

RV 5.58

ṛṣi: śyāvāśva ātreya; devatā: marudgaṇa; chanda: triṣṭup

तम् उ नूनं तविषीमन्तम् एषां स्तुषे गणम् मारुतं नव्यसीनाम् ।
 य आश्वश्वा अमवद् वहन्त उतेशिरे अमृतस्य स्वराजः ॥ ५-०५८-०१
 त्वेषं गणं तवसं खादिहस्तं धुनिव्रतम् मायिनं दातिवारम् ।
 मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविराधसो नृन् ॥ ५-०५८-०२
 आ वो यन्तूद्वाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।
 अयं यो अग्निर् मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥ ५-०५८-०३
 यूयं राजानम् इर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
 युष्मद् एति मुष्टिहा बाहुजूतो युष्मद् सदश्वो मरुतः सुवीरः ॥ ५-०५८-०४
 अरा इवेद् अचरमा अहेव प्र-प्र जायन्ते अकवा महोभिः ।
 पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सम् मिमिक्षुः ॥ ५-०५८-०५
 यत् प्रायासिष्ट पृषतीभिर् अश्वैर् वीळुपविभिर् मरुतो रथेभिः ।
 क्षोदन्त आपो रिणते वनान्य् अवोस्त्रियो वृषभः क्रन्दतु द्यौः ॥ ५-०५८-०६
 प्रथिष्ट यामन् पृथिवी चिद् एषाम् भर्तेव गर्भं स्वम् इच्च छवो धुः ।
 वातान् ह्य् अश्वान् धुयर् आयुयुजे वर्षं स्वेदं चक्रिरे रुद्रियासः ॥ ५-०५८-०७
 हये नरो मरुतो मृळता नस् तुवीमघासो अमृता ऋतज्ञाः ।
 सत्यश्रुतः कवयो युवानो बृहद्भिरयो बृहद् उक्षमाणाः ॥ ५-०५८-०८

Analysis of RV 5.58

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 य आश्वश्वा अमवद् वहन्त उतेशिरे अमृतस्य स्वराजः ॥ ५-०५८-०१

tám u nūnám táviṣimantam eṣām stuṣé gaṇám mārutam návyasīnām
yá āśúśvā ámavad váhanta utésire amṛtasya svarājaḥ 5.058.01

Now will I affirm that puissant host of these Thought-gods full of the newborn expression whose horses are swift and they carry strength in their chariots; they have self-rule, they have mastered Immortality. (1)

Interpretation:

"That host indeed I affirm today, which is holding the power of the self, the host of these Maruts, newly born, who move violently having swift horses, for they are the Lords of Immortality, independent in their movement."

Vocabulary:

taviṣimat, mfn. *strong, violent* RV. v, 58, 1.

amavat, mfn. *impetuous, violent, strong* RV.; ind. *impetuously* RV. v, 58, 1.

त्वेषं गणं तवसं खादिहस्तं धुनिव्रतम् मायिनं दातिवारम् ।

मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविराधसो नृन् ॥ ५-०५८-०२

tveṣám gaṇám tavásam khādhastam
dhúnivratam māyīnam dātivāram
mayobhúvo yé ámitā mahitvā
vāndasva vipra tuvirádhaso nṛṇ 5.058.02

They are a strong host blazing with light, who wear sharp bracelets on their hands and all whose actions are a rushing speed and they have creative knowledge and are givers of desirable boons, for they are immeasurable in their vastness and creators of beatitude; O mind illumined, adore these divine powers who have many riches for thee. (2)

Interpretation:

"Strong host of flaming powers are they, whose hands are ornamented with shining rings, whose law is just to roar and rush with speed and power, who thus possess the knowledge of creation, happy to give, whose being is of Bliss, immeasurable by their greatness! Them you adore, O priest of ecstasy, the powers of the soul with manifold realizations!"

Vocabulary:

dhunivrata, mfn. *roaring habitually* ib.

dātivāra mfn. *liking to give* RV. i, 167, 8; iii, 51, 9; v, 58, 2.

khādhasta, mfn. *having the hands ornamented with bracelets or rings* (said of the Maruts), v, 58, 2.

mahitvā id. ind. *by greatness* RV.

