

## RV 5.31

ṛṣi: avasyu ātreya; devatā: indra, 8 ṛtīyapāda indra or kutsa, caturthapāda indra or uśanā, 9 indra and kutsa; chanda: triṣṭup

इन्द्रो रथाय प्रवतं कृणोति यम् अध्यस्थान् मघवा वाजयन्तम् ।  
 यूथेव पश्वो व्यु उनोति गोपा अरिष्टो याति प्रथमः सिषासन् ॥ ५-०३१-०१  
 आ प्र द्रव हरिवो मा वि वेनः पिशङ्गराते अभि नः सचस्व ।  
 नहि त्वद् इन्द्र वस्यो अन्यद् अस्त्यु अमेनाँश् चिज् जनिवतश् चकर्थ ॥ ५-०३१-०२  
 उद् यत् सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा ।  
 प्राचोदयत् सुदुघा वव्रे अन्तर् वि ज्योतिषा संववृत्वत् तमो ऽवः ॥ ५-०३१-०३  
 अनवस् ते रथम् अश्वाय तक्षन् त्वष्टा वज्रम् पुरुहूत द्युमन्तम् ।  
 ब्रह्माण इन्द्रम् महयन्तो अर्कैर् अवर्धयन् अहये हन्तवा उ ॥ ५-०३१-०४  
 वृष्णे यत् ते वृषणो अर्कम् अर्चान् इन्द्र ग्रावाणो अदितिः सजोषाः ।  
 अनश्वसो ये पवयो ऽरथा इन्द्रेषिता अभ्यु अवर्तन्त दस्यून् ॥ ५-०३१-०५  
 प्र ते पूर्वाणि करणानि वोचम् प्र नूतना मघवन् या चकर्थ ।  
 शक्तीवो यद् विभरा रोदसी उभे जयन् अपो मनवे दानुचित्राः ॥ ५-०३१-०६  
 तद् इन् नु ते करणं दस्म विप्राहिं यद् घ्नन् ओजो अत्रामिमीथाः ।  
 शुष्णस्य चित् परि माया अगृभ्णाः प्रपित्वं यन् अप दस्यूँ असेधः ॥ ५-०३१-०७  
 त्वम् अपो यदवे तुर्वशायारमयः सुदुघाः पार इन्द्र ।  
 उग्रम् अयातम् अवहो ह कुत्सं सं ह यद् वाम् उशनारन्त देवाः ॥ ५-०३१-०८  
 इन्द्राकुत्सा वहमाना रथेना वाम् अत्या अपि कर्णे वहन्तु ।  
 निः षीम् अद्भयो धमथो निः षधस्थान् मघोनो हृदो वरथस् तमांसि ॥ ५-०३१-०९  
 वातस्य युक्तान् सुयुजश् चिद् अश्वान् कविश् चिद् एषो अजगन् अवस्युः ।  
 विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीम् अवर्धन् ॥ ५-०३१-१०

सूर॑श् चिद् रथ॑म् परि॑तक्म्यायाम् पूर्वं॑ करद् उपरं॑ जूजुवाँसम् ।  
 भर॑च् चक्र॑म् एत॑शः सं रि॑णाति पुरो॑ दधत् सनि॑ष्यति क्रतुं॑ नः ॥ ५-०३१-११  
 आयं॑ जना॒ अभि॑चक्षे॒ जगामे॑न्द्रः सखा॑यं सुत॑सोमम् इच्छन् ।  
 वद॑न् ग्रा॒वाव वेदि॑म् भ्रिया॑ते यस्य॑ जीर॑म् अध्व॑र्यवश् चर॑न्ति ॥ ५-०३१-१२  
 ये चा॑कनन्त॒ चाक॑नन्त॒ नू ते म॑र्ता अमृ॑त मो ते अँह॑ आर॑न् ।  
 वाव॑न्धि यज्युँ॑ उत॒ तेषु॑ धेह्यु॒ ओजो॑ जनेषु॒ येषु॑ ते स्याम॑ ॥ ५-०३१-१३

