

RV 5.54

r̥ṣi: śyāvāśva ātreya; devatā: marudgaṇa; chanda: jagatī, 14 triṣṭup

प्र शर्धाय॑ मारु॑ताय॒ स्वभान॑व इ॒मां वाच॑म् अन॒जा पर्व॑तच्युते ।  
 घर्म॑स्तु॒भे दि॒व आ पृ॑ष्ठय॒ज्वने॒ द्युम्न॑श्रवसे॒ महि॑ नृ॒म्णम् अ॑र्चत ॥ ५-०५४-०१  
 प्र वो॑ मरु॒तस् त॒विषा॑ उद॒न्यवो॑ वयोवृ॒धो अश्व॑युजः परि॒ज्रयः॑ ।  
 सं वि॒द्युता॑ दधति॒ वाशति॑ त्रि॒तः स्वर॑न्त्य् आपो॒ ऽवना॑ परि॒ज्रयः॑ ॥ ५-०५४-०२  
 वि॒द्युन्म॑हसो॒ नरो॑ अश्मदिद्यवो॒ वात॑त्विषो॒ मरु॑तः पर्व॑तच्युतः ।  
 अब्द॑या चिन् मु॒हुर आ॒ हादु॑नीवृ॒त स्तन॑यदमा॒ रभसा॑ उदो॒जसः॑ ॥ ५-०५४-०३  
 व्य् अ॒क्तून् रु॒द्रा व्य् अ॒हानि॑ शि॒क्वसो॑ व्य् अन्त॒रिक्षं॑ वि रजा॑सि धू॒तयः॑ ।  
 वि यद् अ॒ज्रा अ॒जथ॑ नाव ई॒ यथा॑ वि दुर्गा॑णि मरु॒तो नाह॑ रिष्यथ ॥ ५-०५४-०४  
 तद् वी॒र्यं वो॑ मरु॒तो महि॑त्वनं दी॒र्घं त॒तान॑ सू॒र्यो न यो॑जनम् ।  
 ए॒ता न यामे॑ अगृ॒भीत॑ शोचिषो॒ ऽनश्व॑दां यन् न्य् अया॑तना गिरि॒म् ॥ ५-०५४-०५  
 अ॒भ्राजि॑ शर्धो॒ मरु॑तो यद् अ॒र्णस॑म् मोष॒था वृ॑क्षं क॒पने॑व वेध॒सः ।  
 अ॒ध स्मा॒ नो अ॒रम॑तिं स॒जोष॑सश् चक्षु॒र् इव॑ यन्त॒म् अनु॑ नेष॒था सु॑गम् ॥ ५-०५४-०६  
 न स जी॑यते मरु॒तो न ह॑न्यते न स्ने॒धति॑ न व्यथ॑ते न रिष्यति ।  
 नास्य॑ राय॒ उप द॑स्यन्ति॒ नोत॑य ऋषिं॒ वा यं राजा॑नं वा सुषू॒दथ॑ ॥ ५-०५४-०७  
 नि॒युत्व॑न्तो॒ ग्राम॑जितो॒ यथा॑ नरो॒ ऽर्य॑मणो॒ न मरु॑तः क॒बन्धि॑नः ।  
 पि॒न्वन्त्य् उ॒त्सं यद् इ॒नासो॑ अस्वरन् व्य् उ॒न्दन्ति॑ पृथि॒वीम् म॒ध्वो अ॒न्धसा॑ ॥ ५-०५४-०८  
 प्र॒वत्व॑तीयम् पृथि॒वी मरु॑द्भ्यः प्र॒वत्व॑ती॒ द्यौर॑ भवति प्रय॒द्भ्यः॑ ।  
 प्र॒वत्व॑तीः पथ्या॒ अन्त॑रि॒क्ष्याः प्र॒वत्व॑न्तः पर्व॑ता जी॒रदा॑नवः ॥ ५-०५४-०९  
 यन् मरु॑तः स॒भर॑सः स्वर्ण॑रः सूर्य॒ उदि॑ते म॒दथा॑ दि॒वो नरः॑ ।  
 न वो॑ ऽश्वाः श्रथ॑यन्ताह॒ सि॒स्रतः॑ सद्यो॒ अस्या॑ध्वनः पार॒म् अश्रु॑थ ॥ ५-०५४-१०  
 अ॒सेषु॑ व ऋ॒ष्टयः॑ प॒त्सु खा॑दयो॒ वक्ष॑स्सु रु॒क्मा मरु॑तो रथे शु॒भः ।

अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥ ५-०५४-११  
 तं नाकम् अर्यो अगृभीतशोचिषं रुशत् पिप्पलम् मरुतो वि धूनुथ ।  
 सम् अच्यन्त वृजनातिविषन्त यत् स्वरन्ति घोषं विततम् ऋतायवः ॥ ५-०५४-१२  
 युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो वयस्वतः ।  
 न यो युच्छति तिष्यो यथा दिवो ऽस्मे रारन्त मरुतः सहस्त्रिणम् ॥ ५-०५४-१३  
 यूयं रयिम् मरुत स्पार्हवीरं यूयम् ऋषिम् अवथ सामविप्रम् ।  
 यूयम् अर्वन्तम् भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम् ॥ ५-०५४-१४  
 तद् वो यामि द्रविणं सद्यौतयो येना स्वरं ण ततनाम नूँ अभि ।  
 इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥ ५-०५४-१५

#### Analysis of RV 5.54

प्र शर्धाय मारुताय स्वभानव इमां वाचम् अनजा पर्वतच्युते ।  
 घर्मस्तुभे दिव आ पृष्ठयज्वने द्युम्रश्रवसे महि नृम्णम् अर्चत ॥ ५-०५४-०१

prá śárdhāya mārutāya svábhānava  
 imāṃ vācam anajā parvatacyúte  
 gharmastúbhe divá āpṛṣṭhayájvane  
 dyumnásravase máhi nṛmṇám arcata 5.054.01

Raise thou up this voice of the word to the self-lustrous army of the Thought-powers, they who move the fixed hills; they who support the burning light and sacrifice on the back of heaven and have the luminous inspiration, to them sing out by the word a great mightiness of the soul. (1)

#### Interpretation:

"To the self-luminous Army of Maruts, which can move the mountains, you shine/sing/clarify this Word; to the gods who are affirmed in the heating of concentrated consciousness, who sacrifice on the top of the world, who are of luminous heavenly inspiration, sing flaming the hymn of the greatness of the Soul-Power to them!"

#### Vocabulary:

añj, cl. 7. P. A, to apply an ointment or pigment, smear with, anoint to decorate, prepare; to honour, celebrate; to cause; to appear, make clear RV. i , 92 ; 1 to speak, to shine.

parvatacyut, mfn. shaking mountains (Maruts) RV.

pr̥ṣṭhayajvan, m. one who sacrifices on high places RV.

gharmastubh, mfn. shouting in the heat (the Maruts) RV. v , 54 , 1.

dyumnaśravas, mfn. producing a strong or clear sound , v , 54 , 1.

प्र वो मरुतस् तविषा उदन्यवो वयोवृधो अश्वयुजः परिज्रयः ।

सं विद्युता दधति वाशति त्रितः स्वरन्त्यु आपो ऽवना परिज्रयः ॥ ५-०५४-०२

prá vo marutas taviṣā udanyávo  
vayovṛdho aśvayújaḥ párijrayaḥ  
sám vidyútā dádhati vāśati tritáḥ  
sváranti āpo avánā párijrayaḥ 5.054.02

These are the powers of the Life that are mighty and desire the waters of heaven and they increase our wide being; yoking their swiftesses they speed everywhere; they join themselves to the lightning, the Third Soul cries aloud to them, the waters raise their voice and rush over all the earth. (2)

Interpretation:

"Forward are heading the powerful Maruts, seeking heavenly waters, increasing the vastness of our being, yoking the life powers they move all over! Them Trita summons who thus put on the Lightning, and the Waters roar running all over the Earth."

