

RV 5.39

ṛṣi: atri bhauma; devatā: indra; chanda: anuṣṭup, 5 pañkti

यद् इन्द्र चित्र मेहनास्ति त्वादातम् अद्रिवः ।
 राधस् तन् नो विदद्वस उभयाहस्त्यु आ भर ॥ ५-०३९-०१
 यन् मन्यसे वरेण्यम् इन्द्र द्युक्षं तद् आ भर ।
 विद्याम तस्य ते वयम् अकूपारस्य दावने ॥ ५-०३९-०२
 यत् ते दित्सु प्रराध्यम् मनो अस्ति श्रुतम् बृहत् ।
 तेन दृळ्हा चिद् अद्रिव आ वाजं दर्षि सातये ॥ ५-०३९-०३
 मँहिष्ठं वो मघोनां राजानं चर्षणीनाम् ।
 इन्द्रम् उप प्रशस्तये पूर्वीभिर् जुजुषे गिरः ॥ ५-०३९-०४
 अस्मा इत् काव्यं वच उक्थम् इन्द्राय शंस्यम् ।
 तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्यु अत्रयो गिरः शुम्भन्त्यु अत्रयः ॥ ५-०३९-०५

Analysis of RV 5.39

यद् इन्द्र चित्र मेहनास्ति त्वादातम् अद्रिवः ।
 राधस् तन् नो विदद्वस उभयाहस्त्यु आ भर ॥ ५-०३९-०१

yád indra citra mehánā ásti tvādātam adrivaḥ
 rādhas tán no vidadvasa ubhayāhasti ā bhara 5.039.01

1. O God-Mind, thou of the rich¹ lights, thou of the thunderbolt, that which is thy rain of bounty and the felicity of thy giving bring to us with both hands full, O finder of our substance.

Interpretation:

"That luminous being, O Indra, which is yours, O luminous Consciousness, for it is given by you (parted from you, tvādātam), O Master of Thunderbolt! That Realisation you

¹ Or, varied

bring to us with both your hands, O Knower (Finder, Discoverer) of the Luminous Dweller within the substance!"

Vocabulary:

vidadvasu mfn. *possessing or granting wealth* RV. Br.

यन् मन्यसे वरेण्यम् इन्द्रं द्युक्षं तद् आ भर ।
विद्याम तस्य ते वयम् अकूपारस्य दावने ॥ ५-०३९-०२

yán mán-yase váreṇyam índra dyukṣám tát ā bhara
vidyāma tāsyā te vayām akūpārasya dāvāne 5.039.02

2. O God-Mind, bring to us the supremely desirable thing which thou dost mentalise, that which dwells in the light of heaven; so may we have knowledge of thee that thou mayst give to us, nor stint the satisfaction of our longing.²

Interpretation:

"What you consider the best for us, O Indra, that bit of Heaven you thus bring to us. May we know of that unbounded see of yours to give!"

Vocabulary:

dyukṣa, mfn. (fr. 1. kṣa) *heavenly, celestial, light, brilliant* RV.
akūpāra, mfn. *unbounded* RV. v , 39 , 2 and x. 109 , 1; m. *the sea* VS.; &c. *tortoise* BhP. &c.; *the mythical tortoise that upholds the world.*

यत् ते दित्सु प्रराध्यम् मनो अस्ति श्रुतम् बृहत् ।
तेन दृष्ट्वा चिद् अद्रिव आ वाजं दर्षि सातये ॥ ५-०३९-०३

yát te ditsú prarādhīyam máno ásti śrutám bṛhát
téna dṛṣṭvā cid adriva ā vājaṃ darṣi sātāye 5.039.03

3. By mentality of thee which lavishes, which increases wealth of thy felicity, which is large, which is inspired in knowledge, by that thou rendest out even from fortified enclosures the plenitude for our possessing.

Interpretation:

"That Mind of yours which wants to share [with us] its luminosity and wants to grow in its realisation [in us], great and possessed by Knowledge, by that Mind of yours you split open the hard places in us and release the plenitude hidden there for our possession!"

Vocabulary:

ditsu, mfn. *wishing to give or grant or perform* (acc.) RV. v , 39 , 3 MBh. Kathās.

² Or, stintest not in the filling

prarādhyā, mfn. *to be satisfied or made content* RV. v , 39 , 3.
 dī 9. P. dṛṇāti; 2. P. Subj. darṣi, 2. 3. sg.; *to burst, break asunder, split open* RV. Hariv.

मँहिष्ठं॑ वो मघो॑नां राजानं॑ चर्षणीनाम् ।

इन्द्रम्॑ उप प्रशस्तये॑ पूर्वीभिर् जुजुषे॑ गिरः॑ ॥ ५-०३९-०४

mámhiṣṭham vo maghónāṃ rājānaṃ carṣaṇīnām
 índram úpa práśastaye pūrvībhir jujuṣe girāḥ 5.039.04

4. To him who is richest of all the lords of riches and king over all who labour at the work, I direct my love in the words to the Puissant, that I may express him by his many energies.

Interpretation:

"To the Greatest of your great lords, to the King of all peoples sacrificing here on earth, to Indra I raise my voice in adoration to express Him here by his many energies."

अस्मा॑ इत् काव्यं॑ वच॑ उक्थम्॑ इन्द्राय॑ शंस्यम् ।

तस्मा॑ उ ब्रह्मवाहसे॑ गिरो॑ वर्धन्त्य् अत्रयो॑ गिरः॑ शुम्भन्त्य् अत्रयः॑ ॥ ५-०३९-०५

ásmā ít kāvyaṃ váca ukthám índrāya śamsiyam
 tásmā u bráhmavāhase gíro vardhanti átrayo girāḥ śumbhanti átrayaḥ 5.039.05

5. To him the word of revealed wisdom, for the God-Mind the speech of our utterance, the speech of our self-expression; for him who bears the thought of our soul the Eaters of things increase their Words, yea, they make them a bright gladness.

Interpretation:

"To him indeed the Word of the Hymn to be uttered, to Indra this Song to be made! Him, who indeed brings the Word out of our Soul, the voices of the Atris should increase, their voices of the Atris should illumine and adore."