

RV 5.56

r̥ṣi: śyāvāśva ātreya; devatā: marudgaṇa; chanda: br̥hatī, 3,7 satobr̥hatī

अग्ने॑ शर्ध॑न्तम् आ गण॑म् पिष्टं॑ रुक्मे॑भिर् अञ्जि॑भिः ।
विशो॑ अद्य॑ मरु॒ताम् अव॑ ह्ये दि॒वश् चिद् रोच॑नाद् अधि॑ ॥ ५-०५६-०१
यथा॑ चिन् म॒न्यसे॑ ह॒दा तद् इन् मे॑ जग्मु॒र आश॑सः ।
ये ते॑ नेदि॑ष्ठं ह॒वनान्यु॑ आगमन् तान् वर्ध॑ भीमसं॑दृशः ॥ ५-०५६-०२
मीळ॑हुष्मती॒व पृथि॑वी॒ परा॑हता॒ मद॑न्त्य् ए॒त्य् अस्मद् आ॑ ।
ऋक्षो॑ न वो मरु॒तः शिमी॑वाँ अमो॑ दु॒ध्रो गौर॑ इव भीम॒युः ॥ ५-०५६-०३
नि ये रि॑णन्त्य् ओज॒सा वृथा॑ गा॒वो न दु॑र्धुरः ।
अश्मानं॑ चि॒त् स्व॑र्यम् पर्व॒तं गि॑रिम् प्र च्या॒वय॑न्ति॒ याम॑भिः ॥ ५-०५६-०४
उत् तिष्ठ॑ नूनम् ए॒षां स्तो॑मैः स॒मुक्षि॑तानाम् ।
मरु॑ताम् पु॒रुत॑मम् अपूर्॒व्यं गवा॑ं सर्ग॒म् इव॑ ह्ये ॥ ५-०५६-०५
यु॒ङ्गध्वं॑ ह्य् अरु॒षी रथे॑ यु॒ङ्गध्वं॑ रथेषु॒ रोहि॑तः ।
यु॒ङ्गध्वं॑ हरी॒ अजि॑रा धुरि॒ वोळ्॑हवे॒ वहि॑ष्ठा धुरि॒ वोळ्॑हवे ॥ ५-०५६-०६
उत॑ स्य वा॒ज्य् अरु॑षस् तुवि॒ष्वणि॑र् इह॒ स्म धा॑यि दर्श॒तः ।
मा वो॑ यामेषु॒ मरु॑तश् चि॒रं कर॑त् प्र तं रथेषु॒ चोद॑त ॥ ५-०५६-०७
रथं॑ नु मारु॒तं वयं॑ श्रव॒स्युम् आ॑ हु॒वामहे॑ ।
आ यस्मि॑न् तस्थौ॒ सुर॑णानि॒ विभ्र॑ती स॒चा मरु॑त्सु॒ रोद॑सी ॥ ५-०५६-०८
तं वः॑ शर्ध॑ रथेषु॒भं त्वेष॑म् प॒नस्यु॑म् आ हु॒वे ।
यस्मि॑न् सु॒जाता॑ सु॒भगा॑ म॒हीय॑ते स॒चा मरु॑त्सु॒ मीळ॑हुषी ॥ ५-०५६-०९

Analysis of RV 5.56

अग्ने॑ शर्धन्त॑म् आ गण॑म् पिष्टं॑ रुक्मेभि॑र् अञ्जिभिः॑ ।
विशो॑ अद्य॑ मरु॒ताम् अव॑ ह्वये॒ दिवश्च॑ चिद् रोच॑नाद् अधि॑ ॥ ५-०५६-०१

ágne śárdhantam ā gaṇám piṣṭám rukmébhir añjibhiḥ
víśo adyá marútām áva hvaye diváś cid rocanād ádhi 5.056.01

O Flame of will, today I call down even from the luminous world of heaven the nations of the Thought-powers, the host that puts out its force, shape with shining ornaments of golden light. (1)

Interpretation:

"O Agni, the powerful and daring army, shaped by the golden light, I call down today, the peoples of Maruts from their Heaven and from above of the Svar world!"

