

RV 5.57

rsi: śyāvaśva ātreya; devatā: marudgaṇa; chanda: jagatī, 7-8 triṣṭup;
Anuvāka V

आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन ।
इयं वो अस्मत् प्रति हर्यते मतिस् तृष्णजे न दिव उत्सा उदन्यवे ॥ ५-०५७-०१
वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।
स्वश्वा स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥ ५-०५७-०२
धूनुथ द्याम् पर्वतान् दाशुषे वसु नि वो वना जिहते यामनो भिया ।
कोपयथ पृथिवीम् पृश्निमातरः शुभे यद् उग्राः पृषतीर् अयुग्ध्वम् ॥ ५-०५७-०३
वातत्विषो मरुतो वर्षनिर्णिजो यमा इव सुसदृशः सुपेशसः ।
पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौर इवोरवः ॥ ५-०५७-०४
पुरुद्रप्सा अङ्गिमन्तः सुदानवस् त्वेषसदृशो अनवभ्रराधसः ।
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥ ५-०५७-०५
ऋष्टयो वो मरुतो अंसयोर् अधि सह ओजो बाह्वोर् वो बलं हितम् ।
नृम्णा शीर्षस्व् आयुधा रथेषु वो विश्वा वः श्रीर् अधि तनूषु पिपिशे ॥ ५-०५७-०६
गोमद् अश्वावद् रथवत् सुवीरं चन्द्रवद् राधो मरुतो ददा नः ।
प्रशस्तिं नः कृणुत रुद्रियासो भक्षीय वो ऽवसो दैव्यस्य ॥ ५-०५७-०७
हये नरो मरुतो मृळता नस् तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्विरयो बृहद् उक्षमाणाः ॥ ५-०५७-०८

Analysis of RV 5.57

आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन ।
इयं वो अस्मत् प्रति हर्यते मतिस् तृष्णजे न दिव उत्सा उदन्यवे ॥ ५-०५७-०१

ã rudrãsa índravantaḥ sajóṣaso
 híraṇyaraṭhāḥ suvitāya gantana
 iyám vo asmát prāti haryate matís
 trṣṇáje ná divá útsā udanyáve 5.057.01

O violent ones who have one heart, travel with the God-mind in your chariots of golden light on a happy journey to the Bliss. Lo, this thought in us in which ye shall take joy! Come as the waters of heaven to the thirsting soul that desires its streams. (1)

Interpretation:

"Come, O Rudras, possessing Mind of Indra, agreeing together and happy in your golden chariots for the perfect journey!
 For this Thought of yours is fond of us, as the heavenly waters to the thirsty soul!"

Vocabulary:

sajoṣas, mfn. *associated together, united, being or acting in harmony with* (instr.) RV. AV. VS. TBr.; ind. *together* RV.
 trṣṇaj, mfn. (Nir. Pāṇ.) *thirsty* RV. i , v , vii.
 harya, cl. r.P. (Dhātup. xv , 7) haryati (rarely A.-te; pr. p. P. haryat, A. haryamāṇa), *to like, delight in, be fond of or pleased with, yearn after, long for* (acc. or loc.) RV.
 utsa, m. (ud Uṇ. iii. 68), *a spring, fountain* (metaphorically applied to the clouds) RV. AV. VS. TBr.
 udanyu, mfn. *liking or seeking water* RV. v , 57 , 1; *pouring out water, irrigating* RV. v , 54 , 3

वा॒शी॒मन्त॑ ऋ॒ष्टि॒मन्तो॑ म॒नी॒षिणः॑ सु॒धन्वा॑न् इ॒षु॒मन्तो॑ नि॒षङ्गि॑णः ।

स्व॒श्वा॑ स्थ॒ सुर॒थाः पृ॒श्नि॒मा॒तरः॑ स्वा॒यु॒धा म॒रुतो॑ या॒थना॑ शु॒भम् ॥ ५-०५७-०२

vāśīmanta ṛṣṭimánto manīṣiṇaḥ
 sudhánvāna ísumanto niṣaṅgiṇaḥ
 suáśvā stha suráthāḥ prśnimātarāḥ
 suāyudhāmaruto yāthanā śúbham 5.057.02

Thinkers with your weapons of sound and you lances that seek, bows of firmness, arrows of impulsion, quivers of persistence, perfect are your horses, perfect your chariots, perfect your weapons. O Thought-powers, sons of the many-hued Mother, so journey to the Bliss. (2)

Interpretation:

"The Lords of Thunder-Call and of Spears of light, Thinkers of Thought, Masters of the Bow [of Rudra] with arrows and swords! You have your perfect horses and perfect chariots, O Martuts, sons of Prishni, the Mother of Creations, your perfect weapons, when you journey to the Bliss!"