Analysis of RV V.31

इन्द्रो॑ रथा॑य प्र॒वतं॑ कृ॒णोति॑ यम् अ॒ध्यस्था॑न् म॒घवा॑ वाज॒यन्त॑म् ।  
 यूथे॑व प॒श्वो व्यु॑ उ॒नोति॑ गो॒पा अरि॑ष्टो याति॒ प्रथ॑मः सि॒षास॑न् ॥ ५-०३१-०१

índro ráthāya pravátam kr̥ṇoti yám adhyásthān maghāvā vājayántam  
 yūthéva paśvó ví unoti gopā áriṣṭo yāti prathamáḥ síṣāsan 5.031.01

1. God-in-Mind maketh him a steep descent for the chariot of his action when he stands upon it, lord of the plenitudes, in its movement towards fullness; as a keeper of the kine<sup>1</sup> with the troops of his cattle, so he extends wide his herds of vision;<sup>2</sup> unhurt, supreme, he moves towards his victory.

Interpretation:

"Indra makes a steep path for the chariot, seeking fullness, to descent from heights, which the Lord of Greatness has mounted. He spreads his kine in the vast like their Lord-Protector. Unhurt He goes; first is He here to accomplish."

The choice of adjectives is quite deliberate here, which creates a picture of Indra and his chariot, seeking its fullness or its fulfilment in the downward movement. It is this chariot he mounts and spreads his luminous herds all over. Unhurt, or unreachable for the forces of darkness to hurt and to diminish him, He is here the first who claims a real conquest of the being of darkness by the Divine. Indra is a conqueror, who cannot be hurt by the darkness, and therefore he can conquer it by spreading or releasing his luminous herds from within the cave of darkness.

Vocabulary:

<sup>1</sup> Or, herds

<sup>2</sup> Or, his luminous herds

pravat, f. *the side or slope of a mountain, elevation, height* RV. AV.; *heavenly height* (7 or 3 in number) ib., (pravatonapāt, 'son of the heavenly height' i.e. Agni AV.); *a sloping path, smooth or swift course* (instr. sg. or pl. 'downhill, precipitately, swiftly') RV. TUp.; (pra-vat) mfn. *directed forwards or towards, blazing forth* (said of Agni) TS. AitBr.

u, 5. P. unoti (see vy-u RV. v , 31 , 1); 2. A. (1. sg. uve RV. x , 86 , 7); 1. A. avate Dhātup. to call to, hail, to roar, bellow (see also ota = ā-uta).

आ प्र द्रव हरिवो मा वि वेनः पिशङ्गराते अभि नः सचस्व ।

नाहि त्वद् इन्द्र वस्यो अन्यद् अस्त्यु अमेनाँश् चिज् जानिवतश् चकर्थ ॥ ५-०३१-०२

ā prā drava harivo mā ví venah písaṅgarāte abhí naḥ sacasva  
nahí tvád indra vasyo anyád ásti amenāṁś cij jānivataś cakartha 5.031.02

2. Forward race, O master of thy shining steeds! Let not thy delight turn away from us, O thou of the golden prosperity; cleave unto us! There is nought in the world more rich in substance than thou, O God-in-Mind; even to our life-powers, steeds that have no mate, thou givest a mother for their offspring.

Interpretation:

"Towards us you run fulfilling us (ā pra drava), and not bypassing (mā vi), O Vena, O Golden Realisation! Cleave unto us! None is here richer than you in the substantial embodiment, O Indra! You made us, who were powerless accompanied by power of realisation (=widowers married again)!"

The symbol of marriage was seen as a symbol of realisation in the manifestation: children are to be born (the souls have to come down into material plane) and taught the Veda (the meaning of this embodiment is the Sacrifice) and carry forward the code of the evolution of consciousness in the body and in the soul. This could be achieved only by marriage of the soul with its nature, consciousness and power (=being) must come together.