Vocabulary:

śardhat, mfn. (pr. p.) *defiant, mocking, bold, daring* RV.
piṣṭa mfn. ppp, *fashioned, prepared, decorated* RV. AV. VS.

यथा॑ चिन् मन्य॑से हृदा॑ तद् इन् मे॑ जग्मुर् आश॑सः ।
ये ते॑ नेदि॑ष्ठं हव॑नान्य् आग॑मन् तान् वर्ध॑ भीम॑संद्दृशः॑ ॥ ५-०५६-०२

yáthā cin mányase hṛdā tád ín me jagmur āśásaḥ
yé te nédiṣṭhaṃ hávanāni āgáman tān vardha bhīmasamdrśaḥ 5.056.02

Even as thou conceivest aught in the heart, that so they express and to that they move; they who come nearest to thy callings increase into a terrible beauty. (2)

Interpretation:

"And what you conceive in your heart that indeed they approach and express it. These who came closest to your callings them you increase who resemble the Terrible."

The name bhīma is usually applied to Rudra in RV, so bhīmasamdrśaḥ can be translated also as 'resembling Rudra', or 'equal to Rudra' etc. Maruts are the powers of Rudra. This idea that there is a divine presence in manifestation and beyond sustaining all is later applied to Śiva. He is transcendental, who was before the creation, and at the same time He is destroyer of evil.

Vocabulary:

bhīma, mfn. *fearful, terrific, terrible, awful, formidable, tremendous* RV. &c. &c.; N. of Rudra-Śiva; of one of the 8 forms of Śiva Pur.; of one of the 11 Rudras Pur.
samdrś, *to look like, resemble, be similar or equal* RV.

मी॒ळु॒ष्म॒तीव॑ पृ॒थि॒वी॒ परा॑हता॒ मद॑न्त्य् ए॒त्य् अ॒स्मद् आ॑ ।

ऋ॒क्षो॑ न वो॒ मरु॑तः शि॒मीवाँ॑ अ॒मो॒ दु॒ध्रो॑ गौ॒र् इव॑ भी॒मयुः॑ ॥ ५-०५६-०३

mīlhuṣmatīva pṛthivī pārāhatā mādantī eti asmād ā
ṛkṣo ná vo marutaḥ śīmīvāṃ āmo dudhro gaúr iva bhīmayuḥ 5.056.03

Our earth full of their bounty moves rejoicing in the impulse of their blows. O Thought-powers, your force tears and cleaves asunder and it is hard to restrain like a luminous bull seeking the Terrible. (3)

Interpretation:

"Your effective power is like a Bear, like a Bull seeking the Terrible, tearing and piercing!

Under your supreme [heavenly] blows our Earth becomes bountiful and moves in ecstasy towards (or from) us!"

Here is a new image of the Earth getting into the ecstatic state, madantī, under their heavenly blows, pārāhatā, and her response to us, people, eti asmad ā. It is as if the Earth was activated for a spiritual journey, and under the heavenly blows of Maruts becomes ready to cooperate with men. (The Mother speaks about Nature, Prakṛti, deciding to cooperate with her in the spiritual endeavor of men).

Vocabulary:

mīlhuṣmat mfn. *bountiful, liberal, kind* RV.

ṛkṣa, mfn. (2. ṛṣ Un2. iii, 66; 67; probably fr. ṛś) , *hurting, pernicious* RV. viii, 24, 27; m. *a bear* (as a ravenous beast) RV. v, 56, 3; VS. Mn. &c.

ama, m. *impetuosity, violence, strength, power* RV. VS. AV.; *depriving of sensation, fright, terror* RV.

śīmīvat, mfn. *effective, mighty, strong* RV.

dudhra, mfn. *violent, impetuous, injurious* RV.