Sri Aurobindo writes about Trita:

But afterwards thy fiery rays with their smoky passion meet together entirely; oh then, the third Soul\* forges him in our heavens like a smith in his smithy; 'tis as if in the smith himself that he whets him into a weapon of sharpness.\*

[Trita Aptya, the Third or Triple, apparently the Purusha of the mental plane. In the tradition he is a Rishi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Purushas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god.]

[The original is very compressed in style and suggestion beyond even the common Vedic pregnancy of structure and phrase, "When, oh, him Trita forges in heaven like a smith, sharpens as in the smith". In English we have to expand in order to bring out the meaning.]<sup>1</sup>

<sup>1</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 425

"Dwita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges of life, the "far-extending existence" of the next verse, which are screened off from our ordinary physical consciousness. Trita is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind."<sup>2</sup>

Vocabulary:

udayanyu, mfn. liking or seeking water RV. v , 57 , 1; pouring out water, irrigating

RV. v , 54 , 2

parijri, mfn. *running round , spreading everywhere* RV.

aśvayuj, mfn. *harnessing horses* RV. v , 54 , 2; *having horses put to* (as a carriage) R.

v , 27 , 14

vayovṛdh, mfn. *increasing strength or energy , invigorating* RV.

avani, f. *course, bed of a river* RV.; *stream, river* RV. , *the earth* Naigh. R. Pañcat. &c.; *the soil , ground* Megh.; *any place on the ground* Sūryas.

विद्युन्महसो नरो अश्मदिद्यवो वातत्विषो मरुतः पर्वतच्युतः ।

अब्दया चिन् मुहुर आ ह्रादुनीवृत स्तनयदमा रभसा उदोजसः ॥ ५-०५४-०३

vidyúnmahaso náro áśmadidyavo  
vātatviṣo marútaḥ parvatacyútaḥ  
abdayā cin múhur ā hrādunívṛtaḥ  
stanáyadamā rabhasā údojasaḥ 5.054.03

These gods have the flashing powers of the lightning, they are the outflaming of the thunderstone, the fire and lights of the storm-wind of Life, Powers of battle that move the hills; they follow their clamorous path again and again with giving of the waters, shouting in their strength, uplifting their energy with a passionate delight in their force. (3)

Interpretation:

Since the Mental Purusha, Trita is calling upon them, and they are the powers of the self which is involved in manifestation, naraḥ; so, being charged with the power of the Trita, they exercise the greatness of his lightnings, vidyunmahasaḥ, and the flashings of his thunders, aśmadidyavaḥ, in the fields of the Universal Life, vāta-tviṣaḥ, hitting upon the mountains of the physical world, shaking them up, parvatacyutaḥ. "Sounding and resounding, fulfilling their realization, in the upward movement of their power, they are pouring down the heavenly waters again and again when follow their tumultuous path."

<sup>2</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 447

Vocabulary:

vidyunmahas, mfn. 'rejoicing lightning' or 'brilliant with lightning' RV. v , 54 , 3.

aśmadidyu, mfn. whose missile weapons are stones or thunderbolts RV. v , 54 , 3.

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

abdayā, (instr. of ab-dā) ind. out of desire of giving water RV. v , 54 , 3.

hrādunī, f. " rattling ", hail RV. VS. Br. ChUp.

hrād, (cf. hlād) cl. 1. A. (Dhātup. ii , 25) hrādate, to sound, roar, make a noise (mostly with a preposition cf. nir-, and saṃ); to refresh , delight (= or w.r. for hlādayati) MārKP.

stanayad-ama, mfn. having a roaring onset (said of the Maruts) RV.;

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

stan, (cf. 2. tan) cl. 1. P. (Dhātup. xiii , 18) to resound , reverberate , roar , thunder RV. &c. &c.

