

Hymns of the Atris
HYMNS TO INDRA, THE DIVINE MIND
The first Hymn to Indra

RV 5.29

ṛṣi: gorivīti śākalya; devatā: indra, 9 prathamapāda, indra or uśanā; chanda: triṣṭup

त्र्य॑ अ॒र्य॒मा॒ म॒नु॒षो॑ दे॒वता॑ता त्री॒ रो॒चना॑ दि॒व्या॑ धा॒रय॑न्त ।
 अ॒र्च॒न्ति॑ त्वा म॒रुतः॑ पू॒तद॑क्षास् त्वम् ए॒षाम् ऋ॑षिर् इन्द्रा॒सि धी॑रः ॥ ५-०२९-०१
 अनु॑ यद् ई॒म् म॒रुतो॑ म॒न्द॒सान॑म् आ॒र्च॒न् इन्द्र॑म् प॒पिवाँ॑सं सु॒तस्य॑ ।
 आ॒दत्त॑ वज्र॒म् अ॒भि यद् अ॒हिं ह॒न्न॒ अपो॑ य॒हीर् अ॒सृ॒जत् स॒र्त॒वा उ॑ ॥ ५-०२९-०२
 उ॒त ब्र॑ह्म॒णो म॒रुतो॑ मे अ॒स्येन्द्रः॑ सोम॒स्य सु॒षु॒तस्य॑ पे॒याः ।
 तद् धि॑ ह॒व्यम् म॒नु॒षे गा॑ अ॒वि॒न्दद् अ॒ह॒न्न॒ अ॒हिम् प॒पिवाँ॑ इन्द्रो॒ अस्य॑ ॥ ५-०२९-०३
 आ॒द् रो॒दसी॑ वि॒तरं॑ वि ष्क॒भाय॑त् सँ॒वि॒व्या॒नश् चि॒द् भि॒यसे॑ मृ॒गं कः॑ ।
 जि॒ग॒र्ति॑म् इन्द्रो॒ अप॒ज॒र्गुरा॑णः प्र॒ति श्व॑स॒न्तम् अ॒व दान॑वं ह॒न् ॥ ५-०२९-०४
 अ॒ध क्र॑त्वा म॒घव॑न् तु॒भ्यं दे॒वा अनु॑ वि॒श्वे अ॒ददुः॑ सोम॒पेय॑म् ।
 यत् सूर्य॑स्य ह॒रि॒तः प॒त॒न्तीः॑ पु॒रः स॒तीर् उ॒प॒रा ए॒त॒शे कः॑ ॥ ५-०२९-०५
 न॒व यद् अ॒स्य न॒वतिं॑ च भो॒गान् सा॒कं व॒ज्रेण॑ म॒घवा॑ वि॒वृ॒श्चत् ।
 अ॒र्च॒न्तीन्द्र॑म् म॒रुतः॑ स॒ध॒स्थे त्रै॒ष्टु॒भेन॑ व॒चसा॑ बा॒धत॑ द्याम् ॥ ५-०२९-०६
 स॒खा स॒ख्ये अ॒प॒चत् तू॒यम् अ॒ग्निर् अ॒स्य क्र॑त्वा म॒हिषा॑ त्री॒ शतानि॑ ।
 त्री॒ सा॒कम् इन्द्रो॑ म॒नु॒षः स॒रांसि॑ सु॒तम् पि॒बद् वृ॒त्रह॑त्याय सोमम् ॥ ५-०२९-०७
 त्री॒ यच् छ॒ता म॒हिषा॑णाम् अ॒घो मा॒स् त्री॑ स॒रांसि॑ म॒घवा॑ सोम्या॒पाः ।
 का॒रं न॑ वि॒श्वे अ॒ह॒न्त दे॒वा भ॒रम् इन्द्रा॑य यद् अ॒हिं ज॒घान॑ ॥ ५-०२९-०८
 उ॒श॒ना यत् स॒हस्यै॑र् अ॒यातं॑ गृ॒हम् इन्द्र॑ जू॒जु॒वाने॑भिर् अ॒श्वैः ।
 व॒न्वा॒नो अ॒त्र स॒रथं॑ ययाथ कु॒त्सेन॑ दे॒वैर् अ॒वनो॑र् ह॒ शु॒ष्णम् ॥ ५-०२९-०९

प्रा॒न्यच् च॒क्रम् अ॒वृहः॑ सूर्य॑स्य कु॒त्साया॑न्यद् वरि॒वो या॑तवे ऽकः ।
 अना॑सो द॒स्यु॑ अमृ॒णो व॒धेन॑ नि दु॒र्यो॑ण आ॒वृण॑ङ् मृ॒ध्रवा॑चः ॥ ५-०२९-१०
 स्तो॒मास॑स् त्वा गौ॒रि॒वीते॑र् अव॒र्धन् अ॒रन्ध॑यो वैद॒धिना॑य पि॒प्रुम् ।
 आ त्वा॑म् ऋ॒जि॒श्वा स॒ख्याय॑ च॒क्रे प॑चन् प॒क्तीर् अपि॑बः सोम॒म् अ॒स्य ॥ ५-०२९-११
 नव॑ग्वासः सु॒तसो॑मास इन्द्रं द॒शग्वा॑सो अ॒भ्यु अ॑र्चन्त्यु अ॒र्केः ।
 ग॒व्यं चि॑द् ऊ॒र्वम् अपि॑धानवन्तं तं चिन् नरः श॒शमा॑ना अप॒ व्रन् ॥ ५-०२९-१२
 कथो॑ नु ते परि च॒राणि॑ वि॒द्वान् वी॒र्या॑ मघ॒वन् या च॑कर्थ ।
 या चो॑ नु न॒व्या कृ॑णवः श॒विष्ठ॑ प्रेद् उ ता ते वि॒दथे॑षु ब्र॒वाम ॥ ५-०२९-१३
 ए॒ता वि॒श्वा च॑कृ॒वाँ इन्द्र॑ भूर्यु॒ अपरी॑तो ज॒नुषा॑ वी॒र्येण॑ ।
 या चिन् नु॑ व॒ज्रिन् कृ॑णवो द॒धृष्वान् न ते॑ वर्ता॒ तवि॑ष्या अ॒स्ति त॒स्याः ॥ ५-०२९-१४
 इन्द्र॑ ब्रह्म क्रि॒यमा॑णा जुष॒स्व या ते॑ श॒विष्ठ॑ न॒व्या अ॑कर्म ।
 व॒स्त्रेव॑ भ॒द्रा सु॑कृ॒ता व॒सूयू॑ रथं न धीरः स्व॒पा अ॑तक्षम् ॥ ५-०२९-१५