नि॒ ये रि॑णन्त्य् ओ॒जसा॑ वृ॒था गा॒वो न॑ दु॒र्धुरः॑ ।

अ॒श्मानं॑ चि॒त् स्व॒र्यम्॑ प॒र्वतं॑ गि॒रिम् प्र॑ च्या॒वय॑न्ति॒ याम॑भिः ॥ ५-०५६-०४

ní yé riṇánti ójasā vṛthā gāvo ná durdhúraḥ
áśmānaṃ cit svaríyam párvataṃ girím prá cyāvayanti yāmaḥ 5.056.04

They move in their energy easily like shining herds that cannot be restrained; they impel forward by their journeying even the stone of the heavens of light and the hill of being expressed with all its members. (4)

Interpretation:

"Like the shining herds, which cannot be held together, you dropped down with all your force [onto the lower hemisphere], moving the hill of being, and the Luminous stone of Svar, [roaring and crushing all] by your chariots."

Vocabulary:

rī, 1 or ri (cf. li) cl. 9. P. (Dha1tup. xxxi , 30) riṇāti cl. 4. P. (Dha1tup. xxvi , 29) rīyate; to release, set free, let go RV.; to sever, detach from (abl.) ib.; to yield, bestow AV.; (A.) to be shattered or dissolved, melt, become fluid, drop, flow RV.
durdhur, mfn. badly yoked or harnessed RV. v , 56 , 4.
vrthā, ind. at will, at pleasure, at random, easily, lightly, wantonly, frivolously RV. Br. Gobh. Mn. MBh.; in vain, vainly, uselessly, fruitlessly, idly TBr. &c. &c.
svarya, mfn. resounding, roaring, crashing, loud RV.

उत् तिष्ठ नूनम् एषां स्तोमैः समुक्षितानाम् ।

मरुताम् पुरुतमम् अपूर्व्यं गवां सर्गम् इव ह्वये ॥ ५-०५६-०५

út tiṣṭha nūnām eṣāṃ stómaiḥ sámuksitānām
marútām purutāmam ápūrvyaṃ gāvāṃ sárgam iva hvaye 5.056.05

Arise, now I call by my affirmings the multitudinous army of these Thought-powers, increased and diffused, a supreme host, as if a herd released of the shining ones. (5)

Interpretation:

"Get up [O man], to meet them, whom I invoke by many affirmations, who thus became diffused and strengthened, as if the outbursts of the rays of light, [rise to meet] their incomparable and ever-recurring abundance!"

Vocabulary:

purutama, mfn. very much or many, abundant, frequent, ever-recurring ib.
apūrvya, mfn. unprecedented, first RV. incomparable RV.

युङ्गध्वं ह्य अरुषी रथे युङ्गध्वं रथेषु रोहितः ।

युङ्गध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥ ५-०५६-०६

yuṅgdhvám hí áruṣī ráthe yuṅgdhvám rátheṣu rohitaḥ
yuṅgdhvám hárī ajirādhurí vólhave váhiṣṭhā dhurí vólhave 5.056.06

Yoke to your car steeds of rosy light, yoke blood-red swiftesses to your chariots, yoke those two swift brilliant coursers who are strongest to bear you in the yoke, your strongest bearers in the yoke. (6)

Interpretation:

"Yoke reddish flame-like horses to your car! Yoke to your chariots the sun-like swiftnesses! Yoke the two shining steeds, who are the strongest to carry on your burden, the steadiest in moving of your yoke."

Here there are three different types of horses mentioned which have to be yoked:

- 1) aruṣi, is a red mare, applied to the team of Agni and Uṣas;
- 2) rohita, is a red or chestnut horse of the Sun;
- 3) harī, are two yellowish or bay horses of Indra or Vayu.

Vocabulary:

aruṣa, mf(aruṣi)n. *red, reddish* (the colour of Agni and his horses, of cows, of the team of Ushas, the Aśvins, &c.) RV. & VS.; m. *the sun, the day* RV.; m. pl. *the red horses of Agni* RV. AV.; f. *the dawn* RV.; **a red mare** (a N. applied to the team of Agni and Ushas, and to Agni's flames) RV.

rohita, mf(ā or iṅī q.v.)n. (cf. lohita) *red, reddish* RV. &c. &c.; m. **a red or chestnut horse** RV. TS. Br. (applied to the Sun AV., and therefore in pl. N. of these hymns); *a kind of deer*, Uttarar. Suśr.

