

RV 5.40

ṛṣi: atri bhauma; devatā: indra, 5 sūrya, 6-9 atri; chanda: 1-3
uṣṇik, 5,9 anuṣṭup, 4, 6-8 triṣṭup

आ याह्य॑ अ॒द्रिभिः॑ सु॒तं सोमं॑ सोमपते॑ पिब ।
वृष॑न्न॒ इन्द्र॑ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०१
वृषा॑ ग्रा॒वा वृषा॑ म॒दो वृषा॑ सोमो॑ अ॒यं सु॒तः ।
वृष॑न्न॒ इन्द्र॑ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०२
वृषा॑ त्वा वृष॑णं हु॒वे वज्रि॑ञ् चि॒त्राभिर् उ॒तिभिः॑ ।
वृष॑न्न॒ इन्द्र॑ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०३
ऋ॒जीषी॑ व॒ज्री वृष॑भस् तुरा॑षाद् छुष्मी॑ राजा॑ वृ॒त्रहा॑ सोमपा॒वा ।
यु॒क्त्वा हरि॑भ्याम् उप यासद् अ॒र्वाङ् मा॒ध्यंदि॑ने सवने॑ मत्सद् इन्द्रः॑ ॥ ५-०४०-०४
यत् त्वा॑ सूर्य॑ स्व॒र्भानु॑स् तमसा॑विध्यद् आसुरः॑ ।
अक्षे॑त्रविद् यथा॑ मु॒ग्धो भु॒वनान्यु॑ अदी॒धयुः॑ ॥ ५-०४०-०५
स्व॒र्भानो॑र् अध॒ यद् इन्द्र॑ माया॒ अवो॑ दि॒वो वर्त॑माना॒ अवा॑हन् ।
गू॒ळ्हं सूर्य॑ तमसा॑पव्रतेन॒ तुरी॑येण॒ ब्रह्म॑णाविन्दद् अ॒त्रिः ॥ ५-०४०-०६
मा माम्॑ इ॒मं तव॑ सन्तम् अत्र॒ इर॑स्या द्रु॒ग्धो भि॑यसा॒ नि ग॑ारीत् ।
त्वम् मि॒त्रो असि॑ सत्य॒राधा॑स् तौ मेहा॑वतं वरु॒णश् च॑ राजा ॥ ५-०४०-०७
ग्रा॒व्णो ब्र॒ह्मा यु॒युजा॑नः स॒पर्य॑न् की॒रिणा॑ दे॒वान् नम॑सोपशि॒क्षन् ।
अ॒त्रिः सूर्य॑स्य दि॒वि चक्षु॑र् आ॒धात् स्व॒र्भानो॑र् अप॒ माया॑ अघु॒क्षत् ॥ ५-०४०-०८
यं वै सूर्य॑ स्व॒र्भानु॑स् तमसा॑विध्यद् आसुरः॑ ।
अत्र॑यस् तम् अ॒न्व् अ॒विन्द॑न् नह्य॒ अन्ये॑ अश॒क्नु॑वन् ॥ ५-०४०-०९

Analysis of RV 5.40

आ याह्य॑ अद्रि॑भिः सु॒तं सोमं॑ सोमप॑ते पिब ।

वृष॑न्न॒ इन्द्र॑ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०१

ã yāhi ádribhiḥ sutám sómaṃ somapate piba
vr̥ṣann indra vr̥ṣabhir vr̥trahantama 5.040.01

1. Come to us, Lord of the Wine of delight, drink it when it has been pressed out by the pressing stones; come with those that rain the abundance, O Bull of the abundance who slayest utterly the Coverer.

Interpretation:

"Come to us, O Lord of Soma, and drink Soma pressed out for you by the Stones, O Bull, O Indra, with the Bulls of abundance, O Greatest in slaying Vritra!"

The Rishi invokes Indra to come and to drink Soma pressed out for him by the Stones, and then he says that Indra is the Lord of Soma, and as we know from the previous hymn of the same Rishi, the Lord of the Stones, adrivān. So the Soma which is pressed by the Stones of Indra belong to the Master of Soma, who is meant to drink it. The work of man is only to invite him by the Word and let him do the work of pressing and drinking.

