

RV 5.33

ṛṣi: samvaraṇa prājāpatya; devatā: indra; chanda: triṣṭup;
Anuvāka III

महि॑ महे॑ तवसे॑ दी॒ध्ये नृ॑न् इन्द्रा॑येत्था तवसे॑ अत॒व्यान् ।
यो अ॒स्मै सु॒मतिं॑ वाज॒सातौ॑ स्तुतो॒ जने॑ सम॒र्यश् चि॒केत॑ ॥ ५-०३३-०१
स त्वं न॑ इन्द्र॒ धिय॑सानो अ॒कैर् ह॑रीणां वृष॒न् यो॒क्रम् अ॒श्रेः ।
या इ॒त्था म॒घव॑न्न॒ अनु॑ जोषं वक्षो॑ अभि प्रा॒र्यः स॒क्षि॑ जनान् ॥ ५-०३३-०२
न ते त॑ इन्द्रा॒भ्य् अ॒स्मद् ऋ॒ष्वायु॑क्तासो अब्रह्म॒ता यद् अ॒सन् ।
ति॒ष्ठा रथ॑म् अ॒धि तं व॒ज्रह॑स्ता र॒श्मिं दे॒व य॑मसे स्व॒श्वः ॥ ५-०३३-०३
पुरू॑ यत् त॒ इन्द्र॑ सन्त्य॒ उक्था॑ गवे च॒कर्त्त॑र्व॒रासु॑ यु॒ध्यन् ।
तत॑क्षे सूर्या॒य चि॒द् ओ॒कसि॑ स्वे वृषा॒ सम॑त्सु दा॒सस्य॑ नाम चि॒त् ॥ ५-०३३-०४
वयं॑ ते त॒ इन्द्र॑ ये च नरः॒ शर्धो॑ ज॒ज्ञाना॑ याताश् च रथाः ।
आ॒स्माज् ज॒गम्या॑द् अ॒हि॒शु॒ष्म स॒त्वा भ॒गो न॑ ह॒व्यः प्र॒भृथे॑षु चारुः ॥ ५-०३३-०५
प॒पृक्षे॑ण्यम् इन्द्र॒ त्वे ह्य॒ ओजो॑ नृ॒म्णानि॑ च नृ॒तमा॑नो अ॒मर्तः॑ ।
स न॑ एनी॒ वस॑वानो रयिं दाः प्रा॒र्यः स्तु॑षे तु॒विम॑घस्य दानम् ॥ ५-०३३-०६
ए॒वा न॑ इन्द्रो॒तिभिर्॑ अव पा॒हि गृ॑णतः शूर॒ कारू॑न् ।
उ॒त त्वचं॑ द॒दतो॑ वाज॒सातौ॑ पि॒प्रीहि॑ म॒ध्वः सु॒षुत॑स्य चारोः ॥ ५-०३३-०७
उ॒त त्ये॑ मा पौरु॒कुत्स्य॑स्य सू॒रेस् त्र॑सद॒स्योर् हिर॑णि॒नो र॑राणाः ।
व॒हन्तु॑ मा द॒श श्ये॑तासो अ॒स्य गै॒रि॒क्षित॑स्य क्र॒तुभिर्॑ नु स॒श्वे ॥ ५-०३३-०८
उ॒त त्ये॑ मा मा॒रुता॑श्वस्य शोणाः क्र॒त्वाम॑घासो वि॒दथ॑स्य रा॒तौ ।
स॒हस्रा॑ मे च्य॒वतानो॑ द॒दान॑ आ॒नूक॑म् अ॒र्यो व॑पु॒षे ना॑र्चत् ॥ ५-०३३-०९
उ॒त त्ये॑ मा ध्व॒न्यस्य॑ जु॒ष्टा ल॑क्ष्मण्यस्य सु॒रुचो॑ य॒तानाः॑ ।
म॒हा रा॑यः सं॒व॒रण॑स्य ऋ॒षेर् ब्र॑जं न गा॒वः प्र॑य॒ता अ॒पि ग॑मन् ॥ ५-०३३-१०