Vocabulary:

vāśimat, mfn. *having a sharp knife , armed with an axe* RV.
 vāś, cl. 4. A1. (Dha1tup. xxvi , 54) vāśyate (ep. also vāśyati, Ved. and ep. also vāśati,-te;
to roar , howl , bellow , bleat , low (as a cow) , cry , shriek , sing (like a bird) , sound ,
resound RV. &c. &c.; *to roar or low or resound or thunder* RV.
 ṛṣṭimat, mfn. *furnished with spears (as the Maruts)* RV.
 dhanvan, mfn. *having an excellent bow* RV. &c. &c.
 iṣumat, mfn. *possessed of arrows* RV. VS. TS. AV.
 niṣaṅgin, mfn. *having a quiver (or sword ?)* AV. &c. &c. *cleaving , clinging , sticking ,*
attached to.
 pṛśni-mātr, mfn. *having the earth for a mother (said of herbs)* AV.; *having Pṛśni for a*
mother (said of the Maruts) RV. AV.

धू॒नु॒थ॒ द्या॒म् प॒र्व॒ता॒न् दा॒शु॒षे व॒सु॒ नि वो व॒ना जि॒हते॑ या॒म॒नो भि॒या ।

को॒प॒य॒थ पृ॒थि॒वी॒म् पृ॒श्नि॒मा॒तरः॑ शु॒भे यद् उ॒ग्राः पृ॒षती॑र् अ॒यु॒ग्ध्व॒म् ॥ ५-०५७-०३

dhūnuthá dyām párvatān dāśúṣe vāsu
 ní vo vānā jihate yāmano bhiyā
 kopáyatha pṛthivīm pṛśnimātarah
 śubhé yād ugrāḥ pṛśatir āyugdhvam 5.057.03

Your pour out earth and heaven as his wealth on the giver of the sacrifice, in
 fear of your movement earth's forests of pleasure start away from their roots.
 Sons of the many-hued Mother, you hew at the wide earth in your search for the
 Bliss when fierce in strength you have yoked your dappled ones. (3)

Interpretation:

"You shake the Heaven and the Mountains off their wealth for the giver of the
 Sacrifice! You make the forests fall in fear of your march! You make the Earth
 tremble and grow full of energy and light, O sons of many-hued Mother, when
 you yoke your strong dappled ones to find the Bliss!"

Vocabulary:

hā, cl. 3. A, *to start or spring forward, bound away, give way to (dat.)* RV.; *to spring or*
leap upon (?) RV. x , 49 , 5; *to go or depart or betake one's self, to have recourse to*
(acc.); to go or depart or betake one's self to have recourse to (acc.) Nalod.
 yāman, n. *going , coming , motion , course , flight* RV.; *march, expedition* ib.;
approaching the gods, invocation, prayer , sacrifice &c. ib. AV. TS.
 kopayati, P. A. (-te), *to cause to swell with anger, provoke, make angry* MBh. &c.; 2 cl.
 10. P. kopayati, *'to speak' or 'to shine'* Dhātup. xxxiii , 106
 dhū, *to shake down from* (e.g. fruits [acc.] from a tree [acc.]) RV. ix , 97 , 53; (oftener
 A.) *to shake off, remove , liberate one's self from* (acc.) Br. Up. MBh. &c.