That is why Sri Aurobindo says:

"Come to us, Lord of the Wine of delight, drink it when it has been pressed out by the pressing stones;" – come and drink it when it has been pressed out by the pressing stones, of which Indra is the Lord.

"Come with those that rain the abundance, O Bull of the abundance who slayest utterly the Coverer." When Indra comes he brings with him all other Lords of abundance, other Bulls, with him.

वृषा॑ ग्रा॒वा वृषा॑ म॒दो वृषा॑ सोमो॑ अयं सु॒तः ।

वृष॑न्न॒ इन्द्र॑ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०२

vr̥ṣā grāvā vr̥ṣā mádo vr̥ṣā sómo ayam sutáḥ
vr̥ṣann indra vr̥ṣabhir vr̥trahantama 5.040.02

2. Strong for the abundance is the stone of the pressing, strong in the abundance is the rapture, strong in the abundance this wine hat has been pressed; come with those that rain the abundance, O Bull of the abundance who slayest utterly the Coverer.

Interpretation:

"The Stone is the Bull of abundance, the Intoxication by the Spirit is the Bull of abundance, the Soma wine is the Bull of abundance, which is pressed out here.

Indra is the Bull of abundance, coming with the Bulls of abundance, most effective in destroying the Obstructor, Vritra."

वृषा॑ त्वा॒ वृष॑णं हुवे॒ वज्रि॑ञ् चि॒त्राभि॑र् ऊ॒तिभिः॑ ।
वृष॑न्न॒ इन्द्र॑ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०३

vṛṣā tvā vṛṣaṇaṃ huve vājriṅ citrābhir ūtibhiḥ
vṛṣann indra vṛṣabhir vṛtrahantama 5.040.03

3. I strong in the abundance call the Bull of the abundance, O wielder of the thunderbolt, with the varied light of thy expandings; come with those that rain the abundance, O Bull of the abundance who slayest utterly the Coverer.

Interpretation:

"I am the Bull of abundance calling for you the Bull of abundance, O Lord of Thunderbolt, who is moving with the lights of Consciousness ever-growing.

[Come] O Bull with Bulls, O Indra, most effective in destroying the Obstructor Vritra."

ऋ॒जी॒षी॑ वज्रि॑ वृष॑भस् तुरा॑षाद् छु॒ष्मी॑ राजा॒ वृ॒त्रहा॑ सोम॒पावा॑ ।
यु॒क्त्वा॑ हरि॒भ्याम् उप॑ यासद् अ॒र्वाङ् मा॒ध्यंदि॑ने॒ सव॑ने मत्सद् इन्द्रः॑ ॥ ५-०४०-०४

rjīṣī vajrī vṛṣabhás turāṣāt chuṣmī rājā vṛtrahā somapāvā
yuktvā háribhyām úpa yāsad arvaṅ mādhyaṃdine sávane matsad índraḥ 5.040.04

4. He is the Bull, a wielder of lightnings, who goes straight in his force and breaks through the overcomers,¹ puissant, king, drinker of the wine, slayer of the Coverer; yoking his two shining steeds may the Puissant come down to us and grow drunk with the Wine in the noonday offering.

Interpretation:

"A master of the Essence, a holder of the lightning, the Bull who breaks through all obstructions, full of flaming power, the King, and killer of Vritra, and enjoyer of Soma wine!

¹ Or, overcomes our wounders

Having yoked his two shining steeds, may Indra come to us, seeking enjoyment in our midday offering.”

Vocabulary:

rjīṣin, mfn. *receiving the residue of Soma or the juice produced by the third pressure of the plant* [Sāy.]; N. of Indra and of the Maruts RV.; *having or consisting of the residue* TS.

turāṣāh, [nom. -ṣāt, (Pāṇ. 3-2 , 63)]; *overpowering the mighty or overpowering quickly* RV. and VS. xx (Indra) Hariv.

śuṣmin, mfn. *roaring, rushing* RV.; *strong, fiery, mettlesome, vigorous, impetuous, courageous, bold* ib. &c. &c.; *sexually excited, ruttish* (applied to bulls and elephants) MBh. BhP.

somapāvan, m. *a Soma drinker* RV.

