

RV 5.35

r̥ṣi: prabhūvasu āṅgīrasa; devatā: indra; chanda: anuṣṭup, 8 pañkti

यस् ते साधिष्ठो ऽवस इन्द्र क्रतुष् टम् आ भर ।
 अस्मभ्यं चर्षणीसहं सस्त्रिं वाजेषु दुष्टरम् ॥ ५-०३५-०१
 यद् इन्द्र ते चतस्रो यच्च छूर सन्ति तिस्रः ।
 यद् वा पञ्च क्षितीनाम् अवस् तत् सु न आ भर ॥ ५-०३५-०२
 आ ते ऽवो वरेण्यं वृषन्तमस्य हूमहे ।
 वृषजूतिर् हि जज्ञिष आभूभिर् इन्द्र तुर्वणिः ॥ ५-०३५-०३
 वृषा ह्य असि राधसे जज्ञिषे वृष्णि ते शवः ।
 स्वक्षत्रं ते धृषन् मनः सत्राहम् इन्द्र पौंस्यम् ॥ ५-०३५-०४
 त्वं तम् इन्द्र मर्त्यम् अमित्रयन्तम् अद्रिवः ।
 सर्वरथा शतक्रतो नि याहि शवसस् पते ॥ ५-०३५-०५
 त्वाम् इद् वृत्रहन्तम जनासो वृक्तबर्हिषः ।
 उग्रम् पूर्वीषु पूर्वं हवन्ते वाजसातये ॥ ५-०३५-०६
 अस्माकम् इन्द्र दुष्टरम् पुरोयावानम् आजिषु ।
 सयावानं धने-धने वाजयन्तम् अवा रथम् ॥ ५-०३५-०७
 अस्माकम् इन्द्रेहि नो रथम् अवा पुरंध्या ।
 वयं शविष्ठ वार्यं दिवि श्रवो दधीमहि दिवि स्तोमम् मनामहे ॥ ५-०३५-०८

Analysis of RV 5.35

यस् ते साधिष्ठो ऽवस इन्द्र क्रतुष् टम् आ भर ।
 अस्मभ्यं चर्षणीसहं सस्त्रिं वाजेषु दुष्टरम् ॥ ५-०३५-०१

yás te sādhiṣṭho ávasa índra krātuṣ ṭám ā bhara

asmábhyam carṣaṇīsáham sásniṃ vājeṣu duṣṭáram 5.035.01

Bring us, O God-Mind, that will in works which is most effective for our increase, for it prevails in the fields of our labour, and conquers in their plenitudes and the foe cannot pierce it.

Interpretation:

“That Will of yours, O Most Effective, to grow and to expand, you bring to us, O Indra, for it prevails in every action and in the plenitudes is most effective, sasniṃ vājeṣu, and most protected from the foe, (or nearly impossible to overpower).”

Vocabulary:

sasni, mfn. (fr. san) *procuring, bestowing gaining, winning* RV.

duṣṭāra, mfn. *difficult to be passed or overcome or endured unconquerable, irresistible incomparable, excellent* RV. AV.

carṣaṇisah, mfn. *ruling over or overpowering men* RV. (ix, 24, 4 dat. -sahe SV).

यद् इन्द्र ते चतस्रो यच्च छूर सन्ति तिस्रः ।

यद् वा पञ्च क्षितीनाम् अवस् तत् सु न आ भर ॥ ५-०३५-०२

yád indra te cátasro yác chūra sánti tisráḥ

yád vā pañca kṣitīnām ávas tát sú na ā bhara 5.035.02

The increasing birth of thee bring to us perfectly which thy four nations are, and that which are thy three, O Hero in the battle, and that which is of all the five.

Interpretation:

“That which is yours, when there were four, and that which is, when there were three, O Hero, and that which of all five peoples, Your growth, you bring to us perfectly!”

It is an interesting historical (in esoteric sense) point. The growth that Indra had, when there were only four peoples (excluding Aryans, most probably) and when there were even only three peoples (excluding even the red race of the Atlantis), all that in fullness and perfection, Indra should bring to us.