आ वो॑ यन्तू॒दवा॑हासो॒ अद्य॑ वृष्टिं॒ ये विश्वे॑ मरुतो॒ जुनन्ति॑ ।

अयं॑ यो अग्नि॒ मरुतः॑ समिद्ध॒ एतं॑ जुषध्वं॒ कवयो॑ युवानः ॥ ५-०५८-०३

ã vo yantu udavāhāso adyá
vr̥ṣṭīm yé víśve marúto junánti
ayám yó agnír marutaḥ sámiddha
etám juṣadhvaṃ kavayo yuvānaḥ 5.058.03

Let them come to you today bearing heaven's waters, all these Thought-powers that speed the rain of its abundance. O Thought-powers, behold here the flaming god high-kindled, cleave to him, O seers who are young for ever. (3)

Interpretation:

"May all these Maruts come today to you, [O people], bringing heavenly waters, pressing forward the Rain of Heaven in their rushing movement!
It is He, perfectly kindled Godhead Agni, O Maruts, in him you take delight, O Poets, O Youth of Heaven!"

Vocabulary:

udavāha, m. *bringing water* RV. i , 38 , 9; v , 58 , 3 (said of the Maruts) AV. xviii , 2 , 22.
jū, (cf. jinv) , 1 A. , 9. P. javate, junāti; *to press forwards, hurry on, be quick* RV. iii , 33 , 1; ŚBr. X, *to impel quickly, urge or drive on, incite* RV. TS. vi

यूयं॑ राजानम्॒ इर्यं॑ जनाय॒ विभवतष्टं॑ जनयथा॒ यजत्राः॑ ।

युष्मद् एति॑ मुष्टिहा॒ बाहुजूतो॑ युष्मद् सदश्वो॒ मरुतः॑ सुवीरः॑ ॥ ५-०५८-०४

yūyaṃ rājānam íriyaṃ jānāya
vibhvataṣṭám janayathā yajatrāḥ
yuṣmád eti muṣṭihā bāhújūto
yuṣmád sádaśvo marutaḥ suvīraḥ 5.058.04

It is you, O powers of the sacrifice, that bring to birth for man the King of the great impulsions; yours is¹ this Fighter who speeds forth his arms and smites with his clenched hands, yours, O Thought-powers, this master of hero-powers and excellent swiftnesses. (4)

Interpretation:

"You make the King of great impulsion to be born here for the creatures born in material form, O powers of the Sacrifice, you make Him well-made here!
It is your Fighter who strikes fast with his hands [oppressors], it is your Master of supreme heroic power, true in his movement!"

¹ Sri Aurobindo wrote "comes" (for eti) here, but did not work it into his sentence (Ed.)

Vocabulary:

iryā, mfn. *active , powerful , energetical*; N. of Pūṣan and of the Aśvins; *instigating, destroying enemies* [Sāy.]; *a lord* RV. AV.

vibhvataṣṭa, mfn. *cut out or furnished by a skilful artificer, very perfect or handsome* RV.

muṣṭihan, mfn. *striking with the fist , fighting hand to hand* RV. AV.

bāhujūta, mfn. *quick with the arm* RV.

sadaśva, m. *a good horse*; mfn. *possessing good horse* RV.

अ॒रा इ॒वेद् अ॒चर॒मा अ॒हे॒व प्र॒प्र जा॒यन्ते॑ अ॒क॒वा म॒हो॒भिः ।

पृ॒श्नेः पु॒त्रा उ॒पमा॒सो र॒भिष्ठाः॑ स्व॒या म॒त्या म॒रुतः॑ सम् मि॒मिक्षुः॑ ॥ ५-०५८-०५

arā ivéd ácaramā áheva
prá-pra jāyante ákavā máhobhiḥ
pṛśneḥ putrā upamāso rábhiṣṭhāḥ
sváyā matyā marútaḥ sám mimikṣuḥ 5.058.05

Those who moved not become like whirling spokes, those who were limited in knowledge are born like the days into ever greater vastnesses; for the Thought-powers, highest and most rapturous sons of the many-hued Mother, by the force of their own thinking have rained down their bounty. (5)

Interpretation:

"By [their] greatnesses which grow for ever greater, those who could not move become like rays (or spokes in running wheel), and those who had no knowledge were born like days of light in their braking forward!

The sons of Prishni, most excellent and violent, by their own Thought, Maruts could bring down heavenly waters full of their bounty!"

Vocabulary:

acarama, mfn. not last, not least, said of the Maruts RV. v , 58 , 5.

mimikṣ, (prob. Desid. from a lost miś, contained in miśra and miśla; but referred by others to mih q.v. ; only pr. mimikṣati, *to mix* (A. intrans.) , *mingle with* (instr.) , *prepare* (an oblation of Soma &c.) RV. VS. Br.

myakṣ, cl. 1. P. myakṣati (pf. mimikṣuḥ, -kṣire) , *to be fixed or situated in* (loc.) , *rest firmly* RV.; *to be present , exist* ib.

upama, mfn. *uppermost , highest, most excellent , eminent , best* RV. AV.; *nearest, next, first* RV. Nigh.

rabhiṣṭha, mfn. *most violent or impetuous or strong* RV. VS.

