

RV 6.69

ṛṣi: bharadvāja bārhaspatya; devatā: indrā-viṣṇū; chanda: triṣṭup

सं वां कर्मणा सम् इषा हिनोमीन्द्राविष्णू अपससू पारे अस्य ।
जुषेथां यज्ञं द्रविणं च धत्तम् अरिष्टैर् नः पथिभिः पारयन्ता ॥ ६-०६९-०१
या विश्वासां जनितारा मतीनाम् इन्द्राविष्णू कलशा सोमधाना ।
प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमासो गीयमानासो अर्कैः ॥ ६-०६९-०२
इन्द्राविष्णू मदपती मदानाम् आ सोमं यातं द्रविणो दधाना ।
सं वाम् अञ्जन्त्व् अक्तुभिर् मतीनां सं स्तोमासः शस्यमानास उक्थैः ॥ ६-०६९-०३
आ वाम् अश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु ।
जुषेथां विश्वा हवना मतीनाम् उप ब्रह्माणि शृणुतं गिरो मे ॥ ६-०६९-०४
इन्द्राविष्णू तत् पनयाय्यं वां सोमस्य मद उरु चक्रमाथे ।
अकृणुतम् अन्तरिक्षं वरीयो ऽप्रथतं जीवसे नो रजांसि ॥ ६-०६९-०५
इन्द्राविष्णू हविषा वावृधानाग्राद्धाना नमसा रातहव्या ।
घृतासुती द्रविणं धत्तम् अस्मे समुद्र स्थः कलशः सोमधानः ॥ ६-०६९-०६
इन्द्राविष्णू पिबतम् मध्वो अस्य सोमस्य दस्त्रा जठरम् पृणेत्याम् ।
आ वाम् अन्धांसि मदिराण्य् अगमन्न उप ब्रह्माणि शृणुतं हवम् मे ॥ ६-०६९-०७
उभा जिग्यथुर् न परा जयेथे न परा जिग्ये कतरश् चनैनोः ।
इन्द्रश् च विष्णो यद् अपस्पृधेथां त्रेधा सहस्रं वि तद् ऐरयेथाम् ॥ ६-०६९-०८

Analysis of RV 6.69

सं वां कर्मणा सम् इषा हिनोमीन्द्राविष्णू अपसस् पारे अस्य ।
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sám vāṃ kármaṇā sám iṣā hinomi
 índrāviṣṇū ápasas pāré asyá
 juṣéthāṃ yajñāṃ dráviṇaṃ ca dhattam
 ariṣṭair naḥ pathíbhīḥ pāráyantā 6.069.01

1

INDRA and Visnu, at my task's completion I urge you on with food and sacred service.

Accept the sacrifice and grant us riches, leading us on by unobstructed pathways.

Interpretation:

"I urge you two together by my action, *sám vāṃ karmaṇā hinomi*, and by this nourishing impulsion of truth, *sám iṣā*, O Indra and Vishnu, who are on the other shore of this endeavor, *apasas pāre asya!* Enjoy our sacrifice, *juṣethām yajñam*, and hold (or establish) for us the Treasure, *draviṇam ca dhattam*, leading us, *naḥ pārayantā*, by the paths secure, *ariṣṭaiḥ pathibhiḥ*, to the Beyond!"

Vocabulary:

ariṣṭa, mfn. *unhurt* RV. &c.; *proof against injury or damage* RV.; *secure, safe* RV.; n. *bad or ill-luck, misfortune; good fortune, happiness* MBh. iv, 2126
 pāraya, causative from pṛ/pṛ to fill, to surpass.

iṣ, (-ṭ) f. *anything drunk, a draught, refreshment, enjoyment libation the refreshing waters of the sky sap, strength, freshness, comfort, increase good condition, affluence* RV. AV. VS. AitBr.

apas, n. (fr. ap), *work, action, especially sacred act, sacrificial act* RV. [Lat. opus]

या विश्वासां जनितारा मतीनाम् इन्द्राविष्णू कलशा सोमधाना ।

प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमासो गीयमानासो अर्केः ॥ ६-०६९-०२

yā víśvāsāṃ janitārā matīnām
 índrāvīṣṇū kalāśā somadhānā
 prá vāṃ gíraḥ śasyámānā avantu
 prá stómāso gīyámānāso arkaíḥ 6.069.02

2

Ye who inspire all hymns, Indra and Visnu, ye vessels who contain the Soma juices, May hymns of praise that now are sung address you, the lauds that are recited by the singers.