Vocabulary:

vena, mf(ī)n. *yearning, longing, eager, anxious, loving* RV.; m. *longing, desire, wish, care* ib.; = yajña Naigh. iii , 17; 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); of a Rājarshi or royal Rishi (father of Prithu, and said to have perished through irreligious conduct and want of submissiveness to the Brahmans ; he is represented as having occasioned confusion of castes see Mn. vii , 41 ; ix , 66 ; 67 , and as founder of the race of Nishādas and Dhivaras ; according to the Vishnu-Purana, Vena was a son of Anga and a descendant of the first Manu; a Vena Rāja-śravas is enumerated among the Veda-vyāsas or arrangers of the Veda) MBh. Hariv. Pur.; (ā) f. *love, desire* RV.

vasya, mfn. *to be put on.*

vasya mfn. = vasiyas, *better, more excellent or glorious, wealthier or richer than (abl.)* RV. VS. TBr. TUp.; n. *increasing wealth or prosperity, welfare* RV. AV.

amena, m. *having no wife, a widower* RV. v , 31 , 2.

janivat, mfn. *having a wife* RV.

उद् यत् सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा ।  
 प्राचोदयत् सुदुघा वव्रे अन्तर् वि ज्योतिषा संवृत्वत् तमो ऽवः ॥ ५-०३१-०३

úd yát sáhaḥ sáhasa ājaniṣṭa dédiṣṭa índra indriyāṇi víśvā  
 prācodayat sudúghā vavré antár ví jyótiṣā saṃvavṛtvát támo 'vaḥ 5.031.03

3. When by force he arose and was born as force, God-in-Mind gave his direction to all his powers; the good milkers that were shut up in their prison he goaded forth and he opened out by the Light the enveloping darkness.

Interpretation:

"When out of His force He was born as the Force then He has directed totally all his powers! He impelled the ones to move out, who have the perfect knowledge and are veiled by the covering darkness! It is by the light that He opened the Darkness covering All!"

Indra is born as the Force by His own Force. To be born, jan, means to come to manifestation, to enter the lower hemisphere, and thus to uncover the darkness. This process of being born by the Force as a Force we can compare with the 'irruption of time' in Gebserian terms. The Time as a subjective creative force irrupts breaking the resistance of the three-dimensional spatial perceptions of the rational and conceptual mind, bringing all other dimensions of itself into play: indriyāṇi viśvā, all the subjective psychic and universal dimensions of force, manifesting Time in its full intensity.

Vocabulary:

diś, *teach, communicate, tell, inform confess* Buddh.; Desid. didikṣati, -te, *to wish to show &c.*; Intens. dediṣṭe, 3. pl. -ṣate, (p. f. pl. -ṣatis) *to show, exhibit, manifest* RV.; *to order, command* ib.: Pass. dediṣyate, *to show or approve one's self.* AV. VS.  
 vavra, mfn. (fr. vr) *hiding or concealing one's self* RV.; m. 'hiding-place', a cavern, hole, cave ib.

अनवस् ते रथम् अश्वाय तक्षन् त्वष्टा वज्रम् पुरुहूत द्युमन्तम् ।  
 ब्रह्माण इन्द्रम् महयन्तो अर्केर् अवर्धयन् अहये हन्तवा उ ॥ ५-०३१-०४

ánavas te rátham áśvāya takṣan tváṣṭā vājram puruhūta dyumāntam  
 brahmāṇa índram maháyanto arkaír ávardhayann áhaye hántavā u 5.031.04

4. Subtle souls of men fashioned a chariot for thy steed, the Framer of things shaped thy shining thunderbolt, O thou of the manifold calling; the chanters of the soul-thought greatened the God-Mind by their hymns of illumination, increased him that he might slay the Python.