यत् त्वा सूर्य स्वर्भानुस् तमसाविध्यद् आसुरः ।

अक्षेत्रविद् यथा मुग्धो भुवनान्य् अदीधयुः ॥ ५-०४०-०५

yát tvā sūrya súvarbhānus tāmasāvidhyad āsurāḥ
ākṣetravid yáthā mugdhó bhúvanāni adīdhayuh 5.040.05

5. When the Titan that hath the light of the luminous heavens pierces thee, O illumining Sun, with his darkness, the worlds in their thinking are as one bewildered who knoweth not the field in which he dwelleth.²

Interpretation:

“When the light of Svar world, that is of the Asuric Power, has pierced you, O illumining Sun, then these worlds of becoming got their thoughts bewildered, as if the one who does not know where he is.”

It is a profound description of the psychological experience. When the highest of the fallen light, āsura, has pierced the Sun, the original light of the Supramental Being, creating the intermediary space of the Ray of the Sun, svarbhānu, then the beings in manifestation have lost their original understanding of what or where they were. It was a bewilderment of some kind.

It is as if the disc of the Sun got misplaced, tilted, shifted, pierced, injured by that newly created space with the darkness of the Asuric light, and all the creatures became bewildered, not knowing where they were what they were for.

Vocabulary:

svarbhānu, m. N. of a demon supposed to eclipse the sun and the moon (in later language applied to Rāhu or the personified ascending node) RV. &c. &c.; of a Kaśyapa VP.

² Or, can find not the field. (The four verses which follow have been taken from another version, as the translation used up to this point was left incomplete.)

āsura, 1 mf(ī)n. (fr. asura), *spiritual, divine* RV. VS. AV.; *belonging or relating to the Asuras* RV. AV. VS. &c.
 dīdhī, (connected with dī) 2.Ā. didhīte, to shine, be bright Dhātup. xxiv , 68; P. adīdhet, 3. pl. adīdhayur, to appear as, resemble (nom.) RV. v, 40 , 5

स्व॒र्भानो॑र् अ॒ध यद् इन्द्र॑ मा॒या अ॒वो दि॒वो वर्त॑माना अ॒वाहन् ।
 गू॒ळ्हं॑ सू॒र्यं त॒मसा॑प॒व्रतेन॑ तु॒रीयेण॑ ब्र॒ह्मणा॑विन्दद् अ॒त्रिः ॥ ५-०४०-०६

súvarbhānor ádha yád indra māyā avó divó vartamānā avāhan
 guḷhāṃ sūryaṃ tamasāpavratena turīyeṇa brāhmaṇāvindad áttriḥ 5.040.06

6. When the Titan that hath the..., O God-Mind, thereafter when thou didst hurl down from it as they moved over the mental heaven the formations of knowledge (illusion) of that Titan Light, the Eater of things found by the fourth Word the Sun of Truth that had been hidden in a darkness given up to a false working.

Interpretation:

"O Indra, when you have taken down the power of formation, Maya, of the Svar World beneath the Heaven, then hidden by darkness and its lower workings Sūrya was thus discovered by Atri Rishi, by the power of his Word, transcending all and rising from his heart, *turīyena brahmanā*."

Vocabulary:

adha ind. , Ved. (= atha, used chiefly as an inceptive particle), *now, then, therefore, moreover, so much the more, and, partly*.
 avas, ind. *downwards* RV.; (-as a prep.) *down from* (abl. or instr.) RV.; *below* (with instr.) RV. i , 164 , 7 and 18 , x , 67 , 4.
 apavrata, mfn. *disobedient, unfaithful* RV.; *perverse* RV. v , 40 , 6
 avahan, *to throw down, strike, hit* RV. AV. MBh.; *to drive away, expel, keep off, fend off* RV. AV. &c.

मा॒ माम् इ॒मं त॒व स॒न्तम्॑ अ॒त्र इ॒रस्या॑ द्रु॒ग्धो भि॒यसा॑ नि ग॒रीत् ।
 त्वम् मि॒त्रो अ॒सि स॒त्यरा॑धास् तौ मे॒हाव॑तं वरु॒णश् च॑ राजा ॥ ५-०४०-०७

mā mām imāṃ tāva sántam atra irasyā drugdhó bhiyāsā ní gārīt
 tuvám mitró asi satyārādhās taú mehāvataṃ váruṇaś ca rājā 5.040.07

7. Lo, here am I thine and in him I dwell; violated by me through fear or passion let him not cast me out from him! Thou art the Lord of Love who gives us the felicity of the Truth; him and the King of Wideness, let these two here foster me.