व्य॑ अ॒क्तून् रु॒द्रा व्य॑ अ॒हानि॑ शि॒क्वसो॑ व्य॒ अन्त॑रि॒क्षं वि॑ रजा॒सि धू॑तयः ।

वि॒ यद् अ॒ज्रा अ॒जथ॑ नाव॒ ई यथा॑ वि॒ दुर्गा॑णि॒ मरु॑तो॒ नाह॑ रिष्यथ ॥ ५-०५४-०४

ví aktūn rudrā ví áhāni śikvaso  
ví antárikṣaṃ ví rájāmsi dhūtayah  
ví yád ájrām ájatha nāva iṃ yathā  
ví durgāṇi maruto nāha riṣyatha 5.054.04

O violent ones, rushing you pervade in your strength the nights and the days and the mid-world and its kingdoms; when you drive like ships over open ranges or when you possess with your motion the difficult paths, O even then, you Life-powers, you come not to hurt. (4)

Interpretation:

"O Rudras, you are the shakers of all the regions, able to go through the nights and the days, through the space uniting Heaven and Earth and its regions! And when you drive to the open fields [beyond] like the ship [over the ocean] and over the places that are impossible to reach, even then you don't hurt."

Vocabulary:

śikvas, mfn. mighty , powerful , able RV.

dhūti, m. shaker , agitator (Maruts) RV.; shaking , moving to and fro , fanning Vop.

ajra, m. a field , a plain RV. [Lat. ager]

aj, cl. 1. P. , to drive , propel , throw , cast.

तद् वी॒र्यं वो॑ मरु॒तो महि॑त्वनं दी॒र्घं त॑तान॒ सूर्यो॑ न योजनम् ।

ए॒ता न॒ यामे॑ अ॒गृभी॑त शो॒चिषो॑ ऽन॒श्वदां॑ यन् न्यु॒ अया॑तना गि॒रिम् ॥ ५-०५४-०५

tád vīriyaṃ vo maruto mahitvanam  
dirgham tatāna sūriyo ná yōjanam

étā ná yāme ágrbhīta-śociṣo  
ánaśvadāṃ yán ní áyātanā girím 5.054.05

That force of yours, O ye Life-gods, has extended its far-reaching vastness as the Sun of Truth extends wide its working; ye are even as his white steeds whose pure light in their journeying none can seize and restrain, when you make to break apart the hill of being because it gives not up to you life's prisoned swiftnesses. (5)

Interpretation:

"That Power of yours, vīryaṃ vaḥ, O Maruts, is of greatness and vastness; it extends far as the yoking of the Sun [with its rays]. You are like the pure shining steeds in the unstoppable movement of yours, when you come to the Hill containing the imprisoned life's energies, which it is not willing to give to the seeker, and make it open up!"

Vocabulary:

an-aśva-dā, mfn. *one who does not give horses* RV. v , 54 , 5.  
ni-yā, to pass over (with a carriage) RV. v , 35 , 5

अ॒भ्रा॒जि॒ श॒र्धो॑ मरु॒तो यद् अ॒र्णस॑म् मो॒षथा॑ वृ॒क्षं क॑पने॒व वे॒धसः॑ ।  
अ॒ध स्मा॑ नो अ॒र॒मतिं॑ स॒जोष॑सश् चक्षु॒र् इव॑ यन्त॒म् अ॒नु ने॒षथा॑ सु॒गाम् ॥ ५-०५४-०६

ábhrāji śárdho maruto yád arṇasám  
móṣathā vrkṣám kapanéva vedhasaḥ  
ádha smā no arámatim sajośasaś  
cáksur 'va yántam ánu neṣathā sugám 5.054.06

O Life-gods, O ordainers of things, your army blazes with light when you wrest out the flood like a woodcutter cleaving a tree. Now therefore shall you, with all your hearts on one object, lead our effort and struggle by an easy way even as his eye guides the way farer. (6)

Interpretation:

"O Maruts, blazing is your power, O Ordainers, when you are in the battle for the waters, cutting the tree like the woodcutter! Lead us by the perfect way, happily agreeing together upon the mind of the Ray of the Sun, as if the Eye of the Sun itself [is followed whose Rays are reaching far]."

