

RV 5.37

ṛṣi: atri bhauma; devatā: indra; chanda: triṣṭup

सम् भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वञ्चाः ।
 तस्मा अमृध्रा उषसो व्य उच्छान् य इन्द्राय सुनवामेत्यु आह ॥ ५-०३७-०१
 समिद्धाग्निर् वनवत् स्तीर्णबर्हिर् युक्तग्रावा सुतसोमो जराते ।
 ग्रावाणो यस्येषिरं वदन्त्यु अयद् अध्वर्युर् हविषाव सिन्धुम् ॥ ५-०३७-०२
 वधूरु इयम् पतिम् इच्छन्त्यु एति य ई वहाते महिषीम् इषिराम् ।
 आस्य श्रवस्याद् रथ आ च घोषात् पुरू सहस्रा परि वर्तयाते ॥ ५-०३७-०३
 न स राजा व्यथते यस्मिन् इन्द्रस् तीव्रं सोमम् पिबति गोसखायम् ।
 आ सत्वनेर् अजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन् ॥ ५-०३७-०४
 पुष्यात् क्षेमे अभि योगे भवात्यु उभे वृत्तौ संयती सं जयाति ।
 प्रियः सूर्ये प्रियो अग्ना भवाति य इन्द्राय सुतसोमो ददाशत् ॥ ५-०३७-०५

Analysis of RV 5.37

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 तस्मा अमृध्रा उषसो व्य उच्छान् य इन्द्राय सुनवामेत्यु आह ॥ ५-०३७-०१

sám bhānúnā yatate sūriyasya ājūhvāno ghṛtāpr̥ṣṭhaḥ suāñcāḥ
 tāsmā āmr̥dhrā uṣāso ví uchān yā índrāya sunāvāmēti āha 5.037.01

1. **He labours by the light of the Sun of Truth**, casting the oblation, bright with the surface of the clarities, moving perfectly the dawns break forth inviolable for him who has said, "Let us press out the wine of immortality for the Puissant."

Interpretation:

"He, who says thus: "May we press out the Delight of our being for Indra, the divine Mind!", is expanding his being and action here by the light of the Sun, whose top is of the golden and heated clarity, for he offers all of himself to the bright and clear dawns of his consciousness which cannot be marred but break through all the obstacles!"

The one who decided to offer the delight of his being to the transcendental and pure divine Mind, and not to the mind which grew up here in the evolutionary process of

Nature, not to the Buddhi, but to the beyond, to the Purusha and his consciousness, he indeed is doing the work here with the light of the Sun, sam bhānunā yatate sūryasya. For the light of the transcendental Consciousness is coming to him through Indra. It is a confirmation of that fact that the Intuitive Mind in its very substance is of the Supramental light, of the Sun, though it is in the intermediary zone of the Svar world, with its three rocanās.

Vocabulary:

amṛdhra, mfn. *not getting tired, unremitting, indefatigable; unceasing* RV;

mṛdhra, n. *contempt or one who contemns or injures, adversary, foe* RV.

āhu, (P. A1. -juhōti, -juhute; p. -juhvāna) *to sacrifice, offer an oblation; to sprinkle* (with butter) RV. AV. TS. Hariv.

svañc, mfn. *going well, moving swiftly or gracefully, nimble, swift, rapid* RV.

समिद्धाग्निर् वनवत् स्तीर्णबर्हिर् युक्तग्रावा सुतसोमो जराते ।

ग्रावाणो यस्येषिरं वदन्त्य् अयद् अध्वर्युर् हविषाव सिन्धुम् ॥ ५-०३७-०२

sámiddhāgnir vanavat stīrṇābarhir yuktágrāvā sutásomo jarāte
grāvāṅo yásya iṣirāṃ vādanti áyad adhvarýúr havíṣāva síndhum 5.037.02

2. He has kindled the Flame and he conquers, he has extended wide the seat of his sacrifice, he has set the pressing stone to its labour and has pressed out the wine and he adores. When his pressing stones cry aloud with the voice of their swift impulsion, then by his oblation the priest of pilgrim sacrifice travels to that ocean.