Analysis of RV. 5.33

महि॑ महे॑ तवसे॑ दी॒ध्ये नृ॑न् इन्द्रा॑येत्था तवसे॑ अत॒व्यान् ।
यो अ॒स्मै सु॒मतिं॑ वाज॒सातौ॑ स्तु॒तो जने॑ सम॒र्यश् चि॒केत॑ ॥ ५-०३३-०१

máhi mahé taváse dīdhiye nṛṇ īndrāya itthā taváse átavyān
yó asmai sumatīṃ vājasātau stutó jáne samaríyaś cikéta 5.033.01

1. Limited in my strength, I seek to hold vastly in my thought the gods for that other vast and true strength which is the God-Mind; for he is the warrior in this struggle and affirmed awakes in knowledge in the creature to right mentality for this human being so that man wins the plenitudes.

Interpretation:

"Greatness I seek in my concentration and the gods (or hero-souls) for great power! To Indra, who is that Power, I powerless aspire, who in the gaining of the plenitude is the warrior, and when affirmed awakes in man his perfect mind!"

Vocabulary:

dīdhī 2. A. didhīte, 1. sg. dīdhye (RV. v , 33 , 1) , to perceive, think, be intent upon; to wish, desire.

tavas, mfn. (tu) strong , energetic, courageous RV.; m. power, strength, courage RV. iii , 1 , 1 and 30 , 8; AV. xi , 1 , 14

atavyas (ān, asī, as), not stronger, not very strong RV. v , 33 , 1 and vii , 100 , 5.

स त्वं न॑ इन्द्र॑ धिय॒सानो॑ अ॒र्कैर् ह॑रीणां वृष॒न् यो॒क्रम् अ॒श्रेः ।
या इ॒त्था म॒घव॑न्न॒ अनु॑ जोषं॑ वक्षो॑ अभि॒ प्रार्यः॑ स॒क्षि॑ जनान् ॥ ५-०३३-०२

sá tvám na indra dhiyasāno arkaír hárīṇāṃ vṛṣan yókrām aśreḥ
yā itthā maghavann ánu jóṣaṃ vākṣo abhí prāriyáḥ sakṣi jánān 5.033.02

2. Therefore do thou, O God-Mind, O Bull of the herds, by constant thought with the words of illumination attain to the yoking of thy brilliant swiftesses; for thou upholdest, O lord of plenitudes, the thoughts that follow thee aright according to thy pleasure in them and thou cleavest faithfully to men who wage the noble war.

Interpretation:

"Such are you for us, O Indra, coming to us with the power of attentive Thought, yoking the horses of our life by the words of a radiant Hymn that illumines, O Bull! Master of

Greatnesses, those [thoughts], which are happy to follow your Sanction in themselves, you move ahead, vakṣas, and cleave to Aryan men, pra aryaḥ sakṣi janān.”

Vocabulary:

dhiyasāna, mfn. attentive, mindful RV.

yoktra, n. any instrument for tying or fastening, a rope, thong, halter RV. &c. &c.; the thongs by which an animal is attached to the pole of a carriage MBh.

śri, 1. P. A. to cause to lean or rest on, lay on or in, fix on, fasten to, direct or turn towards, (esp.) spread or diffuse (light or radiance or beauty) over (loc.) RV. TS. Br.

arya, mfn. (r) kind, favourable RV.; attached to, true, devoted, dear RV.; m. a master, lord Naigh. Pāṇ. 3-1, 103

vakṣas, aor. From vah, come!

sakṣi, aor from sah, overcome!

न ते त इन्द्राभ्य् अस्मद् ऋष्वायुक्तासो अब्रह्मता यद् असन् ।

तिष्ठा रथम् अधि तं वज्रहस्ता रश्मिं देव यमसे स्वश्वः ॥ ५-०३३-०३

ná té ta indra abhí asmád ṛṣva áyuktāso abrahmātā yád āsan

tīṣṭhā rátham ádhi tám vajrahastā raśmīm deva yamase suáśvaḥ 5.033.03

3. No longer, O God-Mind, thou who movest to the knowledge, are there in us those powers of thine that remained unyoked to thy car because we found not the inspired word; now mount upon thy chariot, now hold the lightning in thy hands, for now thou hast perfect steeds, for now thou governest, O divine, thy reins of light.

