

INDRA SŪKTAṀ



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INDRA SŪKTAṂ
(Ṛgvēda - Mandalaṁ-I, Sūktaṁ-IV)

- 1) surūpakṛtnumūtayē sudughāmiva gōduhē |
juhūmasi dyavidyavi ||
- 2) upa naḥ savanā gahi sōmasya sōmapāḥ piba |
gōdā idrēvatō madaḥ ||
- 3) athā tē antamānāṁ vidyāma sumatīnām |
mā nō ati khya ā gahi ||
- 4) parēhi vigramastr̥tamindraṁ pṛcchā vipaścitam |
yastē sakhibhya ā varam ||
- 5) uta bruvantu nō nidō niranyataścidārata |
dadhānā indra idduvaḥ ||
- 6) uta naḥ subhagāṁ arirvōcēyurdasma kṛṣṭayaḥ |
syāmēdindrasya śarmaṇi ||
- 7) ēmāśumāśavē bhara yajñaśriyaṁ nṛmādanam |
patayanmandayatsakham ||
- 8) asya pītvā śatakratō ghanō vṛtrāṇāmabhavaḥ |
prāvō vājēṣu vājinam ||
- 9) taṁ tvā vājēṣu vājinaṁ vājayāmaḥ śatakratō |
dhanānāmindra sātayē ||
- 10) yō rāyō³vanirmahānsupāraḥ sunvataḥ sakhā |
tasmā indrāya gāyata ||

MEANING

STANZA 1:

Every day we call forth Indra who performs deeds of grace. We call him every day just as we call the cow with calf for milk.

STANZA 2:

Oh! Indra, the drinker of Soma! Drink from the juice of our Soma cups. Oh! Wealthy being, your bliss lies in giving out cows.

STANZA 3:

Oh! Indra, drink Soma. Then we know you while you are being praised behind the back of those who praise you. Let your speech not be devoid of us. May you not abandon us any time. Always be with us.

STANZA 4:

Indra is learned and wise. He is the best of all those who are friends. Approach Him and always speak of Him.

STANZA 5:

May those who hate us be expelled even from others abodes. Those who are authorised to serve Indra may praise Indra here itself.

STANZA 6:

Oh! Indra, the destroyer of enemies, may the enemies also speak progressive and graceful of us by your grace. Let us live witnessing this among those who cultivate.

STANZA 7:

Oh! Indra, maintain us by taking the Soma juice completely. It is the speed among the speedy, the bliss among the blissful and it is like the friend who causes pleasure. It is the very deity of protection. It is the very wealth of Yajna.

STANZA 8:

Oh! The Lord of the hundred rites! Drink this juice and dilute the dense nature of the layers that surround us into total absence. By your splendour you protect the speed among the speedy.

STANZA 9:

Oh! The Lord of the hundred rites! We make you the Lord of Anna. You are the very Prana of the powers of Prana that are speedy.

STANZA 10:

Great is Indra who accomplishes the deeds. He is the very friend of the one who squeezes the Soma juice. He is the protector of all the forms of wealth. Sing in His glory.

INTRODUCTION

This fourth Suktam is composed in ten Mantrams after the pattern of the Prajapathis or the Number Gods. They are addressed by Madhucchandras, son of Viswamitra, and are composed in the Gayatri meter.

They are addressed to Indra as Gopala and Karshaka. Gopala means one who looks after the cows and the bulls. 'Karshaka' means one who performs the act of cultivation.

Indra is the centre-forming deity of consciousness and is formed from Agni and Vishnu just like the other gods. He is the one among those who preside over the utterance stage of the word. In the ethereal phenomena He is one among the Rudras, who preside over the formation of clouds, thunder, lightning and rain. Hence He is described many times in the Vedas as the cultivator of this earth. Since the rays of the sun gather the clouds and cause them shower the rain, they are called the energies of the bull and the earth is called the cow which receives them. Indra is also pictured as the one who takes care of the agricultural cattle.

The First Mantram addresses Indra in the form of a milk-cow whom the Rishi invites to perform

progressive and auspicious works. Fertilisation of the earth and the germination of the seeds to grow into crops for the food of men and cattle includes the symbiosis of plant, animal and man which is the highest ideal according to the Vedic Seers. Kinghood in the ancient times includes the above said symbiosis as the daily spiritual practice of the human being to live in the experience of the Omnipresence, Manu, the father of the present humanity, has injected kinghood to man with the inclusion of the above said duties towards the fellow beings. This cult names the king Janaka as father and his fellow beings are known as his children. For this reason we find that the Manu has hundred children etc. among the stories of the Puranas.

The Second Mantram is addressed to Indra who drinks the juice of the Soma. It is praised that Indra is an ever-wealthy being who rejoices in offering cows to others in plenty. In the days of old, wealth means that which is reproductive. For example, the seed of the earth, the fruit of trees and the crops and the cattle which multiply unto posterity, are considered to be the different forms of wealth. Of all these, the cattle are used as an exchange medium and hence they stand for money in all the Vedic Literature. Of course, there are also evidences of gold coins etc., the use of which has been restricted to the city exchange and only on

temporary basis. Indra is described as the wealthy one since the clouds and the rain multiply the seeds of the earth and make the cattle live. Among the subjective gods, He presides over the Pineal gland which is responsible to induce the sense of harmony and music in the expression of man for the sake of experiencing God-presence in the creation.