Vocabulary:

arṇas, n. *a wave , flood , stream* RV.; *the foaming sea ocean of air* RV. river Naigh.  
kapanā, f. (kamp Nir. vi , 4) , *a worm , caterpillar* RV. v , 54 , 6  
muṣ, 9., 1. P. (Dhātup. xxxi , 58) also 6. P.; *to steal , rob , plunder , carry off* (also with two acc.= take away from , deprive of) RV. &c. &c.; *to ravish, captivate , enrapture* (the eyes or the heart) MBh. Kāv. &c.; *to break , destroy*;

aramati, f. `readiness to serve, obedience , devotion (generally personified as) a goddess protecting the worshippers of the gods and pious works in general RV. sajoṣas, mfn. *associated together , united , being or acting in harmony with* (instr.) RV. AV. VS. TBr.; ind. *together* RV.

न स जीयते मरुतो न हन्यते न स्नेधति न व्यथते न रिष्यति ।

नास्य राय उप दस्यन्ति नोतय ऋषि वा यं राजानं वा सुषूदथ ॥ ५-०५४-०७

ná sá jīyate maruto ná hanyate  
ná sredhati ná vyathate ná riṣyati  
nāśya rāya úpa dasyanti nótāya  
ṛṣiṃ vā yam ṛājānaṃ vā súsūdatha 5.054.07

O Life-gods, he is not conquered, he is not slain, he stumbles not, nor is hurt nor suffers anguish, his felicities and his increasings are not harried nor made havoc of whom you speed on his way a seer or a king. (7)

Interpretation:

"He is not conquered, O Maruts, he is not killed, neither he fails, nor trembles nor feels pain, for his realization cannot be exhausted, nor his growths, whom you thus guide, be he a Rishi or a King!"

Vocabulary:

sridh, 1.P. *to fail, err, blunder* RV.

das 1. 4. ( p. dasamāna ; impf. pl. adasyan) *to suffer want , become exhausted* RV. iv, 134, 5 (Nir. i. 9) TS. i , 6 , 11 , 3

sūd, (prob. connected with svad) 1. A. (Dhātup. ii , 24) sūdate (occurring only in the reduplicated forms suśūdima RV. ; suśūdati AV.; , *to put or keep in order , guide aright* RV. AV.; *to manage, arrange , prepare , effect , contrive* RV.; *to settle i.e. put an end to , kill , slay* (also inanimate objects) MBh. R. &c.

नियुत्वन्तो ग्रामजितो यथा नरो ऽर्यमणो न मरुतः कबन्धिनः ।

पिन्वन्त्य् उत्सं यद् इनासो अस्वरन् व्य् उन्दन्ति पृथिवीम् मध्वो अन्धसा ॥ ५-०५४-०८

niyútvanto grāmajīto yáthā náro  
aryamáṇo ná marútaḥ kabandhínaḥ  
pínvanti útsaṃ yád inaśo ásvaran  
ví undanti pṛthivīm mádhvo ándhasā 5.054.08

These Life-gods, they yoke the horses of the Life-power, they are like men that conquer groups and companies, they are as if Lords of Strength and aspiration; when these kings have upraised their voice, they feed (drink) the fountain of the waters and flood earth with the strong essence of the sweetness. (8)

Interpretation:

"They are capable to yoke the forces of life in clusters and groups as if the conquerors, the hero-souls, as if the Lord of Power, Aryaman, as if the Lord Varuna with his floods of heavenly waters, they are the Kings, who thus increase the fountain and when they cry the Word they flood the Earth with the honey!"

Vocabulary:

niyut, *team of horses* (esp. of Vāyu's horses) ib. VS. TS.; pl. *series of words, verses, a poem* RV.;

-vat mfn. *drawn by a team of horses* (as a carriage, Vāyu, Indra, the Maruts) RV.; *forming a series, flowing continuously or abundantly* (as Soma) ib.

grāmajit, mfn. *conquering troops* RV. v, 54, 8; AV. vi, 97, 3.

kabandhin, mfn. 'bearing huge vessels of water or clouds' ('endowed with water' Sāy.); N. of the Maruts RV. v, 54, 8; (i) m. N. of a Kātyāyana PraśnUp.

ina, mfn. (fr. i Uṇ. iii, 2; or fr. in = inv), *able, strong, energetic, determined, bold powerful, mighty wild glorious* RV.; m. *a lord, master a king* BhP.; N. of an Āditya, *the sun*;

ud, or und 7. P. unatti (RV. v, 85, 4); 6. P. undati} (Dha1tup. xxix, 20) *to flow or issue out, spring (as water) to wet, bathe* RV. AV. ŚBr. etc.