Interpretation:

"Don't be unfriendly to me, who am yours, betrayed by fear do not cast me out, O Atri!

You are the Lord of Love Mitra, who brings realisation of the Truth. You two with King Varuṇa should support [me here]."

This verse is assigned to Sūrya by the Western scholars:

"Let not the oppressor with this dread, through anger swallow me up, for I am thine, O Atri.

Mitra art thou, the sender of true blessings: thou and King Varuṇa be both my helpers." (Griffith)

See also a translation of Elesarenkova in Russian:

Сурья:

"Меня, такого (как я есть,) принадлежащего тебе, о Атри, Не должен проглотить он, введенный в заблуждение завистью (или) страхом!

Ты друг, чье расположение истинно.

Вы двое (ты и) царь Варуна помогите мне здесь!"

So Sūrya is calling Atri for help: "May the betrayed by dread, drugdha bhiyasā, still be friendly with me, and don't cast me out of himself, for I am his. You are Mitra, O Atri, whose realization is of the Truth, thus you and King Varuṇa must support me in my growth here, mā iha avatam."

Vocabulary:

irasya, Nom. P. , to show enmity to, be angry or envious RV.

nigṛ, (aor. -gārīt RV.) to swallow , ingurgitate , devour RV. &c. &c.

drugdha, mfn. one who has tried to harm , hurtful , malicious RV. v , 40 , 7; n.

offence , misdeed, vii , 86 , 5

ग्राव्णो॑ ब्रह्मा॑ युयु॒जानः॑ सपर्यन्॑ कीरिणा॑ देवान् नमसोपशिक्षन् ।

अत्रिः॑ सूर्यस्य॑ दिवि॒ चक्षुर्॑ आधात् स्वर्भानोर्॑ अप॒ माया॑ अघुक्षत् ॥ ५-०४०-०८

grāvṇo brahmā yuyujānāḥ saparyān kīriṇā devān nāmasopāśīkṣan

ātriḥ sūryasya divī cákṣur ādhāt súvarbhānor āpa māyā aghukṣat 5.040.08

8. Priest of the Word, setting the stones to their work, serving the gods with active obedience, learning³ from them, the Eater of things has set the eye of the Sun of Truth in his heavens and hid away the illusion of the Titan Light.

Interpretation:

"You set the pressing stone to its working, you are the Priest of a growing Word in the heart, worshipping Gods with his active surrender learning all about them!

³ Or, receiving

Atri are you, who set in Heaven the Eye of the Sun, and hid away the powers of the shining Svar!”

Svarbhānu, lit. ‘the light of Svar’ bahuvrihi compound, which means whose light is Svar, or who shines with the light of Svar. It implies that the light of the Titan is not that of the Sun but of the world around it. It is by this world around the Sun that it was hidden: ṛtena rtam, by the truth the truth is hidden; or hiraṇmayena pātreṇa satyasyāpihitam mukham, Īśopaniṣad 15., by the golden lid the face of the Truth is covered.

So this is the fundamental difference between the Svar world and the Supermind. In the Svar world the light of the Supermind is covered by the light of the darkness, as the next verse explicitly says.

यं वै सूर्यं स्वर्भानुस् तमसाविध्यद् आसुरः ।
अत्रयस् तम् अन्व् अविन्दन् नह्य् अन्ये अशक्नुवन् ॥ ५-०४०-०९

yam vai sūryam súvarbhānus tāmasāvidhyad āsurāḥ
ātrayas tām ānv avindan nahī anyé āśaknuvan 5.040.09

9. The Sun that was smitten with darkness by the Light of his own world became undivine, the Eaters of things have sought out and discovered; others could not find him.

Interpretation:

“The Sun which the Asuric light in the Svar has pierced with its darkness, Atris have traced and found again [hidden in the darkness], but others could not do it.”

This is the major meaning of the Sacrifice: to recover the Sun here as a symbol of Supramental Manifestation.