Analysis of RV 5.29

त्र्य॒ अर्य॑मा मनु॒षो दे॒वता॑ता त्री रो॒चना॑ दि॒व्या धा॑रयन्त ।
 अ॒र्चन्ति॑ त्वा मरु॒तः पू॒तद॑क्षास् त्वम् ए॒षाम् ऋ॒षिर् इन्द्रा॑सि धीरः ॥ ५-०२९-०१

trí aryamā mānuṣo devātātā trī rocanā diviyā dhārayanta
 ārcanti tvā marūtaḥ pūṭadakṣās tuvām eṣām ṛṣir indrāsi dhīraḥ 5.029.01

1. Three might has the Fulfiller of aspiration in man's building of the godheads, three luminous strata of the Heavens these uphold, yea, the song of the Thought-gods when they are purified in their discernment is thy illumination, but thou, O God-in-Mind art the thinker and their Seer of the Truth.

Interpretation:

"The three powers of the Supermind upholding the three luminous realms of Svar, supporting the three heavens of the Mind, find their fulfilment in man's aspiration towards the manifestation of the Divine. And when the Maruts, the

Thought-gods, shine, flaming with the Word, getting their discernment purified, it is You, O Indra, who [reveals himself to them as] their Seer and thinker of the Truth.”

In one verse the whole Vedic Vision. The triple Supermind upholds by the triple Svar the triple Heaven of our mentality. And when the Thought-gods, Maruts, the gods of our mentality purify their discernment by the Word, they recognise their Lord within them, their Seer and Thinker of the Truth: Indra.

अनु॑ यद् ई॒म् मरु॑तो॒ मन्द॑सानम् आ॒र्चन् इन्द्र॑म् प॒पिवाँ॑सं सु॒तस्य॑ ।
आद॑त्त वज्र॑म् अ॒भि यद् अ॒हिं ह॒न् अपो॑ य॒ह्वीर् अ॒सृज॑त् सर्त॒वा उ ॥ ५-०२९-०२

ānu yád īm marúto mandasānám ārcann índram papivāṃsaṃ sutásya
ādatta vājram abhí yád áhiṃ hánn apó yahvīr asrjat sártavā u 5.029.02

2. When the Thought-gods sang the hymn of his illumination and its strains pursued the movement of his ecstasies, for he had drunk of the wine of our delight, then he took up his lightning, then he slew the Python, then he released the mighty Waters to their flowing.

Interpretation:

“And after this when Maruts flamed in chanting the Word to Indra, who thus drank of Soma, then takes He Vajra and strikes the Suffocating Power: Snake, releasing the ever streaming waters to their flowing.”

This process of extracting Soma is depicted in RV 1.169 differently, where Agni is born in the plants by the Maruts shaking up the foundations, who thus get their power from Indra piercing our being with the Blade of Light.

So, when Maruts are flaming, chanting to Indra, Agni is already fully kindled and the Soma has been already offered to Him. Having drunk of that Soma, which Maruts flaming in chanting provide, Indra strikes the Obstructor of the Divine Waters: Ahi, or Vritra and releases the Divine Waters to their flowing.

Vocabulary:

mandasāna, mfn. *being delighted , joyous , glad , intoxicated , inspirited* RV.

उ॒त ब्र॑ह्माणो मरु॑तो मे अ॒स्येन्द्रः॑ सोम॒स्य सु॑षु॒तस्य॑ पे॒याः ।
तद् धि॑ ह॒व्यम् म॒नुषे॑ गा अ॒विन्द॑द् अ॒हन्न॑ अ॒हिम् प॒पिवाँ॑ इन्द्रो॑ अस्य ॥ ५-०२९-०३

utá brahmāṇo maruto me asyá índraḥ sómasya sūṣutasya peyāḥ
tád dhí havyam mānuṣe gā ávindad áhann áhim papivāṃś índro asya 5.029.03

3. O ye Strong Movers, O singers of my soul-thought, let the Puissant One drink of this my wine that I have pressed out perfectly; for this is the food of the offering that finds for man the radiances; of that when he had drunk, God-in-Mind slew the Python.

Interpretation:

“May Indra drink from the perfectly extracted Soma of my delight, and You, O Maruts, the singers of my soul-thoughts.

This is indeed the offering, which must be offered, for it led man to the discovery of the realms of the Rays of Light, and having drunk of it Indra killed the Python.”

Maruts are the Singers in the heart of man of his soul-aspirations, soul-thoughts, or the hymns rising from the soul. Indra is the God-in-Mind, the Lord of the Divine Mind striking with lightning the Darkness and Narrowness of our Being, Ahi, from above.

When these two are united by perfectly offered delight of existence, which is extracted by man, then they together release him from the darkness and narrowness of his existence.

In other words, when the aspirations rising from the heart, the soul-thoughts and the inspirations descending from above, the overhead intuition, come together, the narrowness of our being can be overcome.

आद् रोदसी वितरं वि ष्कभायत् सँविव्यानश् चिद् भियसे मृगं कः ।

जिगर्तिम् इन्द्रो अपजर्गुराणः प्रति श्वसन्तम् अव दानवं हन् ॥ ५.०२९.०४

ād ródasī vitarāṃ ví ṣkabhāyat saṃvivyānás cid bhiyāse mrgám kaḥ
jígartim índro apajárgurāṇaḥ práti śvasántam áva dānavám han 5.029.04

4. More vastly he supported heaven of mind and earth of body and his wide-yawning extension became a terror to the Beast; he forced him to draw in¹ the expression of his sinuosities and smote down the Son of Division as he hissed against him.

Interpretation:

“From the Beyond He comes and fixes the shining firmaments in their vaster being! Dressing himself in them as in his garments he scares the Beast away! Devouring the Devourer, Indra strikes Danava, the Divider, who thus was hissing-breathing-snoring-groaning against him.’