प्रवत्वती॑यम् पृथि॑वी मरु॒द्भ्यः॑ प्रवत्वती॑ द्यौर॑ भवति प्रयद्भ्यः॑ ।

प्रवत्वतीः॑ पथ्या॑ अन्तरि॑क्ष्याः प्रवत्वन्तः॑ पर्वता॑ जीरदानवः॑ ॥ ५-०५४-०९

pravátvatīyám pṛthivī marúdbhiyaḥ  
pravátvatī dyaúr bhavati prayádbhiyaḥ  
pravátvatīḥ pathiyā antárikṣiyāḥ  
pravátvantaḥ párvatā jīrádānavaḥ 5.054.09

This wide earth becomes prone to the advancing movement of the Life-gods, prone the heavens and prone the paths of the mid-air and prone the mountains. (9)

Vocabulary:

pravatvat mfn. *abounding in heights, hilly* RV.; *sloping downwards, affording a swift motion* ib.

यन् मरु॑तः सभर॑सः स्वर्ण॑रः सूर्य॑ उदिते॑ मदथा॑ दिवो॑ नरः॑ ।

न वो ऽश्वाः॑ श्रथय॑न्ताह॑ सि॒स्रतः॑ सद्यो॑ अस्या॑ध्वनः॑ पारम् अ॑श्रुथ ॥ ५-०५४-१०

yán marutaḥ sabharasaḥ suvarṇaraḥ

sūrya údite mādathā divo naraḥ  
 ná vo áśvāḥ śrathayantāha sísrataḥ  
 sadyó asyá ádhvanaḥ pāram aśnutha 5.054.10

When, O Life-powers, O souls of heaven, with your rich bringings you rejoice in the rising of its Sun of illumination, souls of the world of Light, ah, your horses fall not in their galloping, at once you attain the end of this path. (10)

Vocabulary:

sabharas, mfn. (perhaps) *harmonizing with* (instr.; others 'furnished with oblations or gifts') RV.

अँसेषु व ऋष्टयः पत्सु खादयो वक्षस्सु रुक्मा मरुतो रथे शुभः ।  
 अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥ ५-०५४-११

áṃseṣu va ṛṣṭáyāḥ patsú khādáyo  
 vákṣassu rukmāmaruto ráthe śúbhaḥ  
 agnibhrājaso vidyúto gābhastiyoh  
 śiprāḥ śírśásu vítatā hiraṇyáyīḥ 5.054.11

Lances are on your shoulders, on your feet are sharp anklets, on your bosoms golden adornments, O Life-powers happy<sup>3</sup> in your cars; lightnings that are flamings of the flame of Will are in your luminous arms, on your heads are wide-extended turbans of golden light. (11)

Vocabulary:

m gabhasti, m. fork (?), *arm*, *hand* RV. ŚBr. iv, 1, 1, 9 (Naigh. i, 5); *a ray of light*, *sunbeam* MBh. R.  
 śipra, cheek (?), face (?);

तं नाकम् अर्यो अगृभीतशोचिषं रुशत् पिप्पलम् मरुतो वि धूनुथ ।  
 सम् अच्यन्त वृजनातित्विषन्त यत् स्वरन्ति घोषं विततम् ऋतायवः ॥ ५-०५४-१२

tāṃ nākam aryó ágrbhītaśociṣaṃ  
 rúśat píppalam maruto ví dhūnutha  
 sám acyanta vrjánātitviṣanta yát  
 svāranti ghóṣaṃ vítatam ṛṭāyávaḥ 5.054.12

Strivers and fighters, O Life-powers, ye rush over that high heaven whose pure light cannot be seized where is the shining Tree; where their purifying

<sup>3</sup> Or, shining

strengths have come together and have become a blaze of light, desiring the Truth they raise a voice of far-extended proclamations. (12)

