

RV 5.39

ṛṣi: atri bhauma; devatā: indra; chanda: anuṣṭup, 5 pañkti

यद् इन्द्र चित्र मेहनास्ति त्वादातम् अद्रिवः ।
 राधस् तन् नो विदद्वस उभयाहस्त्य आ भर ॥ ५-०३९-०१
 यन् मन्यसे वरेण्यम् इन्द्र द्युक्षं तद् आ भर ।
 विद्याम तस्य ते वयम् अकूपारस्य दावने ॥ ५-०३९-०२
 यत् ते दित्सु प्रराध्यम् मनो अस्ति श्रुतम् बृहत् ।
 तेन दृळ्हा चिद् अद्रिव आ वाजं दर्षि सातये ॥ ५-०३९-०३
 मँहिष्ठं वो मघोनां राजानं चर्षणीनाम् ।
 इन्द्रम् उप प्रशस्तये पूर्वीभिर् जुजुषे गिरः ॥ ५-०३९-०४
 अस्मा इत् काव्यं वच उक्थम् इन्द्राय शंस्यम् ।
 तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्य अत्रयो गिरः शुम्भन्त्य अत्रयः ॥ ५-०३९-०५

Analysis of RV 5.39

यद् इन्द्र चित्र मेहनास्ति त्वादातम् अद्रिवः ।
 राधस् तन् नो विदद्वस उभयाहस्त्य आ भर ॥ ५-०३९-०१

yád indra citra mehánā ásti tvádātam adrivaḥ
 rādhās tán no vidadvasa ubhayāhasti ā bhara 5.039.01

1. O God-Mind, thou of the rich¹ lights, thou of the thunderbolt, that which is thy rain of bounty and the felicity of thy giving bring to us with both hands full, O finder of our substance.

Interpretation:

"Bring to us that luminous being of yours, O Indra, O luminous Consciousness, for it is given by you (parted from you, tvādātam), O Master of Thunderbolt, that Realisation you bring to us with both your

¹ Or, varied

hands, O Knower (Finder, Discoverer) of the Luminous Dweller within the substance!"

Vidadvasu, lit. 'searching after, or finding of Vasu'. Vasu is Agni, the luminous dweller within the substance, as Sri Aurobindo translates it in the Hymns to the Mystic Fire. It is Indra who finds the luminous dweller within our being. In the hymn to Agni the Rishi says that he found Agni being taught or instructed by Indra.

Sri Aurobindo explains it in the second hymn to Agni of the fifth Mandala: "Divine Will manifested in man, itself liberated, liberates him from the cords which bind him as a victim in the world sacrifice; we attain to it by the teaching of Indra, the divine Mind, and it protects the uninterrupted play of the Light and destroys the powers of falsehood whose imitations cannot hem in its growth and its out-flaming; it brings the divine waters from the luminous Heaven, the divine wealth liberated from the attacks of the Enemy, and gives the final peace and perfection." (RV 5.2)

hr̥ṇīyāmāno ápa hí mād aiyeh̄ prá me devānām vratapā uvāca
índro vidvāṃ ánu hí tvā cacákṣa tēnāham agne ánuśiṣṭa āgām 5.002.08

"Mayst thou not grow wroth and depart from me! He who guards the law of action of the godheads, told me of thee and, taught by him his knowledge, I came to thee."

There are two godheads implied in the verse: devānām vratapā, who is usually Varuṇa, and Indra, who has instructed the Rishi about Agni. Varuṇa spoke about Agni and Indra taught how to find him. Indra is vidvān, the one who has found, known, realised Agni within the substance, in our verse it is vidad-vasu, the knower, the seeker of Vasu. It is taught by him that Rishi could come to Agni, tenāham agne anuśiṣṭa āgām.

Vocabulary:

vidadvasu mfn. *possessing or granting wealth* RV. Br.

यन् म॒न्यसे॑ वरे॒ण्यम् इन्द्र॑ द्यु॒क्षं तद् आ॑ भर ।

विद्या॑म तस्य॒ ते वय॑म् अ॒कूपार॑स्य दा॒वने॑ ॥ ५-०३९-०२

yán mányase váreṇyam índra dyukṣám tād ā bhara
vidyāma tāsya te vayám akūpārasya dāvāne 5.039.02

2. O God-Mind, bring to us the supremely desirable thing which thou dost mentalise, that which dwells in the light of heaven; so may

we have knowledge of thee that thou mayst give to us, nor stint the satisfaction of our longing.²

Interpretation:

“What you consider the best for us, O Indra, that bit of heavenly treasure you thus bring to us. May we know of that unbounded sea of yours and learn how to give!”

Now Rishi is asking Indra to bring that part of heavenly wealth which can be mentalised by our mind, which is most sought of, and wanted here. Thus we should be able to know it here, *vidyāma tasya te vayam*, and how to give it here, of that unbounded infinity, *akūpārasya dāvane*, or how to use it, to apply it here, or how to sacrifice it here. Literally it is said ‘may we know of this your [heavenly wealth], of the unbounded sea to give’.