From the beyond he fixes the firmaments in their wider being; and putting on heaven and earth as garments (embodying himself within them, as it were), he

¹ away

thus becomes a terror to the Beast, forcing him to draw back his sinuous expressions, he smites the Danava down, hissing against him.

Vocabulary:

viṣkambh, to fix, support, prop RV. to hurl, cast ib. to come forth, escape Bhaṭṭ; Caus. [-ṣkabhāyati], to fix firmly RV. AV.

samvivyāna, mfn. clothing one's self in (instr.) RV.

ligartī, m. a swallower RV. v , 29 , 4.

apagā 2. [Intens. part. -jargurāṇa] mfn. devouring RV. v , 29 , 4.

samvye P. A, (pf. p. -vivyāna q.v.), to roll or cover up RV. Bhaṭṭ., to put on, wrap one's self in (acc.) RV. BhP.; to supply or furnish or provide or equip with RV. AV. PārGr.

अ॒ध॒ क्र॒त्वा॑ म॒घ॒वन्॑ तु॒भ्यं॑ दे॒वा अनु॑ वि॒श्वे॑ अ॒द॒दुः सोम॑पे॒यम् ।

यत् सूर्य॑स्य ह॒रि॒तः प॑त॒न्तीः॑ पु॒रः स॑ती॒र् उप॑रा ए॒त॒शे कः॑ ॥ ५-०२९-०५

ādha krátvā maghavan túbhya devā ánu víśve adaduḥ somapéyam
yát sūriyasya haritaḥ pátantīḥ purāḥ satīr uparā étaše kaḥ 5.029.05

5. Then all the gods gave to thee by their will-in-works, O lord of the plenitudes, their draught of the wine of ecstasy; the brilliant-hued horses of the Sun of Truth as they galloped in front, for the white-shining soul thou madest to mount upon the higher levels.

Interpretation:

“Thus by the Will Power [that creates the Sacrifice] the gods gave you their portion of the delight of Soma, O Lord of plenitudes, when the mares of the Sun flying in front you made follow after Him, the Etasha!”

Literary ‘puraḥ satīr uparā etaše kaḥ’ means ‘those who are in front in the Etaša you made them follow’. Etaša is the name of the Sun, or the Horse of the Sun. The mares mentioned here can be representing the powers of the Male Etaša, as the Force of the Sun, symbolising the manifestation of the Sun here in the lower hemisphere. First the Sun is following his rays, then he is leading them. There is a description of the similar kind in the hymn to Surya by Kutsa Angirasa, where the Sun is following the Dawn as a young man follows his lady, she leads him there where the heroic souls of man are doing sacrifice:

सूर्यो॑ दे॒वीम् उ॒षसं॑ रोच॒मानाम् म॒र्यो न॑ योषाम् अ॒भ्य॑ ए॒ति प॑श्चात् ।

यत्रा॑ नरो दे॒वय॑न्तो यु॒गानि॑ वित॒न्वते॑ प्रति॒ भद्राय॑ भ॒द्रम् ॥ १-११५-०२

sūryo devīm uṣāsaṃ rōcamānām máryo ná yóṣām abhí eti paścāt
yātrā náro devayānto yugāni vitanvaté práti bhadráya bhadráṃ 1.115.02

Interpretation:

“The Sun follows after the Dawn, resplendent Goddess, as a man follows a lady, where the heroic souls [of men struggling], seeking after the divine manifestation, spread the Blissful for the Blissful!”²

So the Sun is following the Dawn there where the divine souls of heroic men are sacrificing or spreading the Blissful wide in Time and Space for the sake of the Blissful.³ It is the Dawn who brings Him there, she is rocamānā, shining with his light of the rocanā, and he follows her, like a young man goes after a beautiful woman: to realize all his desires in manifestation.

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।
नमस्यन्तो दिव आ पृष्ठम् अस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ १-११५-०३

bhadrá áśvā harítaḥ sūriyasya citrā étagvā anumādiyāsaḥ
namasyānto divā ā pr̥ṣṭhám asthuḥ pári dyāvāpṛthivī yanti sadyāḥ 1.115.03

Interpretation:

“Blissful are the powers-horses of the Sun, bright in consciousness, with brilliant powers, they should be all successfully welcomed [here]! For these, bearing our prayers, ascended to the top of Heaven, and in a moment they spread all over Heaven and Earth.”⁴

Vocabulary:

upara mfn., *situated below, under posterior, later nearer, approximate* RV.; m. *the lower stone on which the Soma is laid* (that it may be ground by means of another stone held in the hand) RV. i , 79 , 3; *the lower part of the sacrificial post* VS. ŚBr.

etaśa, mfn. *of variegated colour, shining, brilliant* (said of Brahmaṇas-pati) RV. x, 53 , 9; m. *a horse of variegated colour, dappled horse* (esp. said of the Sun's horse) RV.; N. *of a man* (protected by Indra) RV.

satī, N. of the goddess Durgā or Umā (sometimes described as Truth personified or as a daughter of Daksha and wife of Bhava [Śiva] , and sometimes

2 Griffith's translation: “Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess: Where pious men extend their generations, before the Auspicious One for happy fortune.”

³ In the hymn to Viśvakarman it is said: svadhāvaḥ/ svayāṃ yajasva tanúvaṃ vṛdhānáḥ// RV 10.81.5

4 Griffith's translation: “Auspicious are the Sun's Bay-coloured Horses, bright, changing hues, meet for our shouts of triumph. Bearing our prayers, die sky's ridge have they mounted, and in a moment speed round earth and heaven.”

represented as putting an end to herself by Yoga, or at a later period burning herself on the funeral pyre of her husband) Pur. Kum.