Interpretation:

“There are no longer powers in us, which are not yours, O Indra, which are not yoked to the chariot you drive or are not from the depth of the heart!

Mount now your chariot and [come] with the lightening in your hands, O God, controlling it by the Ray/Rein of Light [moving] with perfect steeds which are well yoked!”

Vocabulary:

ṛṣva mfn. (ṛṣ ?) elevated, high RV. AV. VS.; sublime, great, noble (as gods) RV.

āsan, Subj. of as, to be; ‘as they should be’

पुरू यत् त इन्द्र सन्त्य् उक्था गवे चकर्थोर्वरासु युध्यन् ।

ततक्षे सूर्याय चिद् ओकसि स्वे वृषा समत्सु दासस्य नाम चित् ॥ ५-०३३-०४

purū yát ta indara sánti ukthā gáve cakártha urvárāsu yúdhyan

tatakṣé sūryāya cid ókasi své vṛṣā samátsu dāsásya nāma cit 5.033.04

4. When, O God-Mind, thou hast a multitude of thy words of self-expression, then warring thou createst from them the mother of Light in her abundant pastures; yea, the Bull of the herds has cloven in his battles the very Name of the destroyer for the Sun of the illumined truth that he may mount his own dwelling-place.

Interpretation:

"There are many ways to call you, O Indra, when you create thus fighting in the vastnesses for the Mother!

You fashioned in the mind for Sun [to rise] in his own world, O Bull, by cutting in the battles the very Name of Dasa."

Indra the Bull has chopped the very Name of Dasa the Divider in the battles for the Sun to rise in his own home! It is a very direct statement. Sun is rising in his own home and the Dasa is an obstacle on his path, which must be removed, chopped off or carved into a form for the Sun to rise. The root takṣ has all these connotations.

Vocabulary:

urvarā f. (probably connected with uru), *fertile soil, field yielding crop* RV. AV. TS. ŚBr. &c.; *land in general, soil, the earth* Bālar. Śārng. &c.

samad, f. (prob. fr. 7. sa + mad, 'raging together'; accord. to Yāska either fr. sam-ad, or fr. sam-mad; accord. to others fr. 2. sam + suffix ad; cf. samana) *strife, battle* (often in loc. pl. ; acc. with kṛ or dhā and dat. , `to cause strife among or between') RV. AV. Br.

takṣ, *to form by cutting, plane, chisel, chop* RV. &c.; *to cut, split* MBh. Hariv. Hcar.; *to fashion, form* (out of wood &c.), *make, create* RV. AV.; *to form in the mind, invent* RV.; *to make (any one young ; double acc.) , make able or prepare for* (dat.) RV.

वयं ते त इन्द्र ये च नरः शर्धो जज्ञाना याताश् च रथाः ।

आस्माञ् जगम्याद् अहिशुष्म सत्वा भगो न हव्यः प्रभृथेषु चारुः ॥ ५-०३३-०५

vayaṃ té ta indara yé ca nárah śárdho jajñānā yātaś ca rāthāḥ

āsmāñ jagamyād ahiśuṣma sátvā bhágo ná hávyah prabhṛthēṣu cāruḥ 5.033.05

5. We are they, O God-Mind, who are the souls that generate thy force and we thy chariot-warriors driving to thy onset; may there come to us, O Strength of the Dragon, the Fighter and delightful Enjoyer to whom we call in the bringings of our oblation.

Interpretation:

"We are, O Indra, yours, who are the souls of men, making here the multitude troops of your force, we are the charioteers that move forward!

[This Power] should come to us! O Master of the Ahi's Force, O Warrior, like blissful Bhaga when we call him to our offering [you come]!"

Indra is mentioned here as ahiśuṣma, who has the Strength of Ahi, the Python.