Interpretation:

"The creators, *janitārā*, of all thoughts (or universal thoughts), *víśvāsām matīnām*, Indra and Vishnu, two vessels holding Soma, the essence of delight, *kalāśā somadhānā!*

Forward and fulfilling (or towards) you two, *pra vām*, who are [constantly] praised (or being fixed upon in our consciousness), *śasyamānā*, my voices should make you grow (or should increase you) *giraḥ avantu!* Forward and fulfilling the affirmations [should grow] *pra stomāsaḥ*, sung, *gīyamānāsaḥ*, by the luminous hymns, *arkaiḥ!*"

Vocabulary:

kalāśa, m. (n. L.) a waterpot, pitcher, jar, dish RV. &c. &c.

somadhāna, mfn. holding or containing Soma RV. AV.

arka, m. (arc), Ved. a ray, flash of lightning RV. &c.; the sun RV. &c.; (hence) the number, twelve " Sūryas. fire RV. ix, 50, 4 ŚBr. Br̥ĀrUp.; praise hymn, song (also said of the roaring of the Maruts and of Indra's thunder) RV. and AV.; a learned man (cf. RV. viii, 63, 6) L.

इन्द्रा॑विष्णू॑ मद॑पती॑ म॒दानाम्॑ आ सोमं॑ यातं॑ द्र॒विणो॑ द॒धाना॑ ।

सं वाम्॑ अ॒ञ्जन्त्व्॑ अ॒क्तुभिर्॑ म॒तीनां॑ सं स्तो॒मासः॑ श॒स्यमा॑नास॒ उक्थैः॑ ॥ ६-०६९-०३

índrāviṣṇū madapatī madānām
ā sómaṃ yātaṃ draviṇo dádhānā
saṃ vām añjantu aktúbhir matīnām
saṃ stómāsaḥ śasyāmānāsa ukthaiḥ 6.069.03

3

Lords of joy–giving draughts, Indra and Vishnu, come, giving gifts of treasure, to the Soma.

With brilliant rays of hymns let chanted praises, repeated with the lauds, adorn and deck you.

Interpretation:

"O Indra and Vishnu, the Lords of the Spiritual Intoxications, *madapati madānām*, come to our Soma, *ā somam yātam*, establishing (or holding for us) the Treasure, *draviṇo dadhānā*.

May the Affirmations, *stomāsaḥ*, sung by the Words (or Hymns), *śasyamānāsa ukthaiḥ*, manifest (or clear) you two totally, *saṃ vām añjantu*, with the shades of the thoughts, *aktubhiḥ matīnām!*"

The idea that the higher realities of consciousness, in order to be manifested, should be expressed by the Word first and then, being fixed upon or held within the consciousness, tinged by thoughts, getting its shape within the lower realms of consciousness is the psychological image of the experience, showing how the realities of a transcendental spirit can be embodied in the ordinary mental and vital and physical consciousness of man.

Vocabulary:

madapati, m. 'lord of the Soma juice'; N. of Indra and Vishnu RV.

draviṇo, in comp. for -ṇas.

añj, cl. 7. P. A, *to apply an ointment or pigment, smear with, anoint to*

decorate, prepare to honour, celebrate to cause to appear, make clear RV

aktu, m. *tinge, ray, light* RV.; *dark tinge, darkness, night* RV. , (os, ubhis) ind. *at night* RV.

आ वाम् अश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु ।
 जुषेथां विश्वा हवना मतीनाम् उप ब्रह्माणि शृणुतं गिरो मे ॥ ६-०६९-०४

ā vām aśvāso abhimātiṣāha
 īndrāviṣṇū sadhamādo vahantu
 juṣēthāṃ viśvā hāvanā matinām
 ūpa brāhmāṇi śṛṇutaṃ gīro me 6.069.04

4

May your foe—conquering horses bring you hither, Indra and Visnu,
 sharers of the banquet.
 Of all our hymns accept the invocations list to my prayers and hear the
 songs I sing you.