नव॑ यद् अ॒स्य॑ नव॑तिं च॑ भो॒गान् सा॒कं वज्रेण॑ म॒घवा॑ विवृ॒श्चत् ।
 अ॒र्चन्तीन्द्र॑म् मरु॒तः सध॑स्थे त्रै॒ष्टुभेन॑ वचसा बा॒धत॑ द्याम् ॥ ५-०२९-०६

náva yád asya navatīm ca bhogān sākam vajreṇa maghāvā vivr̥ścāt
 ārcanti índram marútaḥ sadhāsthe traiṣṭubhena vācasā bādhata dyām 5.029.06

6. When the Lord of our plenitudes severs at one blow with his thunderbolt all the ninety and nine coils of the Serpent, then the Thought-powers sing to him a song of illumination in the seat of our session and with the Word of the triple rhythm they press against our heavenly barrier.

Interpretation:

“When the Lord of Plenitudes with his thunderbolt cut the coils of the Serpent into 99 pieces, then the Maruts flame together, praising Indra, with the Word of the Triṣṭubh, of the triple affirmation, pressing upon the Heaven.”

The triple affirmation or establishment, traiṣṭubhena vacasā, with which they press upon the heavenly barrier, dyām, of our mentality can be seen as the affirmation in the triple heaven itself, tisro dyāvaḥ. It is when the Obstructor, Vritra, Ahi is smitten with the thunderbolt of Indra, then the Maruts press on our physical Mind, demanding the manifestation of the Divine Light in the world.

“The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda – says Sri Aurobindo - which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred.

It is therefore a complex energy of consciousness which is to be the result of Vayu's movement; it is the emergence of the fullest movement of the mental activity now only latent and potential in man,—the ninety and nine steeds that are yoked by the mind. And in the next verse the culminating unit is added. We have a hundred horses, and because the action is now that of complete luminous mentality, these steeds, though they still

carry Vayu and Indra, are no longer merely niyut, but hari, the colour of Indra's brilliant bays.”⁵

सखा॑ सर॒ख्ये॑ अप॒चत् तू॒यम् अ॒ग्निर् अ॒स्य॑ क॒र्त्वा॑ म॒हिषा॑ त्री॒ शता॑नि ।
त्री॒ साक॑म् इन्द्रो॒ मनु॑षः सरा॑ंसि सु॒तम् पि॒बद् वृ॒त्रह॑त्याय सोम॑म् ॥ ५-०२९-०७

sákhā sákhye apacat tūyam agnir asyá krátvā mahiṣā trī śatāni
trī sākām índro mánuṣaḥ sárāṃsi sutám pibad vṛtrahátyāya sómam 5.029.07

7. God-in-Will, a friendly Flame, made ready for his friend three hundred mighty bulls of the vastness; God-in-Mind drank from the three lakes of man all together the Wine pressed out by him, that he might slay the Enfolder.

Interpretation:

“Agni, the Divine Will, thus has prepared for Him the power, as the friend does for a friend, and with his creative sacrificial will, kratvā, he cooked for him the three hundred mighty vastnesses (buffalos).

He also drank three lakes of Soma, to kill the Vritra, which was pressed out for him by Manu.”

Vocabulary:

tūya, mfn. (1. tu) *strong* RV. x , 28 , 3; (am) ind. *quick* , iii-viii , x; n. water Naigh. i, 12.

त्री॒ यच् छ॑ता म॒हिषा॑णाम् अ॒घो मा॑स् त्री॒ सरा॑ंसि म॒घवा॑ सोम्या॒पाः ।
का॒रं न॑ वि॒श्वे अ॒ह्वन्त॑ दे॒वा भ॑रम् इन्द्रा॑य यद् अ॒हिं ज॑घान ॥ ५-०२९-०८

trī yác chatá mahiṣāṅām ágho mās trī sárāṃsi maghávā somiyāpāḥ
kāraṃ ná víśve ahuvanta devā bháram índrāya yád áhiṃ jaghána 5.029.08

8. When the Lord of the plenitude had devoured the flesh of the three hundred vastnesses, when he had drunk up the three lakes of the immortalizing wine, then all the gods called to the Doer of works, the Bringer of substance for the God-in-Mind so that he slew the Python.

Interpretation:

⁵ Volume: 10 [SABCL] (The Secret of the Veda), Page: 301

„And when the Lord of Plenitudes devoured impure flesh of all the vastness here of the three hundred buffalos [prepared for him by Agni], and drank three lakes of [Soma pressed by people], having killed Ahi, He was invoked by All-Gods as the Doer, the Bringer of substance for Indra.“

It is as if Indra is the a receiver and the giver at the same time. He becomes a giver after conquering Ahi. First he is given the Soma and the Three hundred vastnesses of our being, which are cooked for him by Agni, and then after conquering the Narrowness of our Being He becomes himself a giver of all to himself. He becomes the Lord of this Creation: Ishvara.

Vocabulary:

agha, mfn. *bad* , *dangerous* RV. *sinful* , *impure* BhP.; m. N. of an Asura BhP.; n. *evil* , *mishap* RV. AV.

mās, n., *flesh*, *meat* RV.

उ॒श॒ना॒ यत् स॒ह॒स्यै॒र् अ॒या॒तं॑ गृ॒ह॒म् इन्द्र॑ जू॒जु॒वा॒ने॒भिर् अ॒श्वैः॑ ।

व॒न्वा॒नो अत्र॑ स॒रथं॑ ययाथ॒ कु॒त्से॒न दे॒वैर् अ॒व॒नो॒र् ह शु॒ष्ण॒म् ॥ ५-०२९-०९

uśānā yāt sahasíyair áyātaṃ gr̥hám indra jūjuvānébhir áśvaiḥ
vanvāno átra saráthaṃ yayātha kútsena devaír ávanor ha śuṣṇam 5.029.09

9. When Ushana, soul of desire and thou together sped to thy home, O God-in-Mind, borne by forceful and speeding swiftnesses, conquering here thou didst go in one chariot with Kutsa, the embracer of knowledge and with the gods; thou didst conquer the Strength that destroys.

Interpretation:

“When you, O Indra, and Ushanas went home by the swift horses, You, being conqueror here went in one chariot with Kutsa and the Gods, for you have already conquered Shushna.”

Kutsa is the charioteer of Indra, their relations are often compared those of Arjuna and Krishna in Mahabharata.

Sri Aurobindo translates Śuṣṇa as ‘the Strengths that destroys’, from śuṣ, to dry up, to destroy. So, Indra conquered Śuṣṇa, who has appeared after the death of Vṛtra, and who has attacked Kutsa. He is mentioned together going home in one chariot with the All-gods and Kutsa, the human soul who he thus protected, destroying the Destroyer.