It is very similar to the understanding of structures of consciousness in Gebser’s vision.

The magic structure of pre-Atlantis people of Lemuria, the people of a black race (in theosophical terminology), who had a great civilization based on magic. The people of the Atlantida, had another structure of magic-mythical kind, and finally the Aryan race brings the life of the mythical-mental structure, the domination of the psychic being.

आ ते ऽवो वरेण्यं वृषन्तमस्य हूमहे ।

वृषजूतिर् हि जज्ञिष आभूभिर् इन्द्र तुर्वणिः ॥ ५-०३५-०३

ã te ávo váreṇiyam vṛṣantamasya hūmahe
vṛṣajūtir hí jajñiṣá ābhūbhir indra turváṇiḥ 5.035.03

Yea, we call to us the supremely desirable birth of thee in thy utter strength of plenty;
for the gods of the Life are created in us and by them thou art born as the rushing speed of the Bull of the abundance and breakest through thy opponent.

Interpretation:

"It is your power of growth most desirable! The Bull of This [power] we invoke!
For you are born with the Speed of a Bull, O Indra, breaking all the obstacles with the help of the becoming gods [in us]!"

Or ābhūbhiḥ can be translated as 'with the help of those who turn towards you in their being/becoming', which Sri Aurobindo interprets as 'the gods of the Life are created in us and by them thou art born as the rushing speed of the Bull', vṛṣajūtir hí jajñiṣá ābhūbhir. So the ābhū can be interpreted as Maruts, Indra's helpers and assistants in his victorious journey.

Vocabulary:

ābhū, mfn. *present, being near at hand, assisting, helping* RV.; *approaching, turning one's self towards* (as a worshipper towards the deity) RV. i , 51 , 9; m. *a helper, assistant.*

turvaṇi, mfn. *overpowering, victorious.*

वृषा ह्य॒ असि॒ राधसे॑ जज्ञिषे॒ वृष्णि॑ ते शवः॑ ।

स्वक्षत्रं॑ ते धृषन् मनः॑ सत्राहम् इन्द्र॑ पौंस्यम् ॥ ५-०३५-०४

vṛṣā hí ási rādhase jajñiṣé vṛṣṇi te śávaḥ
sváksatram te dhṛṣān mánaḥ satrāhām indra paúṃsiyam 5.035.04

Thou art the Bull of plenty and thou art born to give us the joy of our riches, for thy force rains abundance; violent is thy mind and a self-might of battle and thy prowess strikes out continually, O Puissant.

Interpretation:

"You are indeed the Bull, born to bring us to our felicity, and your Force is the Creative Power, Vrishni!

Your Mind is daring and strong, it has its own strength, which in man has its own force and strikes out constantly."

Vocabulary:

vṛṣṇi, mfn. *manly, strong, powerful, mighty* RV.

śavas, n. (orig. 'swelling, increase') *strength, power, might, superiority, prowess, valour, heroism* RV. AV.

satrāha, [satrāhan], mfn. *always destroying, destroyer of mighty foes* RV.

paúṃsiya, n. *manhood, virility, manly strength or a manly deed* RV.

त्वं तम् इन्द्र मर्त्यम् अमित्रयन्तम् अद्रिवः ।

सर्वरथा शतक्रतो नि याहि शवसस् पते ॥ ५-०३५-०५

tuvāṃ tām indra mártiyam amitrayántam adrivaḥ
sarvarathā śatakrato ní yāhi śavasas pate 5.035.05

God-Mind, wielder of the thunderbolt, will of a hundred works, lord of luminous force, rush with all thy chariots upon the Mortal who makes himself our enemy.

Interpretation:

Ni yāhi, can be translated as "pass over" with your whole chariot, sarvarathā, meaning 'destroy', or come fully down into the mortal!

"And to the mortal, O Indra, who makes himself unfriendly, O Master of Thunder, you come with all the chariot down onto him, O Master of the Power of Hundreds, O Lord of Luminous Force!"

