, its action becomes an intoxicated ecstasy of inspiration by which the rays come pouring abundantly and joyously in. "Light-giving indeed is the intoxication of thee in thy rapture."

For then it is possible, breaking beyond the limitations still insisted upon by the Confiners, to arrive at something of the finalities of knowledge possible to the illumined intelligence. Right thoughts, right

sensibilities,—this is the full sense of the word *sumati*; for the Vedic *mati* includes not only the thinking, but also the emotional parts of mentality. *Sumati* is a light in the thoughts; it is also a bright gladness and kindness in the soul. But in this passage the stress of the sense is upon right thought and not on the emotions. It is necessary, however, that the progress in right thinking should commence in the field of consciousness already attained; there must not be flashes and dazzling manifestations which by going beyond our powers elude expression in right form and confuse the receptive mind. Indra must be not only illuminer, but a fashioner of right thought-formations, *surūpakṛtnu*.

The Rishi, next, turning to a comrade in the collective Yoga, or, perhaps, addressing his own mind, encourages him or it to pass beyond the obstruction of the adverse suggestions opposed to him and by questioning the divine Intelligence progress to the highest good which it has already given to others. For it is that Intelligence which clearly discerns and can solve or remove all still-existing confusion and obscuration. Swift of movement, intense, energetic, it does not by its energy stumble in its paths like the impulses of the nervous consciousness. Or perhaps it is rather meant that owing to its invincible energy it does not succumb to the attacks whether of the Coverers or of the powers that limit.

Next are described the results towards which the seer aspires. With this fuller light opening on to the finalities of mental knowledge the powers of Limitation will be satisfied and of themselves will withdraw, consenting to the farther advance and to the new luminous activities. They will say, in effect, "Yes, now you have the right which we were hitherto justified in denying. Not only in the fields won already, but in other and untrod provinces pursue then your conquering march. Repose this action wholly on the divine Intelligence, not upon your lower capacities. For it is the greater surrender which gives you the greater right."

The word *ārata*, move or strive, like its congeners *ari*, *arya*, *ārya*, *arata*, *araṇi*, expresses the central idea of the Veda.

The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external karma or *apas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, a climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. That is his Aryahood, his arete, virtue, to use a Greek word derived from the same root. *Ārata*, with the rest of the phrase, might be translated, "Out and push forward in other fields."

The idea is taken up again, in the subtle Vedic fashion of thought-connections by word-echoes, with the *ariḥ kṛṣṭayaḥ* of the next verse. These are, I think, not the Aryan nations on earth, although that sense

too is possible when the idea is that of a collective or national Yoga, but the powers that help man in his ascent, his spiritual kindred bound to him as comrades, allies, brothers, yokefellows (sakhāyaḥ, yujaḥ, jāmayāḥ), for his aspiration is their aspiration and by his completeness they are fulfilled. As the Restrainers are satisfied and give way, so they too, satisfied, must affirm finally their task accomplished by the fullness of human bliss, when the soul shall rest in the peace of Indra that comes with the Light, the peace of a perfected mentality standing as upon heights of consummated consciousness and Beatitude.

Therefore is the divine Ananda poured out to be made swift and intense in the system and offered to Indra for the support of his intensities. For it is this profound joy manifest in the inner sensations that gives the ecstasy by which the man or the God grows strong. The divine Intelligence will be able to move forward in the journey yet uncompleted and will return the gift by fresh powers of the Beatitude descending upon the friend of God.

For it was in this strength that the Divine Mind in man destroyed all that opposed, as Coverers or besiegers, its hundredfold activities of will and of thought; in this strength it protected afterwards the rich and various possessions already won in past battles from the Atris and Dasyus, devourers and plunderers of our gains.

Although, continues Madhuchchhandas, that Intelligence is already thus rich and variously stored we seek to increase yet more its force of abundance, removing the Restrainers as well as the Vritras, so that we may have the full and assured possession of our riches.

For this Light is, in its entire greatness free from limitation, a continent of felicity; this Power is that which befriends the human soul and carries it safe through the battle, to the end of its march, to the summit of its aspiration.