Vocabulary:

uśanas, m. N. of an ancient sage with the patronymic Kāvya, RV. AV. iv , 29 , 6 Kauś. (in later times identified with Śukra, the teacher of the Asuras, who presides over the planet Venus); N. of the planet Venus MBh. Yajñ. Pañcat.

प्रा॒न्यच् च॒क्रम् अ॒वृहः॑ सूर्य॑स्य कु॒त्सा॑यान्यद् वरि॑वो या॒तवे ऽकः॑ ।

अ॒नासो॑ द॒स्यु॑ अ॒मृणो॑ व॒धेन॑ नि॒ दुर्यो॑ण आ॒वृण॑ङ् मृ॒ध्रवा॑चः ॥ ५-०२९-१०

prānyác cakráṃ avṛhaḥ sūriyasya kútsāyānyád várivo yātave 'kaḥ
anáso dásyūṃ amṛṇo vadhéna ní duryoṇá āvrṇaṅ mṛdhrāvācaḥ 5.029.10

10. One wheel of the illumining Sun thou hadst smitten away for the embracer of knowledge, the other thou madest to move forward towards the supreme good. Thou hast crushed with thy stroke the mouthless Dividers who mar our self-expression, thou hast cloven them asunder in the gated city.

Interpretation:

“You thus removed one disc of Sun [for us to see], the other one you made move freely for Kutsa!

You broke asunder with your killing weapon the noseless dasyus, who mar our self-expression, in the gates of our city.”

The imagery of the Sun and the discs of the Sun which have to be removed for us to see, [tat tvam pūṣaṇṇ apavrṇu satyadharmāya dṛṣṭāye (ĪśaUp); or ṛtena rtam apihitaṃ dhruvam vām RV 5.62.1) is a often used symbol in the Veda.

The symbolism of the dynamic truth, ṛtam. The rays of light descent from the Sun and then they follow the Sun.

Let us look into how Sun has created in the lower hemisphere his own form supporting thus both the darkness with his rays from one side and the light with his other form of shining stuff, ruśad asya pājaḥ from another in the hymn of Kutsa Angirasa:

RV. 1.115, ṛṣi: kutsa āngirasah, devatā: sūrya, chandaḥ: triṣṭup

चि॒त्रं दे॒वानाम् उ॒द् अ॒गाद् अ॒नीकं॑ च॒क्षुर् मि॒त्रस्य॑ वरु॒णस्या॑ग्नेः ।

आ॒प्रा द्या॒वापृ॒थि॒वी अ॒न्तरि॑क्षं सूर्य॑ आ॒त्मा ज॒गतस् त॒स्थुष॑श् च ॥ १-११५-०१

सूर्यो॑ दे॒वीम् उ॒षसं॑ रोच॒मानाम् म॒र्यो न॑ योषाम् अ॒भ्य॒ एति॑ पश्चात् ।

यत्रा॑ नरो दे॒वय॑न्तो यु॒गानि॑ वि॒तन्व॑ते प्रति॒ भद्राय॑ भद्रम् ॥ १-११५-०२

भद्रा॑ अ॒श्वा ह॒रितः॑ सूर्य॑स्य चि॒त्रा ए॒त॒ग्वा अ॒नुमा॑द्यासः ।

नम॑स्यन्तो दि॒व आ॒ पृ॒ष्ठम् अ॒स्थुः परि॑ द्या॒वापृ॒थि॒वी य॑न्ति सद्यः ॥ १-११५-०३

तत् सूर्य॑स्य दे॒वत्वं तन् म॑हि॒त्वम् म॒ध्या क॑र्तो॒र् वित॑तं सं ज॒भार ।

यदे॒द् अ॒युक्त॑ ह॒रितः॑ स॒धस्था॑द् आ॒द् रा॒त्री वा॑सस् तनु॒ते सि॑मस्मै ॥ १-११५-०४

तन् मि॒त्रस्य॑ वरु॒णस्या॑भि॒चक्षे॑ सूर्यो॑ रू॒पं कृ॑णुते द्योर् उप॒स्थे ।

अ॒नन्त॑म् अ॒न्यद् रु॒द्राद् अ॒स्य पा॒जः कृ॒ष्णम् अ॒न्यद् घ॒रितः॑ स॒म् भ॒रन्ति॑ ॥ १-११५-०५

अ॒द्या दे॒वा उ॒दिता॑ सूर्य॒स्य नि॒र् अँह॑सः पि॒पृता॑ नि॒र् अ॒वद्यात् ।

तन् नो॑ मि॒त्रो वरु॑णो मा॒मह॑न्ताम् अ॒दितिः॑ सि॒न्धुः पृथि॑वी उ॒त द्यौः ॥ १-११५-०६

RV 1.50

r̥ṣi: praskaṅva kāṅva; devatā: sūrya (11-13 rogaghna upaniṣad);
chanda: gāyatrī, 10-13 anuṣṭup

उ॒द् उ॒ त्वं जा॒तवे॑दसं दे॒वं व॑हन्ति के॒तवः॑ । दृ॒शे वि॒श्वाय॑ सूर्य॒म् ॥ १-०५०-०१

अप॑ त्पे ता॒यवो॑ यथा नक्ष॒त्रा य॑न्त्य् अ॒क्तुभिः॑ । सू॒राय॑ वि॒श्वच॑क्षसे ॥ १-०५०-०२

अ॒दृश्र॑म् अ॒स्य के॒तवो॑ वि रश्म॒यो ज॒नाः अनु॑ । भ्राज॑न्तो अ॒न्नयो॑ यथा ॥ १-०५०-०३

तर॑णिर् वि॒श्वदर्श॑तो ज्योति॒ष्कृद् अ॒सि सूर्य॑ । वि॒श्वम् आ॑ भा॒सि रो॒चन॑म् ॥ १-०५०-०४

प्र॒त्यङ् दे॒वानां॑ वि॒शः प्र॒त्यङ् उ॒द् ए॒षि मा॒नुषान्॑ । प्र॒त्यङ् वि॒श्वं स्वर॑ दृ॒शे ॥ १-०५०-०५