वा॒त॒त्वि॒षो म॒रु॒तो॒ वर्ष॑नि॒र्णि॒जो य॒मा इ॒व सु॒स॒दृ॒शः सु॒पे॒श॒सः ।

पि॒शा॒ङ्गा॒श्वा अ॒रु॒णा॒श्वा अ॒रे॒प॒सः प्र॒त्व॒क्ष॒सो म॒हि॒ना द्यौ॑र् इ॒वो॒र॒वः ॥ ५-०५७-०४

vātatviṣo marúto varṣánirṇijo
yamāiva súsadrṣaḥ supésasaḥ
piśāngāsvā aruṇāśvā arepāsaḥ
prátvakṣaso mahinā dyaúr ivorávaḥ 5.057.04

O Thought-powers, you are the flamings of the Life-god, the rain of heaven is your robe, you are perfect in form and alike even as twin-born things; gold and rose are your swiftesses; cleaving all things you are without hurt; you are great and vast like heaven. (4)

Interpretation:

"O Maruts, with the power of the Vata, the Godhead of Life, dressed in Heavenly Rain, you are all as if twin-born brothers, all perfect in your bodies, and perfect in your look.

With your golden horses, powers of life, rosy and red, pure and spotless, you break through, moving forward by your energy; you are vast like Heaven by your greatness."

Vocabulary:

vātatviṣ, mfn. *impetuous as wind* (said of the Maruts) RV.

varṣánirṇij, mfn. *clothed with rain* (Mid of the Maruts) RV.

prátvakṣas, mfn. *energetic, vigorous, strong* (Maruts and Indra) ib.

uru, mf(vī)n. (1. vr; ūrṇu Uṇ. i, 32) *wide, broad, spacious, extended, great, large, much, excessive, excellent* RV. AV. MBh. Ragh.; (u) n. *wide space, space, room* RV. (with kr, to grant space or scope, give opportunity RV.)

arepas, mfn. *spotless* RV. VS. AV.

पुरुद्रप्सा अञ्जिमन्तः सुदानवस् त्वेषसंहशो अनवभ्रराधसः ।

सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥ ५-०५७-०५

purudrapsā añjimántaḥ sudānavas
tveṣásaṃdrśo anavabhrārādhasaḥ
sujātāso janúṣā rukmāvakṣaso
divó arkā amṛtaṃ nāma bhejire 5.057.05

Many-streaming, luminously adorned, very forceful, a vision of flaming lights, a rich felicity that falls not away from them, perfect in being from their birth, golden bosomed, the illumined singers of heaven enjoy the Immortal Name. (5)

Interpretation:

"Pouring abundantly, bright and luminous, supremely powerful, with fearful lustres, whose realization is long lasting, who are perfect by birth, within their golden bodies the flaming singers of heaven enjoy the Immortal Name."

The flaming signers of heaven enjoy the becoming of the Supreme here, remembering the purpose of their coming, seeing how the Immortal Name gets manifested here with their work of the Sacrifice.

Vocabulary:

purudrapsa, mfn. *abounding in drops of water* (said of the Maruts) ib.

añjimat, mfn. *coloured, bright, adorned* RV. v, 57, 5.

sudānu, mfn. *pouring out or bestowing abundantly, bounteous, munificent* (said of various gods) RV. AV.

tveṣa, mfn. *vehement, impetuous, causing fear, awful* RV.; *brilliant, glittering* RV.

an-avabhra, mfn. (bhr̥), *having or giving undiminished (or durable) wealth* RV.

arka, m. (arc), Ved. *a ray, flash of lightning* RV. &c.; *the sun* RV. &c.; (hence) the number, twelve " Sūryas.; *praise hymn, song* (also said of the roaring of the Maruts and of Indra's thunder) RV. and AV.; *one who praises, a singer* RV.

ऋ॒ष्ट्यो॑ वो मरुतो अँसयोर्॑ अधि सह ओजो॑ बाह्वो॑र् वो बलं॑ हितम् ।
नृ॒म्णा शी॑र्षस्व् आयुधा॑ रथेषु॑ वो विश्वा॑ वः श्रीर्॑ अधि तनूषु॑ पिपिशे ॥ ५-०५७-०६

r̥ṣṭáyo vo maruto áṃsayor ádhi
sáha ójo bāhuvór vo bálam hitám
nr̥mṇā śírśasu āyudhā rátheṣu vo
vísvā vaḥ śr̥īr ádhi tanūṣu pipiśe 5.057.06

O Thought-powers, spears of light are on your shoulders, force and energy and strength are placed in your arms, on you heads are the mightinesses of the soul, weapons of war are in you chariots; all glories have their form¹ in your bodies.