Vocabulary:

dyukṣa, mfn. (fr. 1. kṣa) *heavenly, celestial, light, brilliant* RV. *akūpāra*, mfn. *unbounded* RV. v , 39 , 2 and x. 109 , 1; m. *the sea* VS.; &c. *tortoise* BhP. &c.; *the mythical tortoise that upholds the world*.

यत् ते दित्सु प्रराध्यम् मनो अस्ति श्रुतम् बृहत् ।

तेन दृळ्हा चिद् अद्रिव आ वाजं दर्षि सातये ॥ ५-०३९-०३

yát te ditsú prarādhīyam máno ásti śrutám bṛhát
téna dṛḷhā cid adriva ā vājaṃ darṣi sātāye 5.039.03

3. By mentality of thee which lavishes, which increases wealth of thy felicity, which is large, which is inspired in knowledge, by that thou rendest out even from fortified enclosures the plenitude for our possessing.

Interpretation:

“That Mind of yours which wants to share [with us] its luminosity and wants to grow in its realisation [in us], vast and possessed by Knowledge, by that Mind of yours you split open the hard places in us and release the plenitude hidden there for our possession!”

Now the mind, *manas*, is established in knowledge and becomes capable of giving, sacrificing; it wants to sacrifice, it becomes *ditsu*, it is increasing the heavenly wealth of Indra here, *prarādhīyam*, it is inspired, *śrutam*, it is vast, *bṛhat*. With this mind Indra can now demolish the fortresses of the inconscient and free the power of our true divine being in us.

Vocabulary:

² Or, stintest not in the filling

ditsu, mfn. *wishing to give or grant or perform* (acc.) RV. v , 39 , 3 MBh. Kathās.
 prarādhyā, mfn. *to be satisfied or made content* RV. v , 39 , 3.
 dṛ 9. P. dṛñāti; 2. P. Subj. darṣi, 2. 3. sg.; *to burst, break asunder, split open*
 RV. Hariv.

मँहिष्ठं वो मघोनां राजानं चर्षणीनाम् ।
 इन्द्रम् उप प्रशस्तये पूर्वीभिर् जुजुषे गिरः ॥ ५-०३९-०४

mámhiṣṭham vo maghónāṃ rājānaṃ carṣaṇīnām
 índram úpa práśastaye pūrvībhir jujuṣe gírah 5.039.04

4. To him who is richest of all the lords of riches and king over all who labour at the work, I direct my love in the words to the Puissant, that I may express him by his many energies.

Interpretation:

"To the Greatest of your great lords, to the King of all peoples sacrificing here on earth, to Indra I raise my voice in adoration to express Him here with his many energies."

Sri Aurobindo does not translate the word vaḥ, yours, which means that it is addressed to the Gods: 'of all your great godheads the greatest Indra'. It is to Him who is the greatest among Godheads and the King among people that I give the sounding of my voice of love, that I may be able to express him in his manifold movement. The unity of both: gods and men in one being is essential for the Sacrifice to take place. Here we can find an explanation of the divine origin of kings.

अस्मा इत् काव्यं वच उक्थम् इन्द्राय शंस्यम् ।
 तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्य् अत्रयो गिरः शुम्भन्त्य् अत्रयः ॥ ५-०३९-०५

ásmā ít kāvīyaṃ váca ukthám índrāya śámṣiyam
 tásmā u bráhmavāhase gíro vardhanti átrayo gírah śumbhanti átrayah
 5.039.05

5. To him the word of revealed wisdom, for the God-Mind the speech of our utterance, the speech of our self-expression; for him who bears the thought of our soul the Eaters of things increase their Words, yea, they make them a bright gladness.

Interpretation:

"To him indeed the Word of the Hymn to be uttered, to Indra this Song to be made! Him, who indeed brings the Word out of our Soul, the voices

of the Atris should increase, their voices of the Atris should illumine and adore.”

This expression of the voice of love which is offered to Indra in the previous verse is to become a Hymn, a Song, a final Expression of Indra, for it is he himself, who brings out the Word of Vastness from the depth of our Soul, brahmavāhase; therefore the Atris are increasing the Voice of His Expression and charge it with the bright gladness of love and adoration, in other words, they are increasing it in the power of consciousness and bliss.

V, 39. К Индре

1 Тот дар, о Индра удивительный,
Который щедро тобою раздается, о повелитель давящих камней,-
Ты его нам, о находящий блага,
Принеси обеими руками!

2 Что ты считаешь избранным,
О Индра, небесным, то (и) принеси!
Мы хотели бы тебя таким узнать:
Безграничным в дарении!

3 Тот расположенный к дарению, легко покоряемый
Дух, который у тебя есть, знаменитый, высокий, -
(Расколи) им даже твердыни, о повелитель давящих камней,
Выбей награду для захвата!

4 Вашего самого щедрого из щедрых
Царя народов Индру
Я при(глашаю) для прославления.
Он наслаждается песнями благодаря многим (прославлениям).

5 Это для него - поэтическая речь,
Для Индры надо исполнить гимн!
Это для него, притягиваемого молитвами,
Люди из рода Атри усиливают хвалебные песни,
Люди из рода Атри украшают хвалебные песни.