येना॑ पा॒वक॑ च॒क्षसा॑ भुर॒ण्यन्तं॑ ज॒नाः अनु॑ । त्वं वरु॑ण पश्य॒सि ॥ १-०५०-०६

वि द्या॑म् ए॒षि र॒जस् पृ॒थ्व् अ॒हा मि॒मानो॑ अ॒क्तुभिः॑ । पश्य॑न् जन्मानि सूर्य॑ ॥ १-०५०-०७

सप्त॑ त्वा ह॒रितो॑ रथे व॒हन्ति॑ दे॒व सूर्य॑ । शो॒चिष्केशं॑ वि॒चक्षण॑ ॥ १-०५०-०८

अ॒युक्त॑ सप्त शु॒न्ध्युवः॑ सू॒रो रथ॑स्य न॒स्यः । ताभि॑र् याति स्वयु॒क्तिभिः॑ ॥ १-०५०-०९

उ॒द् वयं॑ तमस॒स् परि॑ ज्योति॒ष् पश्य॑न्त उत्तर॒म् ।

दे॒वं दे॒वत्रा॑ सूर्य॒म् अ॒गन्म॑ ज्योति॒र् उत्त॑मम् ॥ १-०५०-१०

RV 5.63

r̥ṣi: arcanānā ātreya; devatā: mitrāvaruṇā; chandaḥ: jagatī

ऋ॒तस्य॑ गो॒पाव् अ॒धि ति॒ष्ठथो॑ रथं स॒त्यध॑र्माणा पर॒मे व्यो॑मनि ।

यम् अ॒त्र मि॒त्रावरु॑णावथो यु॒वं तस्मै॑ वृष्टि॒र् मधु॑मत् पि॒न्वते॑ दि॒वः ॥ ५-०६३-०१

स॒म्राजा॑व् अ॒स्य भु॒वन॑स्य राज॒थो मि॒त्रावरु॑णा वि॒दथे॑ स्व॒र्दृशा॑ ।

वृष्टिं॑ वां रा॒धो अ॒मृत॑त्वम् ई॒महे॑ द्या॒वापृथि॑वी वि च॒रन्ति॑ त॒न्यवः॑ ॥ ५-०६३-०२

स॒म्राजा॑ उ॒ग्रा वृ॒षभा॑ दि॒वस् प॒ती पृथि॑व्या मि॒त्रावरु॑णा वि॒चर्ष॑णी ।

चि॒त्रेभि॑र् अ॒भ्रैर् उप॑ ति॒ष्ठथो॑ रवं द्यां व॒र्षय॑थो अ॒सुर॑स्य मा॒यया॑ ॥ ५-०६३-०३

मा॒या वां मि॒त्रावरु॑णा दि॒वि श्रि॒ता सूर्यो॑ ज्योति॒श् च॒रति॑ चि॒त्रम् आ॒युध॑म् ।

तम् अ॒भ्रेण॑ वृष्ट्या गू॒हथो॑ दि॒वि पर्जन्य॑ द्र॒प्सा मधु॑मन्त ई॒रते॑ ॥ ५-०६३-०४

रथं॑ यु॒ज्जते॑ मरु॒तः शु॒भे सु॒खं शू॒रो न मि॒त्रावरु॑णा ग॒विष्टि॑षु ।

रजा॑सि चि॒त्रा वि च॒रन्ति॑ त॒न्यवो॑ दि॒वः स॒म्राजा॑ प॒यसा॑ न उ॒क्षत॑म् ॥ ५-०६३-०५

वाचं॑ सु मि॒त्रावरु॑णाव् इ॒राव॑तीम् पर्जन्य॒श् चि॒त्रां व॑दति त्वि॒षीम॑तीम् ।

अ॒भ्रा व॑सत॒ मरु॑तः सु॒ माय॑या द्यां॒ वर्ष॑यतम् अ॒रुणा॑म् अ॒रेप॑सम् ॥ ५-०६३-०६

ध॒र्म॒णा मि॒त्राव॑रुणा॒ विप॑श्चिता॒ व्रता॑ र॒क्षेथे॑ अ॒सुर॑स्य॒ माय॑या ।

ऋ॒तेन॑ वि॒श्वम् भु॑वनं वि॒ राज॑थः॒ सूर्य॑म् आ॒ धत्थो॑ दि॒वि चि॒त्र्यं रथ॑म् ॥ ५-०६३-०७

RV 1.35

ṛṣi: hiraṇyastūpa āṅgīrasa; devatā: 1st pāda agni, 2nd pāda mitrāvaruṇa, 3rd pāda rātri, 4th pāda savitā, 2-11 savitā; chanda: triṣṭup, 1,9 jagatī