(6)

Interpretation:

"Over your shoulders shine the spears of golden light, and in your hands, O Maruts, is the force and strength! The soul's heroic powers are in your heads! And in your chariots are the weapons of war. Your bodies carved (or adorned) by the Delight!"

Vocabulary:

r̥ṣṭi, f. *a spear, lance, sword* RV. AV.

piś, 6. P. (Dhātup. xxviii, 143), to hew out, carve, prepare (esp. meat), make ready, adorn (A. also 'one's self') to form, fashion, mould RV. TBr.

गोमद् अ॑श्ववद् रथवत् सु॑वीरं चन्द्रवद् राधो॑ मरुतो ददा नः ।
प्र॑शस्तिं नः कृणुत रुद्रियासो भक्षीय॑ वो ऽवसो॑ दैव्यस्य ॥ ५-०५७-०७

¹ Or, have taken form

gómad áśvāvad ráthavat suvíraṃ
 candrávad rádhō maruto dadā naḥ
 práśastim naḥ kr̥ṇuta rudriyāso
 bhakṣīyá vo ávaso daíviyasya 5.057.07

Give unto us, O Thought-powers, a rich felicity of the herds of the light and the horses of swiftmess and chariots for our movement and great hero-energies and delight and joy. Sons of the Violent, create in us our self-expression; let me have enjoyment of your divine increasing. (7)

Interpretation:

"Bestow upon us, O Maruts, your luminous realization: the light of knowledge and the power of life, the chariots for our journey and the strength of hero perfect in its energy and with shining happiness of your delight. Create in us, O Rudra's powers, your self-expression, the singers of the Hymn of His Manifestation! May I enjoy your growth divine in us."

Vocabulary:

candra mfn. *glittering, shining* (as gold), *having the brilliancy or hue of light* (said of gods, of water and of Soma) RV. VS. TS. TBr.; m. *the moon* (also personified as a deity Mn. &c.) VS. ŚBr. &c.; the number 'one' Sūryas.
 śasti, f. *praise, a hymn* RV.; *a praiser, singer* ib.
 rudriya, mfn. *relating to Rudra or the Rudras, coming from them* &c. RV. ŚBr.; *terrific, fearful, impetuous* RV. (Sāy. "uttering praise or giving pleasure"); m. (sg. and pl.) **the Maruts** RV. ŚBr.; n. *Rudra's majesty or power* ib. (Sāy. 'pleasure, delight', = sukha).

हये नरो मरुतो मृळता नस् तुवीमघासो अमृता ऋतज्ञाः ।
 सत्यश्रुतः कवयो युवानो बृहद्विरयो बृहद् उक्षमाणाः ॥ ५-०५७-०८

hayé náro máruto mṛlātā nas
 túvīmaghāso ámr̥tā ṛtajñāḥ
 sátyaśrutaḥ kāvayo yúvāno
 bṛhadgirayo bṛhád ukṣámāṇāḥ 5.057.08

Ho! ye divine souls, Thought-powers, of the many plenitudes give us bliss, Immortals and Knowers of the Truth and Right, Seers ever young whose inspired hearing listens to the Truth; and your words express its Vastness and that Vastness is the rain of your diffusion. (8)

Interpretation:

"O you hero souls, O Maruts, be kind to us, O Immortals, who know the Truth of this Manifestation, *ṛtajñāḥ*, with many greatnesses to come, *tuvīmaghāsaḥ!* O Youth eternal, O Inspired Poets who listen to the Truth, voicing its Vastness diffusing it into [the growing being of the God]."

Vocabulary:

haye, ind. an exclamation ('O , ho!') RV. ŚBr. Gobh.

tuvi- (tu) = bahu Naigh. iii , 1

bṛhadgiri, mfn. (prob.) *calling or shouting loudly* (the Maruts) RV.

ukṣan, m. *an ox or bull* (as impregnating the flock ; in the Veda especially as drawing the chariot of Ushas or dawn) RV. AV. TS. MBh. Kum. &c.; N. of the Soma (as sprinkling or scattering small drops); of the Maruts; of the sun and Agni RV.