

Antonio T. de Nicolás

**Four-Dimensional
Man**

*Meditations Through
the Rg Veda*

Nicolas Hays Ltd.

Contents

<i>Acknowledgements</i>	vii
<i>Abbreviations</i>	ix
<i>Pronunciation of Sanskrit Words</i>	xi
<i>Foreword</i>	xiii
<i>Prologue</i>	xv

Introduction: Cautionary Notes

1. Interpretation and the Ṛg Veda	5
2. The Way of Critical Philosophy	17

Part I: Ṛg Vedic Life

3. Culture and Meaning: The Hymns and The Sacrifice	49
---	----

Part II: The Ṛg Vedic Intentional Life

Introduction: The Problem of Intentionality	77
4. The Language of Non-Existence (<i>Asat</i>)	89
5. The Language of Existence (<i>Sat</i>)	109
6. The Language of Images and Sacrifice (<i>Yajña</i>)	139
7. The Language of Embodied (<i>Rta</i>) Vision (<i>Dhīh</i>):	155

Appendix I: On Reading the Ṛg Veda: The Formal Logical Structure of the Languages in the Ṛg Veda	181
---	-----

Copyright © 1976 by Nicolas Hays Ltd.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher.

Nicolas Hays Ltd.
P. O. Box 596
Stony Brook, N.Y. 11790

Library of Congress Catalog Card Number 76-39692
International Standard Book Number 0-89254-004-4

Printed in the United States of America

3. I am the queen, the gatherer of wealth,
I know knowledge, the first to be sacrificed.
The gods have scattered me to all places;
I have many homes, (for) I have scattered the chants in many places.
4. Through my power, he eats and sees,
Breathes and hears, who hears me as *Vāc*.
Even if they do not know, they dwell in me.
In truth I speak: hear me, famous men.
5. Only I utter the word that brings joy to gods and men.
The man I favor, to him I give my power;
I make him like a god,
The seer, a perfect sacrificer.
6. I stretch the bow for Rudra, so
That his arrow may pierce wisdom's enemy.
I rouse the battle fury for the people.
I have pierced Heaven and Earth.
7. On the brow of the universe I give birth to the Father.
My birthplace is in the waters, in the deep ocean.
From there I spread out over the worlds on all sides.
And with the height of my head I reach the sky above.
8. I breathe like the wind holding all the worlds.
I am so powerful
That I go beyond the heavens
And beyond this broad earth.

RG VEDA 10.127

HYMN TO NIGHT

1. Goddess Night, with all her twinkling eyes,
To different points in splendor she comes.
2. Immortal, she broods over the high and low;
The Goddess, with her gaze, lightens the dark.
3. In her trail, her sister Dawn follows,
And with her the darkness vanishes.
4. Favor us, O Night, for we follow your pathways
As birds their nest upon a tree.

5. The villagers, all that flies and walks
Are closed in their homes. Even vultures ignore their prey.
6. O *Ūrmyā* (Night), fence off the wolf and its mate;
Fence off the thief. Be easy for us to pass.
7. Bright she has come near me, the darkness subdued
With light's promise. Dawn, cancel darkness like a debt.
8. Night, Child of Heaven, I have brought these songs to you
Like cattle. Accept them as for a conqueror.

RG VEDA 10.129

THE HYMN OF CREATION

1. Neither Existence nor Non-Existence was as yet,
Neither the world nor the sky that lies beyond it;
What was covered? and where? and who gave it protection?
Was there water, deep and unfathomable?
2. Neither was there death, nor immortality,
Nor any sign of night or day.
The ONE breathed without air by self-impulse;
Other than that was nothing whatsoever.
3. Darkness was concealed by darkness there,
And all this was indiscriminate chaos;
That ONE which had been covered by the void
Through the heat of desire (*tapas*) was manifested.
4. In the beginning there was desire,
Which was the primal germ of the mind;
The sages searching in their own hearts with wisdom
Found in non-existence the kin of existence.
5. Their dividing line extended transversely.
What was below it and what above?
There was the seed-bearer, there were mighty forces!
Who therefore knows from where it did arise.
6. Who really knows? Who can here say
When was it born and from where creation came?
The gods are later than this world's creation;
Therefore, who knows from where it came into existence?
7. That from which creation came into being,
Whether it had held it together or it had not
He who watches in the highest heaven
He alone knows, unless . . . He does not know.

