

RV 5.36

r̥ṣi: prabhūvasu āṅgīrasa; devatā: indra; chanda: triṣṭup, 3 jagatī

स आ गमद् इन्द्रो यो वसूनां चिकेतद् दातुं दामनो रयीणाम् ।
 धन्वचरो न वंसगस् तृषाणश् चकमानः पिबतु दुग्धम् अंशुम् ॥ ५-०३६-०१
 आ ते हनू हरिवः शूर शिप्रे रुहत् सोमो न पर्वतस्य पृष्ठे ।
 अनु त्वा राजन् अर्वतो न हिन्वन् गीर्भिर् मदेम पुरुहूत विश्वे ॥ ५-०३६-०२
 चक्रं न वृत्तम् पुरुहूत वेपते मनो भिया मे अमतेर् इद् अद्रिवः ।
 रथाद् अधि त्वा जरिता सदावृध कुविन् नु स्तोषन् मघवन् पुरूवसुः ॥ ५-०३६-०३
 एष ग्रावेव जरिता त इन्द्रेयर्ति वाचम् बृहद् आशुषाणः ।
 प्र सव्येन मघवन् यंसि रायः प्र दक्षिणिद् धरिवो मा वि वेनः ॥ ५-०३६-०४
 वृषा त्वा वृषणं वर्धतु द्यौर वृषा वृषभ्यां वहसे हरिभ्याम् ।
 स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन् भरे धाः ॥ ५-०३६-०५
 यो रोहितौ वाजिनौ वाजिनीवान् त्रिभिः शतैः सचमानाव् अदिष्ट ।
 यूने सम् अस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया ॥ ५-०३६-०६

Analysis of RV 5.36

स आ गमद् इन्द्रो यो वसूनां चिकेतद् दातुं दामनो रयीणाम् ।
 धन्वचरो न वंसगस् तृषाणश् चकमानः पिबतु दुग्धम् अंशुम् ॥ ५-०३६-०१

sá ā gamad índaro yó vásūnāṃ cíketad dātuṃ dāmano rayīṇām
 dhanvacaró ná váṃsagas tṛṣāṇás cakamānāḥ pibatu dugdhám aṃśúm 5.036.01

1. May the God-Mind come to us, he who awakes in us to knowledge of our treasures to give of the giving of his felicities; like a bull that seeks its delight but has wandered in the desert thirsting and desiring, so let him drink of the wine of delight that we have pressed out for him.

Interpretation:

"May he come, Indra, who is aware of [our] treasures [in us] impart onto us a part of this shining wealth!

As if a Bull, thirsty and hungry, roaming in the desert, may he drink the Soma juice, pressed out [for him by us]."

Indra is aware of the treasures in man and He is coming here to impart a portion of it to man, for man cannot access these treasures within him and needs the God-Mind to interfere. And on the other hand, He should partake in the delight of Soma prepared for him by men through the Sacrifice. In the lower hemisphere Indra is compared to the thirsty and hungry Bull roaming in the desert; he is thirsty for the true Consciousness, *ṛtam*, (cp. *ṛtaṃ pibantau sukṛtasya loke* KathUp), he is hungry for the fulfilment of the Divine Being here. The Soma, the extract of the delight, distilled from the lower unconscious being, which, because of its true value hidden in it, can be accepted by Indra who is the higher consciousness in or above man, brings the illumination to the hidden treasures in him, thus imparting a portion of it. The delight, Soma wine is an agent for the true consciousness to come to the fallen being here. Therefore the delight entered the dangerous grounds of the lower hemisphere, and because of it present here the redemption of the fallen self becomes possible. For man, the maker of the Sacrifice, can find the delight in the fallen being and offer it to the higher consciousness.

Vocabulary:

vaṃsaga, m. a bull RV. AV.

cak, cl. 1. P. A. (-kati, -kate), to be satiated or contented or satisfied Dhātup. iv , 19; to repel, resist ib.; to shine , xix , 21 (cf. kan and kam)

dāman, m. or f. allotment , share RV.; n. m. a giver , donor RV.; a liberal man MBh.; n. giving, a gift RV.