Vocabulary:

śardhas, mfn. RV. n. a troop, host, multitude ib.

satvan, mfn. living, breathing RV. strong, powerful ib. m. a living being ib. a warrior; pl. warriors, vassals, attendants, followers RV. VS. AV. &c.

prabhṛtha, m. an offering, oblation RV.

प॒पृ॒क्षे॒ण्य॒म् इन्द्र॑ त्वे ह्य॒ ओजो॑ नृ॒म्णानि॑ च नृ॒तमानो॑ अ॒मर्तः॑ ।

स न॒ एनी॑ वस॒वानो॑ रयि॒ं दाः प्रार्यः॑ स्तु॒षे तुवि॑म॒घस्य॑ दानम् ॥ ५-०३३-०६

papr̥kṣēnyam indara tvé hí ójo nr̥mṇāni ca nr̥tāmāno ámartah

sá na éniṃ vasavāno rayiṃ dāḥ prāryá stuṣe tuvimaghásya dānam 5.033.06

6. For the energy in thee, O God-Mind, desires satisfaction of delight and, immortal, as in a dance thou fulfillest thy divine strengths. So do thou become in us wealth of thy substance and give a pervading felicity; I would affirm the gift of the conqueror of many riches, the noble fighter.

Interpretation:

"The Power that's in you eagerly sought of, O Indra, and all the other powers of the soul, which you by dancing [may reveal], O Immortal, give us this wealth of many colors, O Master of Wealth; Aryan, I shall thus affirm the giving of the Lord of many gifts!"

Vocabulary:

papr̥kṣēnya, mfn. (prach) desirable RV. v, 33, 6

nr̥mṇa, n. manhood (virtus), power, strength, courage RV. VS. AV. Kāth. TAr.

nr̥t 4. P. etc. to dance RV. &c.&c.

enī, 2 mf(ā and enī Pāṇ. 4-1, 39) n., 'rushing', 'darting' of a variegated colour, varying the colour, shining, brilliant RV. AV. TS. VS. &c.; m. a kind of deer or antelope RV.; the hide of the same RV.

vasavāna, m. (fr. 1. vasu) a possessor or preserver of wealth (also with vavas) RV.

ए॒वा न॑ इन्द्रो॒तिभिर् अ॒व पा॒हि गृ॒णतः॑ शूर॒ कारू॑न् ।

उ॒त त्वचं॑ द॒दतो॑ वा॒जसा॑तौ पि॒प्रीहि॑ म॒ध्वः सु॒षुत॑स्य चारोः ॥ ५-०३३-०७

evā na indara ūtibhir ava pāhī gr̥ṇatāḥ śūra kārūn

utá tvacam dádato vājasātau piprīhī mádhvaḥ sūsutasya cāroḥ 5.033.07

7. Thus, O God-Mind, protect us by thy increasings; protect the doers of the works, the speakers of the word, O Hero in the battle; fill thyself with a delightful wine of sweetness well-pressed out that shall give us the very touch of the skin in thy conquest of the plenitudes.

Interpretation:

"Increase us, Indra, with your increasing powers; protect us, Hero, who do the work of the Sacrifice, and speak the Word. And in the gaining of the Substance, fulfil yourself with honey of the perfectly prepared Beatitude, bringing it thus to surface of our being."

Very unusual image: 'of the honey, madhvaḥ, of the well pressed, suṣutasya, of the beautiful, cāroḥ, of the giver of touch, tvacaṃ dadataḥ,' in the gaining of the substance, vājasātau, you fill/fulfil piprihi.

It can be also translated in this way that there are three verbs: 'ava, pāhi, piprihi, increase, protect and fulfil/nourish, the doers of work, kārūn, the singers of the Hymn, grṇataḥ, and the givers of their skin tvacam dadataḥ, when the ecstatic honey-wine is well-prepared, (Gen. Abs.) madhvaḥ suṣutasya cāroḥ.

