

RV 5.34

ṛṣi: saṃvaraṇa prājāpatya; devatā: indra; chanda: jagatī, 9 triṣṭup

अजातशत्रुम् अजरा स्वर्वत्यु अनु स्वधामिता दस्मम् ईयते ।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥ ५-०३४-०१
आ यः सोमेन जठरम् अपिप्रतामन्दत मघवा मध्वो अन्धसः ।
यद् ईम् मृगाय हन्तवे महावधः सहस्रभृष्टिम् उशना वधं यमत् ॥ ५-०३४-०२
यो अस्मै घंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह ।
अपाप शक्रस् ततनुष्टिम् ऊहति तनुशुभ्रम् मघवा यः कवासखः ॥ ५-०३४-०३
यस्यावधीत् पितरं यस्य मातरं यस्य शक्रो भ्रातरं नात ईषते ।
वेतीद् व् अस्य प्रयता यतंकरो न कित्बिषाद् ईषते वस्व आकरः ॥ ५-०३४-०४
न पञ्चभिर् दशभिर् वष्ट्यू आरभं नासुन्वता सचते पुष्यता चन ।
जिनाति वेद् अमुया हन्ति वा धुनिर् आ देवयुं भजति गोमति व्रजे ॥ ५-०३४-०५
वित्त्वक्षणः समृतौ चक्रमासजो ऽसुन्वतो विषुणः सुन्वतो वृधः ।
इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासम् आर्यः ॥ ५-०३४-०६
सम् ईम् पणेरु अजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।
दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीम् अचुकुधत् ॥ ५-०३४-०७
सं यज् जनौ सुधनौ विश्वशर्धसाव् अवेद् इन्द्रो मघवा गोषु शुभ्रिषु ।
युजं ह्य अन्यम् अकृत प्रवेपन्यु उद् ईं गव्यं सृजते सत्वभिर् धुनिः ॥ ५-०३४-०८
सहस्रसाम् आग्निवेशिं गृणीषे शत्रिम् अग्न उपमां केतुम् अर्यः ।
तस्मा आपः संयतः पीपयन्त तस्मिन् क्षत्रम् अमवत् त्वेषम् अस्तु ॥ ५-०३४-०९

Analysis of RV 5.34

अजातशत्रुम् अजरा स्वर्वत्सू अनु स्वधामिता दस्मम् ईयते ।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥ ५-०३४-०१

ájātaśatrum ajārā súvarvatī
ānu svadhā́ ámitā dasmám iyate
sunótana pácata bráhmavāhase
puruṣṭutāya pratarám dadhātana 5.034.01

1. Infinite, indestructible is the Nature that belongeth to the world of Light and to the Achiever of works it comes, to him whom none was ever born to smite. For him press the wine, for him prepare the food, set expandingly your abundance before him who manifoldly affirmed is the upholder of the inspired word.

Interpretation:

"Immortal, *ajarā*, and Immense, *amitā*, and Self-establishing, *svadhā*, from the Svar world, *svarvatī*, She follows, *anu iyate*, the Skilful in Works, *dasmam*, whom here in this world none could have challenged, *ajātaśatrum*.

Press out the Soma wine for him, prepare your food for him, who brings up from your heart the Word for your expansion, who is to be affirmed in many ways here! Hold here for him you ever increasing opening!"

Vocabulary:

ajātaśatru, mfn. *having no enemy; having no adversary or equal* (Indra) RV.
amita mfn. (3 mā), *unmeasured, boundless, infinite* RV. &c.; *without a certain measure* ŚBr. Suśr. &c.; ind. *immensely* RV. iv , 16 , 5.
brahmavāhas, mfn. *one to whom prayers are offered* RV.

आ यः सोमेन जठरम् अपिप्रतामन्दत मघवा मध्वो अन्धसः ।
यद् ईम् मृगाय हन्तवे महावधः सहस्रभृष्टिम् उशना वधं यमत् ॥ ५-०३४-०२

ā yāḥ sómena jaṭhāram āpiprata
āmandata maghāvā mádhvo ándhasaḥ
yád īm mrgāya hāntave mahāvadhāḥ
sahásrabhrṣṭim uśānā vadhám yámat 5.034.02

2. He has filled his belly with the wine of your delight, the lord of plenitudes has come drunk with the rapture of that honeyed food; as the soul of desire he of the mighty stroke wields his weapon of the thousand flaming points to slay the Beast.

Interpretation:

"The one who has become full of Soma-wine of your delight of being is the rejoicing Lord of Greatnesses, when for the killing of the Beast with his great power of destruction of thousand flaming blades He, the Ushanas, has employed the weapon!"

Vocabulary:

jaṭhara, n. [m.] *the stomach, belly, abdomen, bowels, womb, interior of anything, cavity* RV. AV.
 bhṛṣṭi, f. *a spike, point, top, corner, edge* RV. AV.
 mahāvadha, mfn. *carrying a mighty weapon or destructive shaft* RV.
 vadha, m. *one who kills, a slayer, vanquisher, destroyer* RV. VS. TS. ŚBr.; *a deadly weapon (esp. Indra's thunderbolt)* RV. AitBr.; *the act of striking or killing, slaughter, murder, death, destruction* RV. &c. &c.