Interpretation:

“The minute elemental powers of the Maker (the subtle souls of men) fashioned a chariot for your Horse, running forward! Twashtar has made the lightning for you, shining with the heavenly lustre, O You, who many call to come! The chanters of the hymns aspirating in the heart increased the God-Mind by their flaming mantras, they strengthened Him to kill the Python!”  
The Powers of Twashtar created the chariot and Twashtar himself created the Vajra for Indra, the weapon by which he will destroy the Dasyus. It is noteworthy that such things like chariot and even weapon to fight are to be made for the God in Mind when he decides to cross the border and to enter the darkness of the lower hemisphere. In his own world He does not need them. His Horse though was not created, but the chariot was made for it and for Indra the Vajra.

The Maruts on the other hand chanting the hymns, rising from the heart of men, from their soul, the heart-ocean, the psychic entity, increase and strengthen Indra for the destruction of the coiling Python, narrowing consciousness (ahi).

**Vocabulary:**

anu/aṇu, mf(vī)n. *fine, minute, atomic, m. an atom of matter 'an atom of time', the 54, 675, 000th part of a muhūrta (of 48 minutes); N. of Siva; f. 'the subtle one'; N. of the fingers preparing the Soma juice RV.; n. (in prosody) the fourth part of a mātrā*

वृ॒ष्णे॑ यत् ते वृ॒षा॑णो अ॒र्कम् अ॒र्चा॑न् इन्द्र॒ ग्रा॒वा॑णो अ॒दि॒तिः स॒जो॑षाः ।

अ॒न॒श्वा॒सो॒ ये प॒वयो॑ ऽर॒था इन्द्रे॑षि॒ता अ॒भ्यु॑ अ॒वर्त॑न्त द॒स्यु॑न् ॥ ५-०३१-०५

vṛṣṇe yāt te vṛṣaṇo arkām ārcān īndra grāvāṇo āditiḥ sajōṣāḥ  
anaśvāso yé pavāyo arathā indreṣitā abhy āvartanta dāsyaūn 5.031.05

5. When to thee, the Bull of the diffusion, the Lords of the diffusion sang the illumining hymn and the pressing stones chanted it and the Mother Infinite, of one mind with these, then the wheels that bear no chariot and no horses draw them but God-in-Mind drives, came rolling against the Destroyers.

**Interpretation:**

“So when the bulls have chanted their Flaming Hymn to the Bull, Indra, the stones (as the workers) that press and distil the delight of being for the Divine to enjoy it, and the Mother Aditi, agreeing happily with them, then the wheels, which already run without a chariot or horses, is sent by Indra rolling over Dasyus.”

Once the luminous Hymn from the Heart is rising, and the Maruts, the bulls, who distil the delight from the being like the pressing stones of Soma are in concordance with the Infinite Consciousness, Aditi, then there is no need anymore in the chariot nor any horses to carry it, for the wheels run over the dividers, moved by the very presence of Indra.

In the previous hymn it is said that Indra makes heaven and earth the wheels for the Maruts to travel. It is like the whole manifestation of Hiranyagarbha becomes one

chariot running against the forces of darkness, which is beyond it. The manifestation itself becomes his chariot against the forces of Inconscient.

प्र ते पूर्वाणि करणानि वोचम् प्र नूतना मघवन् या चकर्थ ।  
शक्तीवो यद् विभरा रोदसी उभे जयन् अपो मनवे दानुचित्राः ॥ ५-०३१-०६

prá te pūrvāṇi káraṇāni vocam prá nūtanā maghavan yā cakārtha  
śáktīvo yád vibhārā ródasī ubhé jáyann apó mánave dānucitrāḥ 5.031.06

6. Thy former deeds I will speak forth and the new ones that thou hast done, O Lord of the plenitudes, in that thou, O holder of the Force, bearest in their wide extension our earth and heavens, conquering for man the waters bright with the rich distribution of our being.