आ ते ह॒नू॑ हरि॒वः शू॒र शि॒प्रे रु॒हत् सो॒मो न॑ पर्व॒तस्य॑ पृ॒ष्ठे ।

अ॒नु त्वा॑ राज॒न्न अ॒र्वतो॑ न हि॒न्वन् गी॒र्भिर् म॒देम॑ पुरु॒हूत॑ वि॒श्वे ॥ ५-०३६-०२

ā te hánū harivaḥ śūra śipre rúhat sómo ná párvatasya pṛṣṭhé

ānu tvā rājan ārvato ná hinván gīrbhír madema puruhūta víśve 5.036.02

2. O hero of the battles, O driver of thy luminous coursers, let the Wine of our delight mount thy devouring jaws as if on to the high level of the mountain; to thee let the horses of our life gallop, may we all have intoxication in our words, O thou of the manifold calling.

Interpretation:

It is an ancient image of all the sacrifices rising to the mouth of the Universal and Supreme Enjoyer. To become drunk with the delight in the voices of invocation is another powerful image.

"To your jaws, O Master of Life Force, O Hero, may Soma rise as to the top of a great mountain! Towards you, O King, may the horses carrying our life force run! May we all get delight in calling and invoking you, O you who is widely invoked!"

Vocabulary:

šiprā, f. (du.) the cheeks RV.; (pl.) the visors (of a helmet); ib. (sg.) the nose Nir. vi , 17.

चक्रं न वृत्तम् पुरुहूत वेपते मनो भिया मे अमतेर् इद् अद्रिवः ।
रथाद् अधि त्वा जरिता सदावृध कुविन् नु स्तोषन् मघवन् पुरूवसुः ॥ ५-०३६-०३

cakram na vṛttām puruhūta vepate māno bhiyā me āmater id adrivaḥ
rāthād ādhi tvā jaritā sadāvṛdha kuvīn nu stoṣan maghavan purūvasuḥ 5.036.03

3. O thou called manifoldly by men, my mind is like a wheel that travels on the paths, but shakes and trembles in my fear that I may not have power to mentalise thee, O wielder of the lightnings; therefore utterly may thy adorer enriched with thy many riches affirm thee in his chariot, O thou who ever increasest, master of plenitudes.

Interpretation:

One can clearly see here how in the most psychological way man is anticipating the coming of Indra in his mind, the Lord of Lightnings of the superior Mind, and his fear because of possible mismatch, amateḥ, of the power of the supreme Mind and his mental capacity.

Therefore the Rishi says, the one who adores Indra should grow constantly in his own chariot, meaning without losing oneself, affirming Him who possesses many riches and who is the master of plenitudes.

Vocabulary:

vip, (or vep) 1. A. (Dhātup. x , 6) vepate (ep. also -ti ; p. vipāna RV.) *to tremble, shake, shiver, vibrate, quiver, be stirred* RV. &c. &c.

amati, f. *want, indigence* RV. VS. AV.; (-is) mfn. *poor, indigent* RV. x , 39 , 6.

kuid, ind. (fr. ku and id; g. cādi) *if, whether* (a particle of interrogation used in direct and indirect questions) RV. AV. ŚBr.; "where , where at all" ['often, frequently' Sāy.] RV. iv , 51 , 4; (a verb following this particle does not lose its accent Pāṇ. 8-1 , 30); = bahu Naigh. iii , 1.

एष ग्रावेव जरिता त इन्द्रेयर्ति वाचम् बृहद् आशुषाणः ।
प्र सव्येन मघवन् यंसि रायः प्र दक्षिणिद् धरिवो मा वि वेनः ॥ ५-०३६-०४

eṣā grāveva jaritā ta indra iyarti vācam brhād āśuṣāṇaḥ
prā savyēna maghavan yamsi rāyāḥ prā dakṣiṇid dharivo mā vi venāḥ 5.036.04

4. O God-Mind, **thy adorer is a pressing stone of the wine that lifts up its voice to thee** seeking possession of thy Vast; extend with thy left hand thy felicities, with thy right hand extend them driver of bright coursers, lord of plenitudes, let not thy delight in us pass away from thee.

Interpretation:

"This pressing stone is your adorer, O Indra, raising the Word, leaping into the vastness (or inciting vastness).

O Master of the Greatness, left and right you bestow your riches upon us, O Master of Bright Forces of Life, O Loving one, may your delight pass not [from you within us]."

The pressing stone *grāvan*, or sometimes *adri*, is the adorer of Indra. Indra himself is called *adriyat*, the possessor of the Stone or Thunderbolt. It is this stone or thunderbolt which makes the sound while pressing Soma, the delight out of the fallen being. It is this stone which is raising the Word and leaping into the Vastness of Indra. These are profoundly psychological images.