harī, mfn. (prob. fr. a lost hr, 'to be yellow or green') *fawn-coloured, reddish brown, brown, tawny, pale yellow, yellow, fallow, bay* (esp. applied to horses), *green, greenish* RV. &c. &c.; **a horse, steed (esp. of Indra)** RV. &c. &c.; **the wind or N. of Vāyu** (god of the wind) R.; of Indra ib. &c.

ajira, mfn. (from aj) , *agile, quick, rapid* RV. AV. VS.

dhur, f. a yoke (fig.) *burden, load* RV. &c. &c.; *pole or shaft of a carriage* (esp. their forepart)

उ॒त॒ स्य॑ वा॒ज्य् अ॒रु॒षस् तु॒वि॒ष्व॒णिर् इ॒ह॒ स्म॑ धा॒यि॒ दर्श॑तः ।

मा॒ वो॒ या॒मे॒षु॒ मरु॑तश् चि॒रं॒ कर॑त् प्र॒ तं॒ रथे॑षु चोद॒त ॥ ५-०५६-०७

utá syá vājī aruṣás tuviṣvāṅir ihá sma dhāyi darśatáḥ

mā vo yāmeṣu marutaś ciram karat prá taṁ rátheṣu codata 5.056.07

Yea and that one shining many-voiced visioned steed of the plenitude hath here been placed; O Thought-powers, let him not delay long in your journeyings; urge him forward in your chariots. (7)

Interpretation:

"And that One Steed of the Sun, many-voiced and striking the eye is now here been established. May He do not delay his coming, O Maruts, in your movement, propel him forward in your chariots."

Vocabulary:

darśata, mfn. *visible, striking the eye, conspicuous, beautiful* RV. AV.; *the sun* Uṅ. Sch.; *the moon* ib.

रथं॑ नु॒ मारु॑तं वयं॑ श्रव॒स्युम् आ॑ हु॒वामहे॑ ।

आ यस्मिन् तस्थौ सुरणानि विभ्रती सचा मरुत्सु रोदसी ॥ ५-०५६-०८

rātham nú mārutam vayāṃ śravasyūm āhuvāmahe
ā yāsmiṇ tasthau surāṇāni bībhraṭī śacā marútsu rodasī 5.056.08

Now we call the chariot of the Thought-powers that seeks the inspired knowledge, and there stands the Queen of the two firmaments with the Thought-powers and brings to us all delightful things. (8)

Interpretation:

"The Chariot we now invoke, which carries Maruts, seeking the knowledge! In which stands She, the Queen and Rudra's wife, with them together, bringing to us all things of joy!"

Vocabulary:

sacā, ind. *near, at hand, along, together, together with, in the presence of; before, in, at, by* (with loc. either preceding or following) RV. VS. TBr.
rodasī, f. (du., once sg.) *heaven and earth* RV. &c. &c.; (sg.) *N. of lightning as wife of Rudra and companion of the Maruts* RV.; the earth R. Hcat.
suraṇa, mfn. *joyous, gay* RV.; n. *joy, delight* RV.

तं वः शर्ध रथेशुभं त्वेषम् पनस्युम् आ हुवे ।

यस्मिन् सुजाता सुभगा महीयते सचा मरुत्सु मीळुषी ॥ ५-०५६-०९

tāṃ vaḥ śārdham ratheśubham tveṣām panasyūm āhuve
yāsmiṇ sújātā subhagā mahīyāte śacā marútsu mīḷhuṣī 5.056.09

I call that keen-shining labouring host of you brilliant (happy) in the chariot, for there she greatens with the Thought-powers perfect in her being, perfect in her felicity. (9)

Interpretation:

"That one immensity of power, shining in your car, brilliant and awful, seeking the labour here, I invoke, in which the Bountiful Queen among the Maruts grows stronger, born perfect here, whose joy is perfect in her Delight to be."

This is the description of manifestation of the Divine Mother.

Vocabulary:

śardha, m. *breaking wind; a (defiant or bold) host, troop* (esp. the host of the Maruts) RV.
tveṣa, *brilliant, glittering* RV.; mfn. *vehement, impetuous, causing fear awful* RV.
panasyu, mfn. *showing one's self worthy of admiration, glorious* ib.