Interpretation:

"I shall speak of your deeds for the fulfilment (pra), O Lord of plenitudes and greatness, of those of old and of today, O Master of Force, that you uphold heaven and earth, conquering luminous Waters for Man."

This idea of upholding or even bearing heaven and earth, vibharā rodasī ubhe, and thus conquering the waters for men, which thus consist of the luminous consciousness in their drops, is another image enriching the previous verse of making out of manifestation a chariot against the forces of division and darkness.

The element of time is also presented here as the deeds of old and of today. The Rishi wants to bring both of them forward to fulfil their meaning in manifestation. The complex image of Time as the intensity of creative force can be clearly seen here.

When the two levels overlap: the past deeds and of today, then they are thickened in their intensity and depth of their presence. This intensity of Force in terms of time is essential for transformation.

Vocabulary:

śaktivat, mfn. 'powerful' or 'helpful' RV. TBr.

śakti, f. power, ability, strength, might, effort, energy, capability, faculty, skill, capacity for, power over (gen. loc. dat., or inf.) RV. &c. &c.; effectiveness or efficacy (of a remedy) ŚarṅgS.; the energy or active power of a deity personified as his wife and worshipped by the Śākta (q.v.)

'the relation of a word to the thing designated' Bhāshāp. Sāh.; (in Gram.) case-power, the idea conveyed by a case (= kāraṇa) Pāṇ. 2-3, 7 Sch.; the power or force or most effective word of a sacred text or magic formula Up. Pañcar.; the creative power or imagination (of a poet) Kāvyaḍ.; help, aid, assistance, gift, bestowal RV.; a spear, lance, pike, dart RV. &c.; a sword MW. (prob.); a flag-staff.

vi-bhr P. A. -bharati, -te, to spread out, spread asunder RV. AV.; A. to distribute, diffuse ib.; VS. to bear, endure MBh.;

dānucitra, mfn. brilliant with dew or moisture RV.

तद् इन् नु ते करणं दस्म विप्राहिं यद् घ्नन् ओजो अत्रामिमीथाः ।

शुष्णस्य चित् परि माया अगृभ्णाः प्रपित्वं यन्न अप दस्युं असेधः ॥ ५-०३१-०७

tád ín nú te káraṇaṃ dasma vipra áhiṃ yád ghnánn ójo átrāmimīthāḥ  
śúṣṇasya cit pári māyā agr̥bhñāḥ prapitvāṃ yánn ápa dásyūṃṛ asedhaḥ 5.031.07

7. And that too now is thy doing, O achiever of works, O illumined thinker, that thou, slaying the Serpent, containest here the energy; and thou hast seized on all the knowings of the evil Strength and hast cloven away the destroyer in thy forward movement.

Interpretation:

"That is indeed your work, O Skilful Worker, Ecstatic Knower, when you by killing Python, who narrows our Consciousness and Being, possess his power to be your own. You've taken thus creative force of Darkness, advancing you have separated the Divider from his creative and formative forces."

These forces of separation, the Māyās of creative force, shaping the separate being are now in the hands of Indra, the unifying consciousness-force. One can clearly understand the utility of the dividers in the evolutionary scheme of things: they were to prepare the separate being and then it should be taken by the uniting consciousness. The battle is a natural result. The conquest of the Divine by the Divine within the other is a means of manifesting the Divine in a separate form.

Vocabulary:

vipra, illumined thinker,

dasma, achiever of works,

prapitva, n. (perhaps for pra-pit-tva fr. pat [682,3] ; cf. apa-pitva) start, flight, haste RV.; the advanced day i.e. evening ib.

sidh, 1. P. to drive off, scare away, repel, restrain, hinder RV. Kauṣ; to turn out well or auspiciously ib.