उत॒ त्ये॑ मा॒ पौरु॑कु॒त्स्य॑स्य॒ सू॒रे॒स् त्र॑स॒द॒स्यो॑र् हिर॒णि॒नो॑ ररा॒णाः ।

व॒हन्तु॑ मा॒ द॒श॒ श्ये॑ता॒सो॒ अस्य॑ गै॒रि॒क्षि॒तस्य॑ क्र॒तु॒भिर् नु॑ स॒श्चे ॥ ५-०३३-०८

utá tyé mā paurukutsyásya sūrés trasádasyor hiraṇīno rārāṇāḥ
vāhantu mā dáśa śyétāso asya gairikṣítasya krátubhir nú saśce 5.033.08

8. And may the ten white swiftnesses of the golden-hued seer, the son of the many-seeing, the scatterer of the dividers, bear me with delight; may I abide by the working of will of the Son of the dweller on the Mountain.

Interpretation:

"And powers golden should bestowing the delight on me of the radiant one, who thus dwells in many souls of men, destroying the dividers, flow onto me, ten powers of white reddish of this who dwells in Mountains, with powers of the Will indeed I thus lean on Indra."

Vocabulary:

hiraṇin, mfn. *golden, adorned with gold* RV.

rārāṇa mfn. (rā) *distributing, bestowing, bountiful, liberal* RV.

gairikṣita, m. patr. fr. giri-kṣit of Trasadasyu RV. v , 33 , 8

śyeta, mf(śyenī) n. (prob. connected with śveta q.v.) reddish white, white AV. ŚBr. ŚrS.

उत॒ त्ये॑ मा॒ मारु॑ता॒श्वस्य॑ शो॒णाः॒ क्र॒त्वाम॑घा॒सो॒ वि॒दथ॑स्य॒ रा॒तौ ।

स॒ह॒स्रा॑ मे॒ च्य॑व॒तानो॑ द॒दान॑ आ॒नू॒कम् अ॒र्यो॑ व॒पु॒षे॒ ना॒र्च॑त् ॥ ५-०३३-०९

utá tyé mā mārutāśvasya śónāḥ krátvāmaghāso vidáthasya rātau
sahásrā me cyávatāno dádāna ānūkám aryó vápuṣe ná ārcat 5.033.09

9. And may those red ones of the Son of him whose steeds are the powers of life bear me also, they that have the fullnesses of the will-force in the lavishing of

the knowledge. The Mover of things gives me his thousands; he illumines the forde of the fighter as if for increasing the fullness of his body.

Vocabulary:

šoṇa, mf(ā or ī)n. *red, crimson, purple* RV. &c. &c.

kratvāmagha mfn. *constituting a reward gained through intelligence* (horses) RV. v , 33 , 9.

cyavatāna m. N. of a man RV. v , 33 , 9.

anūka, m. n. (añc with anu) *the backbone, spine, the back part of the altar, a former state of existence; (am) n. race , family L. peculiarity of race , disposition , character* VarBrS. &c.

उ॒त॒ त्ये॑ मा॒ ध्व॒न्य॒स्य॑ जु॒ष्टा॑ ल॒क्ष्म॒ण्य॒स्य॑ सु॒रु॒चो॑ य॒तानाः॑ ।

म॒ह्ना॒ रायः॑ सं॒व॒रण॒स्य॑ ऋ॒षेर् व्र॒जं न॑ गा॒वः प्र॒य॒ता॑ अ॒पि॑ ग्मन् ॥ ५-०३३-१०

utá tiyé mā dhvaníasya júṣṭā lakṣmaṇíasya surúco yátānāḥ

mahnā rāyáḥ saṁváraṇasya ṛṣer vrajám ná gāvaḥ práyatā ápi gman 5.033.10

10. And may those well-loved steeds, shining and straining forward, of the King of Sound, the son of the Lord of Feature come to me in the greatness of bliss of the all-embracing seer even as the shining herds that I have gained crowd to their pen.

Vocabulary:

dhvanya, m. N. of a man RV. v , 33 , 10.

lakṣmaṇya, mfn. *servng as a mark, visible far and wide* ApGr.; m. N. of a man RV. v , 33 , 10 (Sāy. `son of Lakshmaṇa').

prayata, mfn. *outstretched, far-extended* RV. AV.; *placed upon* (loc.) RV.; *offered, presented, given, granted, bestowed* RV. &c. &c.