The Third Mantram speaks of the importance of prayer. Expression becomes prayer when there is harmony between the subjective consciousness and the objective entities among whom we see others. Praise is different from prayer in that the praise addresses the created beings for the specific localised purpose while prayer addresses the same beings as a training to recognise the presence of the creative gods and the presence of the God in them. Spirit of prayer while conducting conversations with other people in daily life is addressed to Indra, the Lord of ecstasy in this Mantram. Soma juice, as explained previously, is the experience which brings the expression of human concept into thought and word, again to be realised as bliss that is harmony between man and man. The author, (or more correctly the Seer) requests Indra not to leave him while conducting conversation. He invites Indra for a constant contact in all his expressions and speech.

From the Fourth Mantram onwards Indra is mentioned, not as addressed but as a third person. He is described as the best of all friends and is praised as wise. Here the wisdom of the pure consciousness is understood as Indra. Wisdom belongs to the Will while intelligence belongs to the psychological mechanism which is the surface layer of man's consciousness. Just as the beams of light that are diffused from the point of illumination cannot trace either themselves or the things backwards to the source, similarly the surface layers of human psychology cannot trace the Will which is their source. Stimulation should be from Will to intelligence in order to get the pervasion of the human being by wisdom. Hence the prayer is an attempt to place the consciousness in the Will which shines forth as wisdom to purify the diffused ray lets of intelligence. None of the thoughts that start from the intelligence can be counted upon as a real friend who causes real happiness. Hence Wisdom is praised as the cause of happiness and the Will that emanates it, is praised as the best of all friends. The Seer advises others to approach him and question him about him. While conducting conversation in daily life everyone is expected to approach the Will of the other person and make an appeal to it when he can meet the best of all friends.

The Fifth Mantram speaks of those who hate one another and what to do with. A worship of Indra as self-expression in the form of Will makes one understand that those who hate are only the thoughts of other people which do not emerge from their Will. Thoughts belong to intelligence as already explained and hence there is no use of attacking them on that plane. Expel thoughts of hatred from others by appealing to the Will of others while speaking. This is the real way of expelling those who hate. Those who are authorised to do it by placing themselves at the service of Indra can do it by praising Indra through the method of constantly remembering His presence in every conversation.

The Sixth Mantram speaks of destroying the enemies for the development of oneself. Conversation conducted in the presence of Indra consciousness (Will-Wisdom) destroys the enemies both in the speaker and in the listener. It is obvious here that the word 'enemies' does not belong to persons but it belongs to the unprogressive and self-destructive traits of the psychological mechanism. They cannot be destroyed by praying or meditation in silence. They can be destroyed only by conducting conversations with others in the Indra plane of consciousness. Indra makes us speak in a progressive and auspicious way. Let everyone

behave and converse in the same way towards all those who cultivate the land for food outside and the mind for good inside. This idea is a little expanded by Lord Krishna in the Bhagavadgita when He says, “this body is verily the field for you to cultivate”.

The Seventh Mantram speaks of Soma, the food of Indra. It is speedy, blissful, protective and form the main wealth of Yajna (impersonal work). Soma is verily like a friend who creates bliss. One who is to perform the Soma sacrifice is expected to squeeze the juice out of his own self-expression and make Indra enjoy that juice. The Soma sacrifice is, therefore, one of the inevitable counterparts of all the other main sacrifices of the Vedic Rishis.

The Eighth Mantram invites Indra in first person to drink the juice of Soma and dilute the layers that ever surround us. These layers are the layers of the intelligence, mind and senses. They create objectivity, as a path of realisation but at the same time they solidify as individual concepts to prove themselves as different from others. This causes difference of opinion which is the cause of all misery.

Breaking the layers through and establishing His presence in their stead is described in many places as the splendour of the kingdom of Indra in

establishing His kingdom. In fact this is the thing that is described elaborately in the story of Indra killing Vritra, the demon, made of layers.

In the Ninth Mantram Indra is described as the Lord of 'Anna' which is the Prana of all Pranas. Anna means food in the normal sense but it means something more in the Vedic, the Upanishadic and the Puranic lore. It is the chain action of the matter state of spirit contributing to the metabolic activity of the various vehicles that provide a body to the spirit consciousness to work as a unit. The biological activity of absorbing the inorganic and organic substances to be kindled into the flame of self-expression through the functions of the by-products which we call the Pranas, is known as Anna. Prana means pulsation. It is the sign of life respiring from the eternal principle of spirit through Indra-consciousness. Our respiration is also due to the activity of Prana. Various functions of Prana are described as the various Pranas which are mainly ten. They are all maintained by Anna and hence Anna is described as the Prana of Pranas. Indra is said to preside over the above activity for the sake of experiencing the wealth of bliss. Here, He is described as the Lord of a hundred actions that can be traced under the heading of the biological and metabolical activity while the living beings take in food, drink, air and ideas.

The Tenth Mantram advises us to sing the glory of Indra. Indra is really the Greatness in the Great, the Accomplishment in the Accomplished, the friend who attempts to squeeze out Soma and the one who protects all the forms of wealth.