त्वम् अपो यदवे तुर्वशायारमयः सुदुघाः पार इन्द्र ।

उग्रम् अयातम् अवहो ह कुत्सं सं ह यद् वाम् उशनारन्त देवाः ॥ ५-०३१-०८

tuvám apó yádave turvásāya áramayaḥ sudúghāḥ pārá indra  
ugrám ayātam ávaho ha kútsaṃ sám ha yád vām usánāranta devāḥ 5.031.08

8. Thou madest the waters to play for Yadu and for Turvasu, - kine of a good milking, - and didst bear them to their other shore. Thou borest on Kutsa, embracer of knowledge, in his fierce driving against the foe when in ye two Usahana and the gods rejoiced together.

Interpretation:

"You made the lower waters of existence for Aryan peoples Yadu and Turvasu, O Indra, filled with Milk of perfect knowledge [bringing them thus to] the other shore of creation. Strongly and fiercely, fulfilling all, you two have come! For you have carried Kutsa with you, when in you two the gods and Ushana rejoiced."

The union of the forces of Asuras and Devas working for manifestation of the Divine, within Indra and Kutsa as his human representative, is very significant here. It was done before for other peoples of Yadu and Turvasu, when the waters of lower consciousness were turned by Indra into the milk of supreme knowledge, sudughāḥ, and thus they were carried to the other shore of creation, pāre, into transcendental realms of existence.

Vocabulary:

kutsa, m. N. of a Rishi (called Ārjuneya, author of several hymns of the RV. ; when attacked by the demon Śuṣṇa , Indra defended him and killed the demon; but in other hymns [RV. i , 53 , 10 ; ii , 14 , 7 ; iv , 26 , 1 ; viii , 53 , 2] Kutsa is represented as persecuted by Indra) RV. AV.; N. of a descendant of Angiras (author of the hymns RV. i , 94-98 ; 100-115 ; ix , 97 , 45 seqq.)

ĀśvŚr.; lightning, thunderbolt Naigh. Nir.

kus/kuś, cl. 4. P. kuśyati, to embrace, enfold Dhātup. xxvi , 109 (v.l. kus).

uśanas, m. N. of an ancient sage with the patronymic Kāvya RV. AV. iv , 29 , 6 Kauṣ.; (in later times identified with Śukra, the teacher of the Asuras, who presides over the planet Venus); N. of the planet Venus MBh. Yājñ. Pañcat. &c.; (uśanasaḥ stoma m. N. of a verse (RV. v , 29 , 9) to be muttered by one who thinks himself poisoned AśvŚr. v , 9 , 1.)

इन्द्राकुत्सा वहमाना रथेना वाम् अत्या अपि कर्णे वहन्तु ।

निः षीम् अद्भ्यो धमथो निः षधस्थान् मघोनो हृदो वरथस् तमांसि ॥ ५-०३१-०९

īndrākutsā váhamānā ráthena ā vām átyā ápi kárṇe vahantu

nīḥ ṣīm adbhyó dhámatho níḥ ṣadhásthān maghóno hr̥dó varathas támāṃsi 5.031.09

9. O God-in-Mind and O embracer of knowledge, borne on in your car may the powers of your movement bring you to our ear of inspiration; do ye dispel Night from the waters and from the seat of the soul's session and remove her darkneses from the heart of man so that he shall enjoy his plenitudes.

Interpretation:

"O Indra and Kutsa, carried in your chariot, may your fast running horses bring you to our inner perception (hearing)! For you are shaking off the darkness from the waters (of embodied consciousness and being) , and you disclose for man his home in the heart of plenitude [hidden from him by the darkness]."

Thus this union of the Universal and Individual Soul, when both are carried in one chariot of the Supreme, should enlighten our outer consciousness and being. It is this that separates the darkness from the waters of consciousness-being in the lower hemisphere, making them full of knowledge, turning them into perfect milk of illumined consciousness-being, sudughāḥ apaḥ (5.31.08).

Vocabulary:

sadhastha, mfn. 'standing together', present RV. AV. n. 'place where people stand together', place of meeting, any place, spot, abode, home, region, world ib. VS.