Vocabulary:

nāka m. "where there is no pain" [?]; cf. Pāṇ. 6-3, 75 and below mfn. ) vault of heaven (with or scil. divas), firmament, sky (generally conceived as threefold cf. tri-diva, tri-nāka, and AV. xix, 27, 4; in VS. xvii, 67 there is a fivefold scale, viz. pṛthivī, antari-kṣa, div, divo-nāka, and svar-jyotis) RV. &c. &c.

pippala, m. the sacred fig-tree, Ficus Religiosa (commonly called Peepal) MBh. Var. &c.; a kind of bird L.; n. a berry (esp. of the Peepal tree) RV. &c. &c.

tviṣ, (cl. 1. tveṣati, -te Dha1tup. ; atitviṣanta;) A. to be violently agitated or moved or excited or troubled RV.; P. A. to excite, instigate RV. i, x; to shine, glitter, viii, 96, 15 Nir. BhP. x, 46, 45

युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो वयस्वतः ।

न यो युच्छति तिष्यो यथा दिवो ऽस्मे रारन्त मरुतः सहस्रिणम् ॥ ५-०५४-१३

yuṣmādattasya maruto vicetaso  
rāyāḥ siyāma rathīyo vāyasvataḥ  
nā yó yúchati tiṣyo yāthā divó  
asmé rāranta marutaḥ sahasrīṇam 5.054.13

O ye Life-powers that attain to absolute knowledge, may we be wide in our being, charioteers of the felicity you give which never departs from us even as the star Tishya from heaven; let the Life-powers in us delight in a thousandfold riches. (13)

Vocabulary:

yuṣmādatta, mfn. given by you RV.

vayasvat, mfn. possessed of power or vigour, mighty, vigorous ib.

tiṣya, m. N. of a heavenly archer (like Kṛṣṇa) and of the 6th Nakshatra of the old or 8th of the new order RV. v, 54, 13

यूयं रयिम् मरुत स्पार्हवीरं यूयम् ऋषिम् अवथ सामविप्रम् ।

यूयम् अर्वन्तम् भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम् ॥ ५-०५४-१४

yūyāṃ rayim maruta spārhāvīraṃ  
yūyāṃ ṛṣim avatha sāmavipram  
yūyāṃ ārvantam bharatāya vājam  
yūyāṃ dhattha rājānaṃ śruṣṭimāntam 5.054.14

O Life-gods, you foster a felicity full of desirable energies, you foster the finder of knowledge who has illumined possession of equality, you for the bringer of

the riches establish here his war steed of the plenitude, you his King of the inspired knowledge. (14)

Vocabulary:

spārhavīra, mfn. *consisting in excellent heroes or having excellent chiefs or guides* ib. [1269,3]  
 sāmavipra, mfn. *skilled in Sāma chants* RV.  
 śruṣṭimat, mfn. *obedient, willing* RV.

तद् वो॑ यामि॑ द्रवि॑णं सद्यो॑तयो येना॑ स्वरू॒ ण तत॑नाम॒ नूँ॑ अभि॒ ।  
 इदं॑ सु॒ मे मरु॑तो ह॒र्यता॑ वचो॒ यस्य॑ तरे॒म तर॑सा॒ शतं॑ हि॒माः ॥ ५-०५४-१५

tād vo yāmi draviṇaṃ sadyaūtayo  
 yēnā sūvar ṇā tatānāma nūm̐ abhí  
 idam̐ sú me maruto haryatā váco  
 yasya tárema tárasā śatam̐ hímāḥ 5.054.15

O you who at once increase our being, I seek from you that substance by which we shall build as if the world of light in the godheads. Life-powers, take joy in this my self-expression so that by its speed for our journey we may pass through safe to the goal of our hundred winters. (15)

Vocabulary:

haryat, mfn. *eager, willing, glad* RV.  
 sadyas-ūti, *helping immediately* (?)  
 taras, n. *rapid progress, velocity, strength, energy, efficacy* RV. MBh.; (fig.) v, 54, 15; AV. x, 10, 24