Interpretation:

"May these swiftesses of Power, *aśvāsaḥ*, which are rejoicing in the
 unifying intoxication of the Delight, *sadhamādaḥ*, enduring (or
 overcoming) all the obstructions, *abhimātiṣāhaḥ*, bring you to us, *ā vām
 vahantu*, O Indra and Vishnu! Enjoy the universal invocations, *juṣēthām
 viśvā hāvanā*, of [my] thoughts, *matinām*, (or invocation formulated in
 the Mind), and listen to the Mantras of the Heart, *upa brahmāṇi śṛṇutam*,
 shaped by my Voice, *gīro me!*"

There are two types of mantras, shaped by the mental consciousness,
 mati or mantra, and rising from the heart, brahma. Bharadvāja asks Indra
 and Vishnu to attend to both the expressions, which are being shaped by
 his Voice.

Vocabulary:

abhi-māti-ṣāh, [RV.] or mfn. *conquering enemies*.
 sadha-mād, m. (only in strong cases ; n. sg. -mād or -mās) *a drink-companion,
 fellow-reveller, comrade or friend in general* RV.
 havana, n. *calling, invocation, summons* RV.; (ī) f. *the sacrificial ladle* ŚBr.; n.
the act of offering an oblation with fire, sacrifice MBh. Hariv.

इन्द्रा॑विष्णू॒ तत् प॑नयाय्यं॒ वां सो॑मस्य॒ मद॑ उरु॒ चक्र॑माथे ।

अकृ॑णुतम् अन्त॑रिक्षं॒ वरी॑यो ऽप्रथ॑तं जीव॑से नो रजा॑ंसि ॥ ६-०६९-०५

índrāviṣṇū tát panayāyiyam vām
sómasya máda urú cakramāthe
ákr̥ṇutam antárikṣam varīyo
áprathataṃ jīváse no rájāṃsi 6.069.05

5

This your deed, Indra–Visnu, must be lauded: widely ye strode in the wild joy of Soma. Ye made the firmament of larger compass, and made the regions broad for our existence.

Interpretation:

“O Indra and Vishnu, that is to be praised (or that is astonishing) of yours, *tat panayāyiyam vām*, [when] you have strode into the Vast, *uru cakramāthe*, in the intoxication of [the delight of] Soma, *somasya made!* When you made greater antariksha, *akṛṇutam antarikṣam varīyaḥ*, and spread the spaces in the Vital world, *aprathataṃ rajāṃsi*, for our living, *jīvase naḥ.*”

Vocabulary:

panayāyiyam, mfn. *astonishing*, *surprising* RV.

इन्द्रा॑विष्णू॑ ह॒विषा॑ वावृ॒धाना॑ग्रा॒द्धाना॑ नमसा॑ रा॒तह॑व्या ।

घृ॒तासु॑ती॒ द्रवि॑णं॒ धत्त॑म् अ॒स्मे स॒मुद्र॑ स्थः॒ कल॑शः॒ सोम॑धानः॒ ॥ ६-०६९-०६

índrāviṣṇū havīṣā vāvṛdhānā
 ágrādvānā nāmasā rātahavyā
 ghṛtāsutī draviṇaṃ dhattam asmé
 samudrá sthaḥ kaláśaḥ somadhānaḥ 6.069.06

6

Strengthened with sacred offerings, Indra Visnu, first eaters, served with worship and oblation, Fed with the holy oil, vouchsafe us riches ye are the lake, the vat that holds the Soma.

Interpretation:

"O Indra and Vishnu, it is by the offering, *haviṣā*, that you increase (or grow) [in our consciousness and being], *vāvṛdhānā*, the two Godheads which should partake of our offering first, *agrādvānā*, who are themselves the Masters of the offered, *rātahavyā*, through (with the help of) our surrender, *namasā*!

You are the Masters of the clarity of our Mind, *ghṛtāsutī*, establish in us the Wealth, *draviṇam dhattam*! For you are this Ocean, *samudraḥ sthaḥ*, upholding Soma, *somadhānaḥ*!