वा॒तस्य॑ यु॒क्तान्॑ सु॒युज॑श् चिद् अ॒श्वान् क॑विश् चिद् ए॒षो अ॑जगन्न॒ अव॑स्युः ।  
वि॒श्वे ते॑ अत्र॒ मरु॑तः सखाय॒ इन्द्र॑ ब्रह्मा॒णि त॑विषीम् अवर्धन् ॥ ५-०३१-१०

vātasya yuktān suyújaś cid áśvān kavís cid eṣo ajagann avasyúh  
vísve te átra marútaḥ sákhāya índra bráhmāṇi táviṣim avardhan 5.031.10

10. The horses that the Breath of Life has yoked are yoked well, this Seer, too, desiring his increase, is in motion upon the path; here all the Thought-gods are thy companions; and our soul-thoughts, O God, increase thy energy.

Interpretation:

"Of the Vital Plane are these horses perfectly controlled, and the Poet moves on the Path seeking his increase. And all the Maruts here want to accompany you, O Indra, and all the rising aspirations from the heart have made your (establishing) Power grow!"

Vocabulary:

eṣa, mfn. *gliding, running, hastening* RV.; mfn. (fr. 3. iṣ) ifc. *seeking* ŚBr. Xiii; m. *the act of seeking or going after* RV. x , 48 , 9 (eṣa), *wish, option* RV. i , 180 , 4

सू॒रश् चिद् रथ॑म् परि॒तक्म्या॑याम् पूर्वं॑ करद् उप॒रं जू॑जुवाँसम् ।  
भ॒रच् च॑क्रम् ए॒तशः॑ सं रि॒णाति॑ पु॒रो द॑धत् स॒निष्य॑ति क्र॒तुं नः॑ ॥ ५-०३१-११

sūraś cid rátham páritakmiyāyām pūrvam karad úparam jūjuvāṃsam  
bhárac cakram étaśaḥ sám riṇāti puró dádhat saniṣyati krátuṃ naḥ 5.031.11

11. And may the car too of the illumining Sun in the circumscribing Night rise supreme and gallop upon the upper level; for his white-shining Steed brings the wheel of his action and sets it to its complete movement; placing in front he shall win for us the whole Will to the work.

Interpretation:

"And Surya thus has made his first car reaching the higher levels in the inclosing darkness! Bringing the chakra of his power and action, Etasha is releasing it completely and placing it in front of our journey, which wants to conquer for us the Will to act and offer."

The Sun has raised his first creation here to a higher level of development and thus releasing his one form or disk and placing it in front bestows upon us the power of Will to do the Sacrifice.

Vocabulary:

rī or ri (cf. li) 9. P., *to release, set free, let go* RV.; *to sever, detach from* (abl.) *ib.*; *to yield, bestow* AV.; (A.) *to be shattered or dissolved, melt, become fluid, drop, flow* RV.  
 cakra, n. (Ved. rarely m. ; g. ardharcādi ; fr. car? ; 1. kṛ Pāṇ. 6-1 , 12 Kāś.) *the wheel* (of a carriage, of the Sun's chariot [RV.], of Time [i , 164 , 2-48] ; -kraM-car, to drive in a carriage ŚBr. vi) RV. &c.; a potter's wheel ŚBr. xi Yājñ. iii , 146; (cf. -bhrama &c.) *a discus or sharp circular missile weapon* (esp. that of Vishnu) MBh. R. Suśr. Pañcat. BhP.