यत् प्रा॒या॒सिष्ट॑ पृ॒षती॑भिर् अ॒श्वैर् वी॒ळु॒पवि॑भिर् म॒रुतो॑ रथे॒भिः ।

क्षो॒दन्त॑ आपो॒ रि॒णते॑ वना॒न्य् अ॒वो॒स्त्रियो॑ वृ॒षभः॑ क्र॒न्दतु॑ द्यौः ॥ ५-०५८-०६

yát prāyāsiṣṭa pṛṣatībhīr áśvair
vīlupavībhīr maruto ráthebhiḥ

kṣódanta āpo riṇaté vánāni
āvosiṛyo vṛṣabhāḥ krādatu dyaúḥ 5.058.06

When ye have gone forcefully forward, O Thought-powers, with your dappled deer for coursers and he strong galloping of your chariots, the floods of heaven shall flow in their channels, earth's pleasant growths shall be set in movement, and let Heaven too like a shining Bull (rainer luminous) thunder out its cry upon us. (6)

Interpretation:

"When you moved forward in your strong wheeled chariots, O Maruts, with dappled deer for the horses, then you made agitated waters of heaven, setting to motion the growths of all delight here! May All-conceiving Heaven like the fiery Bull cry down to us with Thunder of his Lightning!"

Vocabulary:

vīlu, mf(-dvī)n. *strong, firm, hard* RV. VS.

vīlu-pavi, mfn. *having strong tires* (as the Maruts) ib.

kṣud, 1. P. , *to strike against, shake* RV. vii , 85 , 1 (Naigh. ii , 14); A. *to move, be agitated or shaken* RV. v , 58 , 6;

rī, 9. P. A.; 4. P. (Dhātup. xxvi , 29), *to release, set free, let go* RV.; *to sever, detach from* (abl.) ib.; (A.) *to be shattered or dissolved, melt, become fluid, drop, flow* RV.

usriya, mfn. *reddish, bright* (said of a cow and bull) RV.; m. *a bull* RV.; (ā) f. *light, brightness a cow* RV. AV.; *any product of the cow* (as milk) RV. AV.

प्रथिष्ट॑ यामन्॑ पृथिवी॑ चिद् एषाम्॑ भर्ते॑व गर्भं॑ स्वम् इच्छ॑वो धुः ।

वातान्॑ ह्य॒ अश्वान्॑ धुर्य॑र आयु॑युज्रे वर्षं॑ स्वेदं॑ चक्रिरे॑ रुद्रियासः॑ ॥ ५-०५८-०७

prāthiṣṭa yāman pṛthivīcid eṣām
bhārteva gārbhaṃ suvām ic chāvo dhuḥ
vātān hí áśvān dhurí āyuyujré
varṣāṃ svédaṃ cakrire rudrīyāsaḥ 5.058.07

In their passage our wide earth becomes more vast to us, and their desire like a husband places in her its own child; our life-currents they join to the yoke for their horses; they have made their rain as if the sweat of their toil, these sons of the Violent One. (7)

Interpretation:

"Vast Earth becomes when their movement enters, as if a husband placing his own offspring they thus establish their power here.

They yoke the vital forces to our burden, the Sons of Rudra, creating rain by their toiling energy and sweat."

Vocabulary:

prath, A. (Dhātup. xix , 3), *to spread, extend* (intrans. ; P. trans. and intrans.), *become larger or wider, increase* RV. &c. &c.

śavas, n. (orig. `swelling , increase') *strength, power, might, superiority, prowess, valour, heroism* RV. AV.

icchu, mfn. *wishing, desiring* (with acc. or inf.)

sveda, m. *sweating, perspiring, sweat, perspiration* (pl. ` " drops of perspiration "') RV. &c. &c. *warm vapour, steam* (see comp.)

हये नरो मरुतो मृळता नस् तुवीमघासो अमृता ऋतज्ञाः ।

सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहद् उक्षमाणाः ॥ ५-०५८-०८

hayé náro máruto mṛlātā nas
túvīmaghāso ámr̥ṭā ṛtajñāḥ
sátyaśrutaḥ · kāvayo yúvāno
br̥hadgirayo br̥hád ukṣāmāṇāḥ 5.058.08

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, *rtajñāḥ*, 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

br̥hadgiri, 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.