

RV 5.38

ṛṣi: atri bhauma; devatā: indra; chanda: anuṣṭup

उ॒रोष्॑ ट॒ इन्द्र॑ रा॒धसो॑ वि॒भ्वी॑ रा॒तिः श॑त॒क्रतो॑ ।
 अ॒घा॑ नो॒ विश्व॑च॒र्षणे॑ द्यु॒म्ना सु॑क्ष॒त्र मं॑हय ॥ ५-०३८-०१
 यद् ई॒म् इन्द्र॑ श्रवा॒य्यम् इ॒षं श॑विष्ठ॒ दधि॑षे ।
 प॒प्रथे॑ दी॒र्घश्रु॑त्त॒मं हि॒रण्य॑वर्णं दु॒ष्टर॑म् ॥ ५-०३८-०२
 शु॒ष्मासो॑ ये ते अ॒द्रिवो॑ मे॒हना॑ के॒तसा॑पः ।
 उ॒भा दे॒वाव् अ॒भिष्टे॑ दि॒वश् च॑ ग्मश् च॒ राज॑थः ॥ ५-०३८-०३
 उ॒तो नो॑ अ॒स्य क॑स्य चिद् दक्ष॒स्य तव॑ वृ॒त्रह॑न् ।
 अ॒स्मभ्यं॑ नृ॒म्णाम् आ॑ भ॒रास्म॑भ्यं नृ॒मण॑स्यसे ॥ ५-०३८-०४
 नू॒ त आ॒भिर् अ॒भिष्टि॑भिस् तव॒ शर्म॑ञ् छ॒तक्र॑तो ।
 इन्द्र॑ स्या॒म सु॒गोपाः॑ शू॒ स्या॒म सु॒गोपाः॑ ॥ ५-०३८-०५

Analysis of RV 5.38

उ॒रोष्॑ ट॒ इन्द्र॑ रा॒धसो॑ वि॒भ्वी॑ रा॒तिः श॑त॒क्रतो॑ ।
 अ॒घा॑ नो॒ विश्व॑च॒र्षणे॑ द्यु॒म्ना सु॑क्ष॒त्र मं॑हय ॥ ५-०३८-०१

uróṣ ṭa indra rādhaso vibhvī rātiḥ śatakrato
 ádhā no víśvacarṣaṇe dyumnā sukṣatra maṁhaya 5.038.01

1. O Puissant, O lord of thy hundred workings, vast is thy felicity, wide-diffused are its riches; O universal doer of works perfect in warrior-force, make large now our luminousnesses.

Interpretation:

"It is of your vast realization, O Indra, this great wealth of yours pervading all, O Master of a hundred Powers!

Thus you increase our shining achievements, O Perfect in Power Universal Worker!"

यद् ई॒म् इन्द्र॑ श्रवा॒य्यम् इषं॑ शविष्ठ॑ दधिषे ।
 प॒प्रथे॑ दी॒र्घश्रु॑त्त॒मं हि॒रण्यव॑र्णं दुष्ट॒रम् ॥ ५-०३८-०२

yád īm indra śravāyiyam iṣam śaviṣṭha dadhiṣé
 paprathé dīrghaśrúttamaṁ hiraṇyavarṇa duṣṭāram 5.038.02

2. O God-in-Mind, O shining Strength, when thou holdest that in thee an impulsion, a thing of inspiration, far it extends itself, o Hue of gold, far is the range of its inspired hearing and falsehood cannot pierce it.

Interpretation:

"It is when you hold, O shining Force, this swift impulsion of Inspired Knowledge, O Indra, invincible it moves forward and grows pervading all, spreading its far reaching hearing, O Golden lustre."

Vocabulary:

śravāyya, mfn. *to be praised or celebrated , praiseworthy , notorious* RV.; m. *an animal fit for sacrifice* Un2. iii , 96 Sch.

शु॒ष्मासो॑ ये ते॒ अद्रि॑वो मे॒हना॑ के॒तसापः॑ ।
 उ॒भा दे॒वाव् अ॒भिष्ट॑ये दि॒वश् च॒ ग॒मश् च॑ रा॒जथः॑ ॥ ५-०३८-०३

śuṣmāso yé te adrivo mehánā ketasāpaḥ
 ubhā devāv abhiṣṭaye divás ca gmás ca rājathaḥ 5.038.03

3. Lo thy aggressive strengths, O thou of the thunderbolt, that attain to perceptive vision and are themselves the rain of thy bounty, both thou and they are godheads who enter into possession of our being; ye rule our heavens and ye rule this material movement.

Interpretation:

"Your shining powers which seek the realization of the Vision here are your own pouring down the heavenly waters, that you, O Master of the Thunder, possess. Both are the Godheads to assist us, to rule our heaven and our earth."

Vocabulary:

mehana, n. *membrum virile* RV. &c. &c. *the urinary duct* AV. *urine* Suśr.

ketasap, m(nom. pl. -sāpas)fn. *obeying the will (of another), obedient* ['touching the sky' Sāy.] , v , 58 , 3.

sap (cf. sac) 1. P. (Dha1tup. xi , 6) RV., *to follow or seek after, be devoted to, honour, serve, love, caress* (also sexually) RV. TS. VS.

abhiṣṭi, m. *an assistant, protector* ['one who is superior or victorious' NBD.] , (generally said of Indra) RV. VS. ; f. *assistance , protection , help* RV. AV. VS.

उतो नो अस्य कस्य चिद् दक्षस्य तव वृत्रहन् ।
 अस्मभ्यं नृमणम् आ भरास्मभ्यं नृमणस्यसे ॥ ५-०३८-०४

utó no asyá kásya cid dákṣasya táva vṛtrahan
 asmábhyaṃ nṛmṇám ā bhara asmábhyaṃ nṛmaṇasyase 5.038.04

4. Yea and this also ye rule that is some other discerning force of thine, O slayer of the Coverer. To us bring that divine power of man that for us thou shalt become the mind of the godhead.

Interpretation:

"And ours may it be this power of discernment of yours, O destroyer of Vritra! To us you bring the power of the soul, for us you thus become a part of our mentality."

Very unusual word even for Vedic language, which literary can be translated as: nṛ-manasyate, 'mentalising the power of the soul' or 'holding onto the power of the soul by the mind', or 'becoming in the mind the soul-power'.

So the whole phrase can be translated as:

'To us bring the power of the soul, for us you mentalise the power of the soul.'

Vocabulary:

nṛmaṇas, mfn. *mindful of or kind to men* RV. ; [-ṇasya] Nom. Ā -syate, *to be kind to men* ib.

नू त आभिर् अभिष्टिभिस् तव शर्मञ् छतक्रतो ।
 इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥ ५-०३८-०५

nū ta ābhír abhīṣṭibhis táva śármañ chatakṛato
 índra syāma sugopāḥ śūra syāma sugopāḥ 5.038.05

5. Now by these thy enterings in, O God-in-Mind, lord of the hundred powers of will, may we abide in thy peace and bliss, perfectly guarded, O lord of a hundred workings; may we abide, O Warrior, with thee for our strong protector.

Interpretation:

"Now with these assistances of yours in your protection and peace we should be dwelling, O hundred powers! O Indra, May we be well protected, O Hero, may we be perfectly protected!"

Vocabulary:

sugopā, m. *a good protector* RV.; mfn. *well protected* (superl. -tama) ib.