Vocabulary:

adri-vat (voc. -vas) m. *armed with stones or thunderbolts* RV.

amitraya- Nom. P. (p. -yat) *to have hostile intentions* RV.

ni-yā, P. -yāti, *to pass over* (with a carriage) RV. v , 35 , 5; *to come down to* (acc.) , 75 , 5; *to fall into, incur* (acc.) AśvGr. i , 13 , 7.

त्वाम् इद् वृत्रहन्तम जनासो वृक्तबर्हिषः ।

उग्रम् पूर्वीषु पूर्य हवन्ते वाजसातये ॥ ५-०३५-०६

tuvām íd vṛtrahantama jánāso vṛktábarhiṣaḥ
ugrām pūrvīṣu pūryám hāvante vājasātaye 5.035.06

Thee the peoples who have made clear the seat of sacrifice call for the winning of the plenitude, because utter is thy abundance, fierce thy energy, and first and supreme art thou in the multitude of thy thinkings.

Interpretation:

"It is You indeed, who is the most effective in the destruction of the Obstructing force in the Mind, that people who are born here in the body and who prepared space in themselves for your descent call to you, the Fierce of Terrible Force, the Supreme in the fullness of plenitudes!"

What is interesting here is that Sri Aurobindo translates vṛtrahantama as 'the first and supreme in the multitude of thy thinkings', indicating the removal of the obstructing force, vṛtra, in the Mind.

Vocabulary:

vṛtrahantama, (-han-tama) mfn. *most victorious, bestowing abundant victory* RV. AV.

अस्माकम् इन्द्र दुष्टरम् पुरोयावानम् आजिषु ।
सयावानं धने-धने वाजयन्तम् अवा रथम् ॥ ५-०३५-०७

asmākam indra duṣṭāram puroyāvānam ājīṣu
sayāvānaṃ dhāne-dhane vājayāntam avā rātham 5.035.07

Advance, O Puissant, the chariot invulnerable that goes in our front and goes at our side in our battles conquering for us plenitude of possession after possession.

Interpretation:

"Our is this chariot, O Indra, which is difficult to conquer, which is moving in front in our battles and always accompanying us in every conquest of the riches, this chariot which is seeking the plenitudes you, O Indra, drive forward!"

Vocabulary:

puroyāvan, mfn. *going in front, leading* RV.
āji, *a fighting-match, prize-fight, combat* RV. AV. &c.; *war, battle* (ājau, in battle MBh. R. Ragh. xii , 45 , &c.); *place for running, race-course* RV. iv , 24 , 8; AV. xiii , 2 , 4
sayāvan, mf(arī)n. *going along with, associated with* (instr.), *accompanying* RV.
av, I .P. *to drive, impel, animate* (as a car or horse) RV.

अस्माकम् इन्द्रेहि नो रथम् अवा पुरंध्या ।
वयं शविष्ठ वार्य दिवि श्रवो दधीमहि दिवि स्तोमम् मनामहे ॥ ५-०३५-०८

asmākam indra éhi no rātham avā púraṃdhiyā
vayāṃ śaviṣṭha vāriyaṃ diví śrávo dadhīmahi
diví stómam manāmahe 5.035.08

Come to us in our battle, O God-Mind, advance our chariot by the power of thy many-thoughted goddess; may we hold in thought in our heavens, O lord of luminous strength, the inspired knowledge that is the supreme good, may our minds realise in its heavens the word of divine affirmation.

Interpretation:

"Come, O Indra, and by the Force of your accomplishment drive our chariot [forward to the victory]! We have thus fixed and hold our minds focussed on the inspired knowledge in heaven, O Lord of luminous power, there in heaven [of our mentality] may we realise the Affirmation of [Your Being]."

Vocabulary:

puraṃdhi, mfn. (etym. much contested; prob. fr. acc. of 1. or 3. pur and dhā, 'bearing fullness' or 'bearing a body') *prolific, not barren* (lit. and fig.), *bountiful, munificent, liberal* RV. VS. TS.; f. *a woman, wife* RV. i , 116 , 7; *liberality, munificence, kindness*;