ह्य॒म्य् अ॒ग्नि॑म् प्रथ॒मं स्व॑स्तये ह्य॒मि मि॒त्राव॑रुणा॒व् इहा॑वसे ।

ह्य॒मि रा॒त्री जग॑तो निवेश॒नी ह्य॒मि दे॒वं स॑वितारम् उ॒त्तये॑ ॥ १-०३५-०१

आ कृ॒ष्णेन॑ रज॒सा वर्त॑मानो निवेश॒यन् अ॒मृत॑म् म॒र्त्यं च॑ ।

हि॒रण्य॑येन॒ सवि॑ता रथे॒ना दे॒वो या॑ति भुवनानि पश्यन् ॥ १-०३५-०२

या॑ति दे॒वः प्र॑वता या॒त्य् उ॒द्धता॑ या॑ति शु॒भ्राभ्यां॑ यज॒तो हरि॑भ्याम् ।

आ दे॒वो या॑ति सवि॒ता परा॑वतो ऽप॒ विश्वा॑ दु॒रिता॑ वाध॒मानः॑ ॥ १-०३५-०३

अ॒भीवृ॑तं कृ॒शने॑र् विश्व॒रूपं॑ हि॒रण्य॑शम्यं यज॒तो बृ॒हन्त॑म् ।

आ॒स्थाद् रथं॑ सवि॒ता चि॒त्रभा॑नुः कृ॒ष्णा रजांसि॑ तविषी॒ दधानः॑ ॥ १-०३५-०४

वि॒ जना॑ञ्छया॒वाः शि॒तिपा॑दो अ॒ख्यन् रथं॑ हि॒रण्य॑प्रऽगं व॒हन्तः॑ ।

शश्व॑द् विशः स॒वितु॑र् दै॒व्यस्यो॑प॒स्थे विश्वा॑ भुवनानि तस्थुः ॥ १-०३५-०५

ति॒स्रो द्या॑वः स॒वितु॑र् द्वा उ॒पस्था॑न् ए॒का य॑मस्य भुवने विरा॒षाद् ।

आ॒णिं न रथ्य॑म् अ॒मृता॑धि तस्थु॑र् इह ब्रवी॒तु य उ॑ तच् चिके॑तत् ॥ १-०३५-०६

वि॒ सु॒पर्णो॑ अ॒न्तरि॑क्षाण्य् अ॒ख्यद् ग॒भीर॑वे॒पा अ॒सुरः॑ सु॒नीथः॑ ।

क्वे॒दानी॑ सूर्यः॒ कश् चि॑के॒त क॒तमां॑ द्यां र॒श्मिर् अ॒स्या त॑तान ॥ १-०३५-०७

Vocabulary:

mṛ cl. 6. P. (Dha1tup. xxviii , 41) mṛṇati, to crush, smash, slay, kill RV. AV. to thread, winnow ŚBr.

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.

स्तो॒मास॑स् त्वा॒ गौरि॑वी॒तेर् अ॒वर्ध॑न् अ॒रन्ध॑यो॒ वैद॑थि॒नाय॑ पि॒प्रुम् ।

आ॒ त्वा॒म् ऋ॒जि॒श्वा स॒ख्याय॑ च॒क्रे प॑चन् प॒क्तीर् अपि॑बः सोमम् अ॒स्य ॥ ५-०२९-११

stómāsas tvā gaúrivīter avardhann árandhayo vaidathināya píprum

á tvám ṛjīśvā sakhiyāya cakre pácan paktīr ápibaḥ sómam asya 5.029.11

11. The affirmations of the Manifester of Light increased thee and thou madest subject to the Son of Knowledge the demon of the evil satisfactions; the Extender in the straightness made thee his comrade, - thou didst perfect his ripenesses and thou drankest of his delight.

Interpretation:

“The affirmations of the Manifestation of Light strengthened Thee, subjecting Pipru, the demon of evil satisfactions to Man of Sacrifice, who seeks for Knowledge!

The one who grows sincere here approached Thee for thy friendship, for you to prepare his ripenesses and drink of his delight!”

It is a beautiful description of the Light growing in Manifestation. Every affirmation of it strengthens the Lord of the Divine Mind, who is subjecting the Demon of evil satisfactions to the Man of the Sacrifice, who is seeking for Knowledge and the increase of light. It is after the man becomes free from the subjection to the evil satisfactions (selfish satisfactions) that he is fully ready to surrender his being to the ripening by Indra, who thus will prepare his ripenesses and drink of his delight increasing Light in him. Every time he partakes of his delight, drinks of his Soma, he increases in him Knowledge.

Vocabulary:

pakti, f. *cooking , preparing food* Mn. ix , 11; (anna-p-) *food or any dish of cooked food* RV. VS.

rjišvan, ā m. N. of a king (protected by Indra) RV.

sakhya, n. *friendship , intimacy with , relation to, fellowship, community* RV. &c. &c.

नव॑ग्वासः॑ सु॒तसो॑मास इन्द्रं॑ दश॒ग्वासो॑ अभ्यु॒ अर्चन्त्यु॑ अर्केः॑ ।

गव्यं॑ चिद् ऊ॒र्वम् अपि॑धानवन्तं॑ तं चिन् नरः॑ शश॒माना॑ अप॒ व्रन् ॥ ५-०२९-१२

nāvagvāsaḥ sutásomāsa índraṃ dáśagvāso abhí arcanti arkaíḥ

gavyaṃ cid ūrvám apidhānavantaṃ táṃ cin náraḥ śásamānā́ āpa vran 5.029.12

12. They of the nine radiances when they have pressed out the Wine and they of the ten illumined in them God-in-Mind by their hymnings; they accomplish the work, they uncover even that vastness of the Light over which there is a lid.

Interpretation:

“It is thus the Navagvas and Dashagvas, who have pressed out their Soma for Indra, flamed up by the flames of Knowledge.

Even the upper regions of Light, which are covered⁶ the hero-souls have uncovered, they who are the workers accomplished here the Sacrifice, naraḥ śaśamānāḥ.”

“They uncover even that vastness of the Light over which there is a lid.” – this clearly indicates the Supramental realms beyond the lid of the Sun. The creation of the lid of the Sun was depicted in RV several times, for instance:

tán mitráśya váruṇasyābhicákṣe sūryo rūpāṃ kṛṇute dyór upásthe
anantám anyád rúśad asya pájāḥ kṛṣṇám anyád dharítaḥ sám bharanti 1.115.05

“To see That of Mitra and of Varuna the Sun makes [out of] himself a form in the lap of Heaven.

Infinite is his power shining on the one hand and dark on the other, which his powers-horses bear fully.”⁷

Vocabulary:

apidhānavat, mfn. ‘having a cover’, *concealed* RV. v , 29 , 12.

śam, 4. P. (Dha1tup. xxvi, 92) *to toil at, fatigue or exert one's self* (esp. in performing ritual acts) RV. TBr.; *to prepare , arrange* VS.; *to become tired , finish, stop, come to an end, rest, be quiet or calm or satisfied or contented* TS., ŚBr. &c.

कथो नु ते परि चराणि विद्वान् वीर्या मघवन् या चकर्थ ।

या चो नु नव्या कृणवः शविष्ठ प्रेद् उ ता ते विदथेषु ब्रवाम ॥ ५-०२९-१३

kathó nú te pári carāṇi vidvān vīriyā maghavan yá cakártha

yá co nú návya kṛṇávaḥ śaviṣṭha préd u tá te vidátheṣu bravāma 5.029.13

13. How shall I with knowledge serve the mightinesses that thou hast done, O Lord of plenitude? Yea, and these new works also that thou wouldst do, O brilliant Strength, we would bring out by speech in the coming to us of the knowledge.