यो अस्मै घ्रंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह ।

अपाप शक्रस् ततनुष्टिम् ऊहति तनूशुभ्रम् मघवा यः कवासखः ॥ ५-०३४-०३

yó asmai ghraṃsá utá vā yá ūdhani
 sómaṃ sunóti bhávati dyumām̐ áha
 ápāpa śakrás tatanuṣṭim ūhati
 tanūśubhram maghávā yáḥ kavāsakháḥ 5.034.03

3. For whosoever presses out for him the wine in the clear heat of the light or in the heat of the abundance, he, oh he, becomes a soul of light; farther and farther the Puissant bears the extending limits of his being and makes it luminous in its formation; for this is the lord of plenitudes who is the comrade of the seer.

Interpretation:

"Who distils Soma, the delight of being, for Him whether in the heat of light or in the heat of the abundance, becomes the shining one indeed.
 The Powerful Lord of Greatnesses carries the limits of his body farther and farther, making it the body of light (the shining body), for he is the Friend of the Seer!"

Vocabulary:

ghraṃsa, *sunshine, brightness* RV. v , 34 , 3 and 44 , 7.
 ūdhas, (in Veda also ūdhan, ūdhar); *the udder of any female, breast, bosom* RV. AV. ŚBr. MBh. &c.; *figuratively applied to the clouds* RV.; *the night* Nir.
 aha, ind. (as a particle implying ascertainment, affirmation, certainty , &c.) *surely, certainly* RV. AV. ŚBr.
 śakra, mfn. *strong, powerful, mighty* (applied to various gods, but esp. to Indra) RV. AV. TBr.
 tatanuṣṭi, mfn. *'wishing to show one's self', fond of ornaments* (Nir. vi , 19), RV. v , 34 , 3.
 ūh, 1. P. A. (ūhati, -te, connected with vah, q.v. , and in some forms not to be distinguished from it) , *to push, thrust, move*; RV etc.
 tanūśubhra, mfn. *decorating the person* , v , 34 , 3; i , 85 , 3 (Nir. vi , 19).
 kavāsakha, mfn. *'having a selfish man for companion, being the companion of a selfish man', selfish* RV. v , 34 , 3; (Nir. vi , 19).

यस्यावधीत् पितरं यस्य मातरं यस्य शक्रो भ्रातरं नात ईषते ।

वे॒तीद् व् अ॒स्य॑ प्र॒यता॑ य॒तं॒करो॑ न॒ कि॒ल्बि॑षाद् ई॒षते॑ व॒स्व आ॒करः॑ ॥ ५-०३४-०४

yásyāvdhīt pitáram yásya mātáram
yásya śakró bhrātaram nāta īṣate
vétīd ū asya práyatā yataṃkaró
ná kílbīṣād īṣate vásva ākaráḥ 5.034.04

4. When he has slain the father of a man or his mother or his brother, he flees not from him, no, he comes to all that that man has laboured out and he is the doer in him of his labour; it is he that creates in him his substance and he flees not away from the sin.

Interpretation:

The word vasu is translated by Sri Aurobindo differently in different places. It is a luminous dweller within the substance and it is a substance within. It seems that the dweller within the substance and the substance itself which is within is one and the same thing. The substance, the substantial thing, the thing in itself, is the core being within the being, as it were.

Indra creates in man his substance and is not affected by the sin or weakness of man. He is his inner substance which he comes to establish in man who is outwardly weak and sinful.

Vocabulary:

īṣ 1. A. (with prep. also P.) īṣate}, -ti; *to go, to fly away, escape* RV. AitBr.; *to attack, hurt* TS. vī, 2. P. (Dha1tup. xxiv, 39 veti) *to go, approach*, (either as a friend i.e. 'seek or take eagerly, grasp, seize, accept, enjoy', or as an enemy i.e. 'fall upon, attack, assail, visit, punish, avenge') RV. AV. TS. Br.

prayata, mfn. *outstretched, far-extended* RV. AV.; *placed upon (loc.)* RV.; *offered, presented, given, granted, bestowed* RV. &c. &c.; *piously disposed, intent on devotion, well prepared for a solemn rite (with loc. or ifc.), ritually pure (also applied to a vessel and a place Āpast. R.), selfsubdued, dutiful, careful, prudent* KathUp. Mn. MBh. &c.

न॒ पञ्च॑भिर् द॒शभिर् व॒ष्ट्य् आ॒रभं॑ ना॒सु॒न्वता॑ स॒चते॑ पु॒ष्यता॑ च॒न ।

जि॒नाति॑ वे॒द् अ॒मुया॑ ह॒न्ति वा॑ धु॒निर् आ॑ दे॒वयुं॑ भ॒जति॑ गो॒मति॑ ब्र॒जे ॥ ५-०३४-०५

ná pañcābhir daśābhir vaṣṭi ārabham
nāsunvatā sacate puśyatā caná
jināti véd amuyā hānti vā dhúnir
ā devayúm bhajati gómati vrajé 5.034.05

5. Not with the five nor with the ten does he desire to ascend, nor does he cleave to the evil one who gives not the wine, even though he flourish and increase; he conquers him or he slays in his impetuous movement and he gives to the seeker of the godheads for his portion the pen full of the luminous herds.