Interpretation:

"He is conquering [all], for his Agni is kindled, his vastness is expanded, and his pressing stones are yoked to work, and his Soma wine is pressed and distilled, and thus he adores [Him]!"

The pressing stones of whom sing the most powerful and swift impulsion, he goes deep into the Ocean with the help of that oblation, who is the pilgrim on the paths of the Sacrifice."

Vocabulary:

iṣira, mfn. *refreshing, fresh, flourishing, vigorous, active, quick* RV. AV. VS.

वधूर् इयम् पतिम् इच्छन्त्य् एति य ई वहाते महिषीम् इषिराम् ।

आस्य श्रवस्याद् रथ आ च घोषात् पुरू सहस्रा परि वर्तयाते ॥ ५-०३७-०३

vadhūr iyám pátim ichánti eti yá īm váhāte máhiṣīm iṣirām
āśya śravasyād rátha ā ca ghoṣāt purū saháśrā pári vartayāte 5.037.03

3. Lo the Bride, who comes to him desiring her lord, he weds her, a vast queen of swift impulsions; his chariot becomes a voice of knowledge and a thunder of proclamation; and it sets moving around it the many thousands of the plenitude.

Interpretation:

"This Bride, desiring her Lord, comes [to him], and He is carrying her, who is now Vast and Swift in her movements!

Thus his chariot becomes voice of Lord's knowledge and thunderous proclamation, moving around in thousands ways of the plenitude!"

Vocabulary:

śravasya, n. fame, glory, renown RV.; a glorious deed ib.; mfn. swift, rapid RV.; (Nom. P. – yati), to be swift, hasten, fly along RV.; to snatch up ib.
ghuṣ, 1.P; (Subj. ghoṣāt); to sound RV.; to cry or proclaim aloud, call out, announce publicly, declare, RV, MBh., R. &c.

न स राजा व्यथते यस्मिन् इन्द्रस् तीव्रं सोमम् पिबति गोसखायम् ।

आ सत्वनेरु अजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन् ॥ ५-०३७-०४

ná sá rājā vyathate yásmín índras tīvrāṃ sómam píbati gósakhāyam
ā satvanaír ájati hánti vr̥trāṃ kṣéti kṣitīḥ subhágo nāma púṣyan 5.037.04

4. He is a king and untroubled in whom the God-Mind drinks an intense Wine with the light for its companion; and he charges with his fighters and slays the powers that conceal and possesses the worlds for his habitation, full of felicity, increasing the Name.

Interpretation:

"And [the man having become] a king, [as the self-possessing and self-ruling being], is not shaken [by any force], in whom Indra partakes of his Delight and the Light of knowledge for his companion. He arrives with his armies and destroys the Obstructor, dwells on all the levels of existence, and growing great in his secret Meaning, full of Delight!"

पुष्यात् क्षेमे अभि योगे भवात्य् उभे वृत्तौ संयती सं जयाति ।

प्रियः सूर्ये प्रियो अग्ना भवाति य इन्द्राय सुतसोमो ददाशत् ॥ ५-०३७-०५

púṣyāt kṣéme abhí yóge bhavāti ubhé vr̥ttau samyatī sám jayāti
priyāḥ sūrye priyó agnā bhavāti yá índrāya sutásomo dádāśat 5.037.05

5. He increases in his secure having and he conquers in his getting, **for him the human path and the divine meet in one and both are conquered.** He becomes dear to the Lord of the Light, dear to the Lord of the Flame who presses out the Wine and gives it to the Puissant.

Interpretation:

"He is growing in his own world, and becomes united with all! He conquers both paths that are moving together: human and divine. Dear he grows to Surya in the light of the Sun, dear he grows in the flame of the Will, who offers himself to Indra, having pressed out the Soma wine for his enjoyment."