

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 सोम॒पते॑ पिब ।
वृ॒षन्न॑ इन्द्र॒ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०१
वृषा॑ ग्रा॒वा वृषा॑ म॒दो वृषा॑ सोमो॒ अयं॑ सु॒तः ।
वृ॒षन्न॑ इन्द्र॒ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०२
वृषा॑ त्वा वृ॒षणं॑ हु॒वे वज्रि॑ञ् चि॒त्राभिर्॑ ऊ॒तिभिः॑ ।
वृ॒षन्न॑ इन्द्र॒ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०३
ऋ॒जीषी॑ व॒ज्री वृ॒षभ॑स् तुरा॒षाद् छु॒ष्मी॑ राजा वृ॒त्रहा॑ सोम॒पावा॑ ।
यु॒क्त्वा ह॑रिभ्याम् उप यासद् अ॒र्वाङ् मा॒ध्यंदि॑ने सवने मत्सद् इन्द्रः ॥ ५-०४०-०४
यत् त्वा॑ सूर्य॒ स्वर्भानु॑स् तमसावि॒ध्यद् आ॒सुरः॑ ।
अ॒क्षेत्र॑विद् यथा मु॒ग्धो भु॒वनान्यु॑ अदी॒धयुः॑ ॥ ५-०४०-०५
स्व॒र्भानो॑र् अध यद् इन्द्र॒ माया॑ अ॒वो दि॒वो वर्त॑माना अवाहन् ।
गू॒ळ्हं सूर्य॑ तमसाप॒व्रते॑न तुरी॒येण॑ ब्रह्मणाविन्दद् अ॒त्रिः ॥ ५-०४०-०६
मा माम् इ॒मं तव॑ सन्तम् अत्र इरस्या द्रु॒ग्धो भि॒यसा॑ नि गारीत् ।
त्वम् मि॒त्रो अ॒सि स॒त्यरा॑धास् तौ मेहावतं वरुणश् च राजा ॥ ५-०४०-०७
ग्रा॒व्णो ब्र॒ह्मा यु॒युजा॑नः स॒पर्यन्॑ की॒रिणा॑ दे॒वान् नम॑सोपशिक्षन् ।
अ॒त्रिः सूर्य॑स्य दि॒वि च॒क्षुर॑ आ॒धात् स्व॒र्भानो॑र् अप॒ माया॑ अघुक्षत् ॥ ५-०४०-०८
यं वै सूर्य॑ स्व॒र्भानु॑स् तमसावि॒ध्यद् आ॒सुरः॑ ।
अ॒त्रय॑स् तम् अन्व् अ॒विन्दन्॑ नह्य॒ अन्ये॑ अशक्नुवन् ॥ 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 अ॒यं सु॒तः ।

वृष॑न्न॒ इन्द्र॑ वृष॑भिर् वृ॒त्रह॑न्तम ॥ ५-०४०-०२

vr̥ṣā grāvā vr̥ṣā mádo vr̥ṣā sómo ayám 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 Vritra."

वृषा॑ त्वा॒ वृषणं॑ हुवे॒ वज्रिञ् चित्राभिर् ऊ॒तिभिः॑ ।
वृषन्न॑ इन्द्र॒ वृषभिर् वृत्रह॑न्तम ॥ ५-०४०-०३

vṛṣā tvā vṛṣaṇaṃ huve vājriñ 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 the Bull of abundance am 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 Coverer Vritra."

ऋ॒जीषी॑ वज्री॒ वृषभ॑स् तुरा॒षाद् छुष्मी॑ राजा॒ वृत्र॑हा सोमपावा॑ ।
यु॒क्त्वा॑ हरिभ्याम् उप यासद् अर्वा॑द् माध्यंदि॒ने सव॑ने मत्सद् इन्द्रः॑ ॥ ५-०४०-०४

rjīṣī vajrī vṛṣabhás turāṣāt chuṣmī rājā vṛtrahā somapāvā
yuktvā hāribhyām úpa yāsad arvañ mādhyaṃdine sāvane 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!

¹ Or, overcomes our wouunders

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.)

āśura, 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**

स्व॒र्भानो॑रू॒ अध॒ यद् इन्द्र॑ मा॒या अ॒वो दि॒वो वर्त॑माना॒ अवा॑हन् ।
 गू॒ळ्ळं॑ सू॒र्यं त॒मसा॑प॒व्रते॑न॒ तुरी॑येण॒ ब्रह्म॑णावि॒न्दद् अ॒त्रिः ॥ ५-०४०-०६

súvarbhānor ādha yád indra māyā avó divó vartamānā avāhan
 guḷḷhaṃ sūryaṃ tamasāpavratena turīyeṇa brāhmaṇāvindad ātriḥ 5.040.06

6. 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 powers of formation, māyāh, of the Svar World, which are working beneath the Heaven, then Sūrya hidden by darkness and its lower workings was thus discovered by Atri, 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 तव॑ स॒न्तम् अ॒त्र इ॒रस्या॑ द्रु॒ग्धो भि॒यसा॑ नि गारी॑त् ।
 त्वम् मि॒त्रो अ॒सि स॒त्यरा॑धास् तौ मे॒हाव॑तं वरु॒णश् च॑ राजा ॥ ५-०४०-०७

mā mām imāṃ tāva śántam atra irasyā drugdhó bhiyāsā ní gārīt
 tuvām mitró asi satyārādhās tau mehāvataṃ vāruṇaś 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 युयुजानः॑ सपर्यन्॑ कीरिणा॑ देवान् नमसोपशिक्षन् ।

अत्रिः॑ सूर्यस्य॑ दिवि॑ चक्षुर् आघात् स्वर्भानोर् अप॑ माया अघुक्षत् ॥ ५-०४०-०८

grāvṇo brahmā yuyujānāḥ saparyān kīriṇā devān nāmasopaśīkṣan

ātriḥ sūryasya divi cākṣur 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:

³ Or, receiving

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

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 नह्य अन्ये अशक्नुवन् ॥ ५-०४०-०९

yāṃ vai sūryaṃ súvarbhānus tāmasāvidhyad āsurāḥ
ātrayas tām ānv avindan nahí anyé áśaknuvan 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 discovered [hidden in the darkness], but others could not do it."

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