Vocabulary:

ārabh, P.,A, (Inf. -ra4bham and -rabhe RV.) *to lay or take hold of, keep fast, cling to* RV. AV. ŚBr. &c.; *to gain a footing to enter, reach, attain* RV.; *to undertake, commence, begin* TBr. ŚBr. MBh. Ragh. Kathas. &c.; *to make, produce.*
 vaś 2. P. (Dhātup. xxiv, 71 vaṣṭi) *to will, command* RV. AV.; *to desire, wish, long for, be fond of, like* (also with inf.) RV. &c. &c.
 dhuni, mfn. *roaring, sounding, boisterous* (the Maruts, rivers, the Soma &c.) RV. VS. TĀr.; m. N. of a demon slain by Indra RV.; *impetuous movement* SA

वित्त्वक्षणः समृतौ चक्रमासजो ऽसुन्वतो विषुणः सुन्वतो वृधः ।
 इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासम् आर्यः ॥ ५-०३४-०६

vitvākṣaṇaḥ sāmṛtau cakramāsajó
 ásunvato víṣuṇaḥ sunvató vṛdháḥ
 índro víśvasya damitā vibhīṣaṇo
 yathāvaśaṃ nayati dāsam āriyaḥ 5.034.06

6. Grasping firmly his discus he hews asunder our foe in the shock of the battle, he turns from him who gives not the wine, but its giver he increases; the God-Mind is terrible, he is the tamer of every opponent, he is the Aryan fighter and brings into subjection the Destroyer.

Vocabulary:

vitvākṣaṇa, mfn. (tvakṣ) *very stout or strong or sturdy* RV. v, 34, 6 (Sāy. = viśeṣeṇa-tanū-karṭr).
 samṛti, f. *coming together, meeting, contact* RV.; *conflict, war, fight* ib.
 cakramāsaja, mfn. *stopping the wheels* (of a chariot) RV. v, 34, 6.
 viṣuṇa, mfn. *different, various, manifold* RV.; *changing* (as the moon) ib.; *averse from* (abl.) ib.; (e) ind. *aside, apart* ib.

सम् ईम् पणेर अजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।
 दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीम् अचुकुधत् ॥ ५-०३४-०७

sám īm paṇér ajati bhójanam muṣé
 ví dāsúṣe bhajati sūnāraṃ vásu
 durgé caná dhriyate víśva ā purú
 jáno yó asya táviṣīm ácukrudhat 5.034.07

7. Yea, he drives away the enjoyment of that miser Trafficker, he robs him of it and apportions to the giver of sacrifice that wealth full of powers. Every creature who angers the strength of the Puissant is held back by manifold obstacles and his path is painful and rugged.

Vocabulary:

sūnara, mf(ī)n. (for su-nara cf. sundara) *glad, joyous, merry* RV.; *delightful* MaitrS.

muṣ, 9. 1. P. (inf. muṣe), to steal, rob, plunder, carry off RV.

सं यज् जनौ सुधनौ विश्वशर्धसाव् अवेद् इन्द्रो मघवा गोषु शुभ्रिषु ।
युजं ह्य अन्यम् अकृत प्रवेपन्य उद् ई गव्यं सृजते सत्वभिर् धुनिः ॥ ५-०३४-०८

sāṃ yāj jānau sudhānau viśváśardhasāv
áved índro maghāvā góṣu śubhrīṣu
yújāṃ hí anyám ákr̥ta pravepañī
úd īṃ gavyaṃ sr̥jate sátvabhir dhúniḥ 5.034.08

8. When Two perfected in wealth and universal in force are found by God-Mind, the master of plenitude in the fullness of the luminous herds; creating light he makes a third his helper and his impetuous movement with his fighters releases upward the luminous multitude.

Vocabulary:

pravepanin, mfn. causing (enemies) to tremble (said of Indra) RV.; creating light SA

सहस्रसाम् आग्निवेशिं गृणीषे शत्रिम् अग्न उपमां केतुम् अर्यः ।
तस्मा आपः संयतः पीपयन्त तस्मिन् क्षत्रम् अमवत् त्वेषम् अस्तु ॥ ५-०३४-०९

sahasrasām āgniveśiṃ gr̥ṇīṣe
śátrim agna upamāṃ ketúm aryáḥ
tásmā āpaḥ saṃyátaḥ pīpayanta
tásmiñ kṣatrám amavat tveṣám astu 5.034.09

9. O God-Will, I praise the Slayer of the foe, the winner of the thousandfold riches, the son of the Dweller in flame, let that Aryan fighter obtain the highest vision of the light; for him let the heavenly waters come together and nourish, in him let there dwell a forceful and blazing warrior strength.

Vocabulary:

śatri, m. N. of a man (having the. patr. āgniveśi) RV. v , 34 , 9.

sahasra-sā, mfn. gaining or granting a thousand RV.

amavat, mfn. impetuous, violent, strong RV.; (vat) ind. impetuously RV. v , 58 , 1.