Interpretation:

“How can I serve (approach) You, knowing all the heroic deeds that you have done?..., and all the new works that You shall do, O Brilliant Power, what we by Word should here thus express in our Sacrificial Gatherings in search of Knowledge?”

⁶ Or, ‘hidden by the golden lid’, hiryṇmayena pātreṇa satyasya’pihitam mukham ĪśUp 15

ए॒ता वि॒श्वा च॒कृ॒वाँ इन्द्र॑ भूर्य॑ अप॒रीतो॑ जनु॒षा वी॒र्येण॑ ।
या चि॒न् नु वज्रि॑न् कृ॒णवो॑ दधृ॒ष्वान् न ते॑ वर्ता॒ तवि॑ष्या अस्ति॑ तस्याः॑ ॥ ५-०२९-१४

etā víśvā cakṛvān indra bhūri áparīto januṣā vīriyeṇa
yā cin nú vajrin kṛṇavo dadhṛṣvān ná te vartā taviṣyā asti tasyāḥ 5.029.14

14. All these many things thou hast done, O Lord-in-Mind, and even in thy birth wast unassailable in thy puissance; and now the deeds thou wouldst do in thy violence, O hurler of the thunder-flash, there is none that shall prevent, nor any hedger-in of that energy.

Interpretation:

“These all you’ve done, O Indra, unsurpassable by any force in your birth, the deeds you have dared, O Lord of Thunderbolt, you have done, there is none who could turn you away from the Power!”

“All you have done, and dared you should do! For you are unstoppable, O Indra, in your violent birth! O Thunder-God, you are the Courage, none is here to prevent or challenge (redirect) your Strength.”

Vocabulary:

vartr, *one who keeps back or wards off, expeller* (with gen.) RV.
taviṣī, f. *power, strength, violence, courage* (also pl. ; instr. ind. `powerfully, violently’) RV. *a heavenly virgin* (“ N. of a daughter of Indra ” L.) ib.;
taviṣyā f. *violence* RV. ix , 70 , 7.

इन्द्र॑ ब्रह्म॑ क्रि॒यमा॑णा जुष॒स्व या ते॑ शवि॒ष्ठ न॒व्या अ॒कर्म॑ ।
वस्त्रे॑व भद्रा॒ सुकृ॑ता वसू॒यू रथं॑ न धीरः॑ स्वपा॒ अतक्ष॑म् ॥ ५-०२९-१५

indra bráhma kriyāmāṇā juṣasva yā te śaviṣṭha náviyā ákarma
vástreva bhadrá súkṛtā vasūyū ráthaṃ ná dhīraḥ suápā atakṣam 5.029.15

15. O Power-in-Mind, cleave to these thoughts of my soul even while I shape them into form, they are the new thoughts that we have shaped for thee, O thou flashing Force: I, desiring substance, accomplished in thought, perfected in works, have fashioned them for thee as happy robes well made and as a chariot.

Appendix

Translation into Russian by Elezarenkova:

1 Три (жертвенных места охраняет) Арьяман при почитании богов человеком.

Три светлых небесных пространства охраняют (Адитьи).

Воспевают тебя Маруты, чистые помыслами.

Ты, о Индра, - их мудрый риши.

2 Когда Маруты запели в честь этого возбужденного

Индры, напившегося выжатого (сомы),

Он взял себе дубину, когда убивал дракона.

Он выпустил юные воды для бега.

3 О творящие молитву Маруты, и этого моего

Прекрасно выжатого сомы Индра должен испытать:

Ведь именно это жертвенное возлияние нашло коров для Мануса.

Индра убил дракона, выпив это (возлияние).

4 Затем он укрепил два мира подальше друг от друга.

Хотя и скрывался он, но все же поверг зверя в ужас.

Глотателя, фыркающего Данаву

Индра заглатывающий отразил и сразил.

5 Тут с готовностью, о щедрый, все боги

Передали тебе напиток сомы,

Когда ты сделал так, что летящие кобылицы Сурьи,

Находящиеся впереди, оказались позади Эташи.

6 Когда девяносто и девять колец его

Щедрый сразу размозжил дубиной,

Маруты стали на месте воспевать Индру.

Речью в форме триштубха он штурмовал небо.

7 Друг-Агни быстро сварил другу

По его желанию три котла буйволов.

Для убийства Вритры Индра выпил

У Мануса выжатого сому - три озера сразу.

8 Когда он, щедрый, съел мясо трехсот буйволов

(И) выпил три озера, полных сомы,

Словно победный клич, все боги провозгласили добычу

Индре, после того как он убил дракона.

9 Когда Ушанас (и ты) отправились вдвоем домой

На сильных быстрых конях, о Индра,

Ты отправился, покоритель, на одной колеснице
С Кутсой, с богами. Ты же покорил Шушну.

10 Ты сорвал одно колесо солнца.
Ради Кутсы ты предоставил свободный путь для движения другого (колеса).
Безротых дасью ты разбил смертным оружием.
В другое место ты сбросил злоречивых.

11 Тебя усилили восхваления Гауривити.
Ты отдал Пипру во власть Вайдатхины.
Риджишван расположил тебя к дружбе,
Варя кушанья. Ты выпил его сому.

12 Навагва, Дашагва, выжав сому,
Воспевают Индру песнопениями.
Загон с коровами - хоть он и был заперт -
Его все-таки открыли мужи, потрудившись (во время обряда).

13 Как бы послужить тебе теперь мне,
Знающему подвиги, которые ты совершил, о щедрый?
А те новые деяния, которые ты еще совершишь, о сильнейший, -
Их мы провозгласим на твоих жертвенных раздачах.

14 Ты, совершивший все эти многочисленные (деяния), о Индра,
С рождения непревзойденный мужеством,
И те, которые сейчас ты дерзновенно собираешься совершить, о
громовержец, -
Ты не встречаешь (никого), способного отвратить эту твою силу.

15 О Индра, возрадуйся слагаемым молитвам,
Тем, которые мы вновь сложили, о сильнейший!
Как прекрасные, хорошо сделанные наряды, я, жаждущий богатств,
Искусно изготовил (их), как умелый мастер - колесницу.