Vocabulary:

āśuṣ, (śuṣ = śvas [BRD.] = aś Sāy.) A. (1. sg. ā-śuṣe RV. viii, 93, 16) *to strive after* [BRD.]; *to incite, stimulate* [Gmn.]; *to reach, obtain* [Sāy.]

savya, mfn. (accord. to Uṇ. iv, 109 fr. sū; perhaps for skavya cf. Gk., col. 3) left, left hand (am, ena, ā, e, 'on the left') RV. &c. &c.; *opposite to left, right, right hand* (-am, -ena, and ibc. 'on the sight'); m. *the left arm or hand* RV. Br.

pradakṣinit, ind, *with the right hand* RV. v, 36, 4

vena, mf(i)n. *yearning, longing, eager, anxious, loving* RV.; m. *longing, desire, wish, care* ib.; N. of a divine being of the middle region Naigh. v, 4 Nir. x, 38 (also applied to Indra, the Sun, Prajā-pati, and a Gandharva; in AitBr. i, 20 connected with the navel); ā f. *love, desire* RV.

वृषा॑ त्वा॒ वृष॑णं॒ वर्ध॑तु॒ द्यौर॑ वृषा॒ वृष॑भ्यां॒ वह॑से॒ हरि॑भ्याम् ।

स॒ नो॒ वृषा॑ वृष॒रथः॑ सु॒शिप्र॑ वृष॒क्रतो॑ वृषा॒ वज्रि॑न् भ॒रे॒ धाः॑ ॥ ५-०३६-०५

vṛṣā tuvā *vṛṣaṇam* vardhatu *dyaúr* *vṛṣā* *vṛṣabhyām* vahase *hárībhyām*
sá no *vṛṣā* *vṛṣarathaḥ* *suśipra* *vṛṣakrato* *vṛṣā* *vajrin* *bháre dhāḥ* 5.036.05

5. Let Heaven rain its abundance to increase thee, the lord of abundance; diffuser of the rain of heaven art thou and the horses also that bear thee; as the bull of that plenty come in thy chariot of the abundance, O strong-jawed drinker; thy will is for the works of abundance, thou art lord of these rains, O hurler of the thunder-flash, confirm us in the bringing of the plenty.

Interpretation:

"May the Bull Heaven, the giver of abundance, increase you [here], who are the Bull, the giver of abundance. You, who are Bull, are moved by the two Bulls, and by the Shining Steeds.

It is He, who is our Bull, who comes in his Bull-Chariot, with the perfect jaws of enjoyer! The Bull with the Will of the Bull, O Flashing with the Lightning Indra, hold us in the bearing of our riches."

The word *vṛṣan* is used eight times in this verse. It means a bull and a giver of a rain, a conceiver, a bestower of abundant riches of heaven. It is derived from the root *vṛṣ*, 'to rain, to pour waters abundantly, to conceive'. The word 'bull' was used as a synonym of the word 'lord'.

'May the Lord Heaven increase your Lordship here, where the Lord moving by the two lords as his two luminous coursers-powers.
Such is our Lord, in his chariot of the Lord, the perfect enjoyer, the Lord with the Will of the Lord, hurling his Lightings, He should hold us in the bearing of our riches.'

यो रोहितौ वाजिनौ वाजिनीवान् त्रिभिः शतैः सचमानाव् अदिष्ट ।
यूने सम् अस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया ॥ ५-०३६-०६

yó rōhitau vājīnau vājīnīvān tribhīḥ śataīḥ śacamānāv ādiṣṭa
yūne sām asmai kṣitāyo namantāṃ śrutārathāya maruto duvoyā 5.036.06

6. The red coursers of his plenitude he of the plenitude directs and they cleave to the hundred-fold riches of the triple state; **to the Youth whose chariot is the voice of the knowledge may the worlds and their people bow down and the gods of the Life obey him to do his works.**

Interpretation:

"The one, who is the Master of the Coursers, has pointed the two Luminous Steeds towards the riches with three hundred [cows]!
And all the peoples (or all the levels of being) fully thus surrender to the Young Master, whose chariot is of Inspired Knowledge, O Maruts, by their worship and obeisance to his Workings."

Vocabulary:

duvoyā, f. (instr.) worship RV. v , 36 , 3.

duvas, n. (fr. 3. dū, a collateral form to dā as gū to gā , pū to pā, sthū to sthā; cf. agregū , -pū , sthavira) gift, oblation, worship, honour , reverence RV. i , 14 , 1 &c. (165, 14 duvas, prob. gift, liberality).