Vocabulary:

agrādvān, mfn. *having precedence in eating* RV. vi , 69 , 6.

rāta-havya, *one to whom the offering is presented , one who receives the oblation* ib.

ghṛtāsutī, mfn. *one to whom the ghee oblation belongs* (Mitra and Varuṇa , Viṣṇu , Indra and Viṣṇu) , i , 136 , 1 and 156 , 1; ii , 41 , 6; vi , 69 , 6.

इन्द्रा॑विष्णू॑ पि॒बत॑म् म॒ध्वो॑ अ॒स्य सोम॑स्य द॒स्रा ज॑ठर॒म् पृ॑णेथाम् ।

आ वा॒म् अ॒न्धांसि॑ मदि॒राण्य॑ अ॒ग्मन्न॑ उप॒ ब्रह्मा॑णि शृ॒णुतं॑ ह॒वम् मे॑ ॥ ६-०६९-०७

índrāviṣṇū píbataṃ mádhvo asyá
sómasya dasrā jaṭhāraṃ pṛṇethāṃ
ā vām ándhāṃsi madirāṇi agmann
úpa bráhmāṇi śṛṇutaṃ hávam me 6.069.07

7

Drink of this meath, O Indra, thou, and Visnu; drink ye your fill of Soma,
Wonder–Workers.

The sweet exhilarating juice hath reached you. Hear ye my prayers, give
ear unto my calling.

Interpretation:

“O Indra Vishnu, drink of this Honey, *pibatam madhvo asya*, of Soma-
wine, *somasya*, you fill your stomach, *jaṭharam pṛṇethām*, O Skillful (or
Creative) Godheads, *dasrā*!

It is to you two, *ā vām*, that all these intoxicating delights, *madirāṇi*, of
the fallen substance, *andhāṃsi*, rise (or come), *ā agman*; listen to my
call, *śṛṇutaṃ havam me*, approach the rising words from the heart, *upa
brahmāṇi*. ”

Vocabulary:

jaṭhara, n. [m.] *the stomach, belly, abdomen, bowels, womb, interior of
anything, cavity* RV. AV. &c.

madira, n. f. *spirituous liquor, any inebriating drink, wine, nectar* Mn. MBh. &c.

andhas, n. *a herb the Soma; plant Soma; juice* RV. VS. *grassy ground* RV.

उ॒भा जि॒ग्यथु॑र् न॒ परा॑ जये॒थे न॒ परा॑ जि॒ग्ये क॒तरश् च॑नै॒नोः ।
इन्द्र॑श् च॒ विष्णो॑ यद् अप॒स्पृधे॑थां त्रेधा॒ सह॑स्रं॒ वि तद् ऐ॒रये॑थाम् ॥ ६-०६९-०८

ubhā jigyathur ná pārā jayethe
ná pārā jigye katarás canáinoḥ
índraś ca viṣṇo yád ápaspr̥dhethām
tredhā sahasram ví tád airayethām 6.069.08

8

Ye Twain have conquered, ne'er have ye been conquered: never hath either of the Twain been vanquished. Ye, Indra–Visnu, when ye fought the battle, **produced this infinite with three divisions.**

Interpretation:

"You both have conquered and surpassed all beings, *ubhā jigyathuh*, you are not conquered or surpassed by any, *na parā jayethe*, none of you two is ever conquered, *na parā jigye kataráscana enoḥ!*
Indra and Vishnu, when you moved in your all conquering spirit forward, *yad apaspr̥dhethām*, you thus raised (or caused to rise) the Thousand vastly, *sahasram ví tad airayethām*, [establishing it (or dividing it into)] in the three regions, *tredhā*."

Vocabulary:

īr, cl. 2. A. *to agitate, throw, cast to excite* RV. AV. MBh. R. &c.; *to cause to rise to raise one's voice, utter, pronounce, proclaim, cite* RV. ChUp. Ragh. &c.; *to elevate* RV. VS. TS. ŚBr.; A. *to raise one's self* AV. VS.
spardh, (or spr̥dh; cf. spr̥h) cl. 1. A. (Dhātup. ii, 2, spardhate)
apaspr̥dhethām RV., *to emulate, compete, rival, vie or cope with* (instr. with and without saha, or acc.), *contend or struggle for* (loc.) RV. &c. &c.