Meditations through the R̥g Veda

FOUR-DIMENSIONAL MAN

Antonio T. de Nicolás



Shambhala
BOULDER & LONDON

1978

Shambhala Publications, Inc.
1123 Spruce Street
Boulder, Colorado 80302

© 1976 by Nicolas Hays Ltd.
ISBN 0-87773-122-5
LCC 77-90878

Distributed in the United States by Random House
and in Canada by Random House of Canada Ltd.

Distributed in the Commonwealth by Routledge
and Kegan Paul Ltd., London and Henley-on-Thames.

Printed in the United States of America.

The statue on the front cover is Sūrya,
Chlorite, Pāla Dynasty (7th-8th century A.D.),
Bihar. The photograph is reproduced courtesy
of The Asian Art Museum of San Francisco,
The Avery Brundage Collection.

Contents

<i>Acknowledgements</i>	vii
<i>Abbreviations</i>	ix
<i>Pronunciation of Sanskrit Words</i>	xi
<i>Foreword</i>	xiii
<i>Prologue</i>	xv

Introduction: Cautionary Notes

1. Interpretation and the Ṛg Veda	5
2. The Way of Critical Philosophy	17

Part I: Ṛg Vedic Life

3. Culture and Meaning: The Hymns and The Sacrifice	49
---	----

Part II: The Ṛg Vedic Intentional Life

Introduction: The Problem of Intentionality	77
4. The Language of Non-Existence (<i>Asat</i>)	89
5. The Language of Existence (<i>Sat</i>)	109
6. The Language of Images and Sacrifice (<i>Yajña</i>)	139
7. The Language of Embodied (<i>Rta</i>) Vision (<i>Dhīh</i>):	155

Appendix I: On Reading the Ṛg Veda: The Formal Logical Structure of the Languages in the Ṛg Veda	181
---	-----

3. I am the queen, the gatherer of wealth,
I know knowledge, the first to be sacrificed.
The gods have scattered me to all places;
I have many homes, (for) I have scattered the chants in many places
4. Through my power, he eats and sees,
Breathes and hears, who hears me as *Vāc*.
Even if they do not know, they dwell in me.
In truth I speak: hear me, famous men.
5. Only I utter the word that brings joy to gods and men.
The man I favor, to him I give my power;
I make him like a god,
The seer, a perfect sacrificer.
6. I stretch the bow for Rudra, so
That his arrow may pierce wisdom's enemy.
I rouse the battle fury for the people.
I have pierced Heaven and Earth.
7. On the brow of the universe I give birth to the Father.
My birthplace is in the waters, in the deep ocean.
From there I spread out over the worlds on all sides.
And with the height of my head I reach the sky above.
8. I breathe like the wind holding all the worlds.
I am so powerful
That I go beyond the heavens
And beyond this broad earth.

ṚG VEDA 10.127

HYMN TO NIGHT

1. Goddess Night, with all her twinkling eyes,
To different points in splendor she comes.
2. Immortal, she broods over the high and low;
The Goddess, with her gaze, lightens the dark.
3. In her trail, her sister Dawn follows,
And with her the darkness vanishes.
4. Favor us, O Night, for we follow your pathways
As birds their nest upon a tree.

5. The villagers, all that flies and walks
Are closed in their homes. Even vultures ignore their prey.
6. O Ūrmyā (Night), fence off the wolf and its mate;
Fence off the thief. Be easy for us to pass.
7. Bright she has come near me, the darkness subdued
With light's promise. Dawn, cancel darkness like a debt.
8. Night, Child of Heaven, I have brought these songs to you
Like cattle. Accept them as for a conqueror.

ṚG VEDA 10.129

THE HYMN OF CREATION

1. Neither Existence nor Non-Existence was as yet,
Neither the world nor the sky that lies beyond it;
What was covered? and where? and who gave it protection?
Was there water, deep and unfathomable?
2. Neither was there death, nor immortality,
Nor any sign of night or day.
The ONE breathed without air by self-impulse;
Other than that was nothing whatsoever.
3. Darkness was concealed by darkness there,
And all this was indiscriminate chaos;
That ONE which had been covered by the void
Through the heat of desire (*tapas*) was manifested.
4. In the beginning there was desire,
Which was the primal germ of the mind;
The sages searching in their own hearts with wisdom
Found in non-existence the kin of existence.
5. Their dividing line extended transversely.
What was below it and what above?
There was the seed-bearer, there were mighty forces!
Who therefore knows from where it did arise.
6. Who really knows? Who can here say
When was it born and from where creation came?
The gods are later than this world's creation;
Therefore, who knows from where it came into existence?
7. That from which creation came into being,
Whether it had held it together or it had not
He who watches in the highest heaven
He alone knows, unless . . . He does not know.