आ॒यं॑ ज॒ना॒ अभि॑च॒क्षे॑ ज॒गामे॑न्द्रः स॒खायं॑ सु॒तसो॑मम् इ॒च्छन् ।  
 वद॑न् ग्रा॒वाव॑ वे॒दिम् भ्रि॑या॒ते य॒स्य जी॑रम् अ॒ध्वर्य॑वश् चर॒न्ति ॥ ५-०३१-१२

āyāṃ janā abhicákṣe jagāma índraḥ sákhāyaṃ sutásomam ichán  
 vādan grāvā áva védim bhriyāte yásya jírám adhvaryávaś cáranti 5.031.12

12. Lo, O ye peoples, God-in-Mind has come to us for the vision and desires for his comrade the man who has pressed out the wine of the ecstasy; the pressing stone lifts up its voice and is brought towards the altar and there are priests of the journeying sacrifice who keep its swiftness in action.

Interpretation:

"To us this Indra came to see us here, O creatures born in the material body, desiring the man who pressed out Soma for him to enjoy the company of the Divine. The sounding pressing stone was brought upon the Altar, whose swiftness the moving powers on the Sacrificial Path keep in accordance with the Journey."

It looks like the production of Soma and the evolutionary growth of being are constantly related. It is as if the production of the delight of existence and sharing it with the Divine forces creates the subjective movement of Time in itself, the psychic relevance of time, as it were.

Vocabulary:

grāvan, m. *a stone for pressing out the Soma* (originally 2 were used RV. ii , 39 , 1; later on 4 or 5) RV. AV. VS. ŚBr.; a stone or rock MBh., BhP. &c.; a mountain L.; a cloud Naigh. i , 10  
 jīra, mfn. ( jiniv Un2.) *quick, speedy, active* RV., (Naigh. ii , 15) ;m. *quick movement* (of the Soma stones) , v , 31 , 12

ये चा॒कन॑न्त चा॒कन॑न्त नू॒ ते म॑र्ता अ॒मृत॑ मो॒ ते अँह॑ आ॒रन् ।  
 वा॒वन्धि॑ यज्युँ॒ उत॑ ते॒षु धे॒ह्य ओ॒जो ज॑ने॒षु ये॒षु ते॒ स्याम॑ ॥ ५-०३१-१३

yé cākánanta cākánanta nū té mártā amṛta mó té áṃha āran  
 vāvandhí yájyūmṛ utá téṣu dhehi ójo jáneṣu yeṣu te siyāma 5.031.13

13. They who would desire, now let them desire; but they are mortals, O Immortal!  
 Let not their march and labour lead them into evil. Take thy delight in the doers

of the sacrifice and confirm thy energy in them, the peoples among whom may we be counted.

Interpretation:

"And those who would aspire [for a higher life] they should aspire now! Mortal are they, they must not deviate to smallness! [To make that happen] you should partake of your delight in them, who want to sacrifice and put your Power into them, who are thus born in this material body here, and may we be among them also counted."

What is following from this verse is that in order to conduct the sacrifice, which is to grow from mortal into the immortal state of consciousness and being, Indra must partake in the being of men of his delight, confirming his Power and Presence in him, and thus securing his journey from the mortal to the immortal life.

Vocabulary:

van, cl. 8. P. A., (pf. vāvāna, vāvantha, vāṃsva ib.) *to like, love, wish, desire* RV. AV. ŚBr.; *to gain, acquire, procure* (for one's self or others) RV. AV. ŚBr.; *to conquer, win, become master of, possess* RV. AV.; *to prepare, make ready for, aim at, attack* RV.  
 kan, A1. (Subj. 3. pl. cākananta} and cakananta} RV. i , 169 , 4), *to be satisfied with, like, enjoy* (with loc. gen. , or instr.) RV.; *to please, be liked or wished for* (with gen. of the person) RV. i , 169 , 4; *to strive after, seek, desire, wish* (with acc. or dat.) RV.  
 ā-ṛ 2P. (Subj. 2. sg. -ṛṇos RV. i , 30 , 14 and 15 ; aor. āratām, &c.) *to insert, place in* RV.; *to excite to bring near, fetch* RV.; *to come to reach, obtain, fall into* (misfortune) RV. ŚBr. AitBr. &c.; *to inflict* AitBr.