

RV 5.59

ṛṣi: śyāvāśva ātreya; devatā: marudgaṇa; chanda: jagatī, 8 triṣṭup

प्र व स्पङ् अक्रन् सुविताय दावने ऽर्चा दिवे प्र पृथिव्या ऋतम् भरे ।  
 उक्षन्ते अश्वान् तरुषन्त आ रजो ऽनु स्वम् भानुं श्रथयन्ते अण्वैः ॥ ५-०५९-०१  
 अमाद् एषाम् भियसा भूमिर् एजति नौर् न पूर्णा क्षरति व्यथिर् यती ।  
 दूरेष्टशो ये चितयन्त एमभिर् अन्तर् महे विदथे येतिरे नरः ॥ ५-०५९-०२  
 गवाम् इव श्रियसे शुङ्गम् उत्तमं सूर्यो न चक्षु रजसो विसर्जने ।  
 अत्या इव सुभवश् चारव स्थन मर्या इव श्रियसे चेतथा नरः ॥ ५-०५९-०३  
 को वो महान्ति महताम् उद् अश्ववत् कस् काव्या मरुतः को ह पौस्या ।  
 यूयं ह भूमिं किरणं न रेजथ प्र यद् भरध्वे सुविताय दावने ॥ ५-०५९-०४  
 अश्वा इवेद् अरुषासः सवन्धवः शूरा इव प्रयुधः प्रोत युयुधुः ।  
 मर्या इव सुवृद्धो वावृद्धुर् नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥ ५-०५९-०५  
 ते अज्येषा अकनिष्ठास उद्दिदो ऽमध्यमासो महसा वि वावृद्धुः ।  
 सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥ ५-०५९-०६  
 वयो न ये श्रेणीः पसुर् ओजसान्तान् दिवो बृहतः सानुनस् परि ।  
 अश्वास एषाम् उभये यथा विदुः प्र पर्वतस्य नभन्तूर् अचुच्यवुः ॥ ५-०५९-०७  
 मिमातु द्यौर् अदितिर् वीतये नः सं दानुचित्रा उषसो यतन्ताम् ।  
 आचुच्यवुर् दिव्यं कोशम् एत ऋषे रुद्रस्य मरुतो गृणानाः ॥ ५-०५९-०८

### Analysis of RV 5.59

प्र व स्पळ् अक्रन् सुविताय दावने ऽर्चा दिवे प्र पृथिव्या ऋतम् भरे ।  
 उक्षन्ते अश्वान् तरुषन्त आ रजो ऽनु स्वम् भानुं श्रथयन्ते अणवैः ॥ ५-०५९-०१

prá va spál akran suvitāya dāváne  
 árcā divé prá pr̄thivyā ṛtám bhare  
 ukṣánte ásvān táruṣanta ā rájo  
 ánu svám bhānúm śrathayante arṇavaíḥ 5.059.01

Lo they are in clear movement for the giving of the bliss! Sing the word of light unto Heaven; I will offer the Truth to it from our earth. They are spreading abroad their swiftnesses, they are crossing through the mid-world; they are casting down upon us their own light in seas. (1)

Interpretation:

"They projected a witnessing/seeing consciousness, *pra vah spal akran*, for your perfect movement, *suvitāya*, and your Sacrifice, *dāvane!* Sing your Invocation to Heaven that I shall bear the Dynamic Truth for/of the Earth! They are moistening/enlightening their forces with the waters of Heaven, wishing to cross over the vital region, and they are loosening their own brightness [onto us] with the waves of the oceans."

Vocabulary:

va, ind.= *iva, like, as* MBh. Kāv. &c.; (in some more or less doubtful cases).  
 kr, Ved. (2. P. karşı, akran aor. , according to Pāṇ 4-2.80) *to do.*  
 spaś, *one who looks or beholds, a watcher, spy, messenger* (esp. applied to the messengers of Varuṇa) RV. AV. VS. [Cf. Lat. spex in auspex]  
 arc, 1. P (Subj. arcāt) *to shine, brilliant* RV.; *to praise, sing* (also used of the roaring of the Maruts , and of a bull [RV. iv , 16 , 3]) RV. AV. ŚBr. , *to praise anything to another (dat.) , recommend* RV.  
 uks, 1. P. A., *to sprinkle, moisten, wet* RV. AV. ŚBr. MBh. &c.; *to sprinkle or scatter in small drops to emit to throw out, scatter (as sparks)* RV. AV. &c.; *to emit seed (as a bull), to be strong* RV. i , 114 , 7  
 taruṣant, one base of t̄ (taruṣante &c.) q.v., *to cross over.*

अमाद् एषाम् भियसा भूमिर् एजति नौर् न पूर्णा क्षरति व्यथिर् यती ।  
 दूरेद्दशो ये चितयन्त एमभिर् अन्तर् महे विदथे येतिरे नरः ॥ ५-०५९-०२

ámād eṣām bhiyásā bhūmir ejati  
 nāur ná pūrṇā kṣarati vyáthir yatī  
 dūredśo yé citayanta émabhir  
 antár mahé vidáthe yetire nárah 5.059.02

In fear of their force our earth trembles into vibration, like a ship that is full it moves from its place and voyages, agonized; for these are they of the far vision who awaken us to knowledge by their goings, within us these godheads strive on in knowledge towards the vastness. (2)

*Interpretation:*

"From the Power of these the Earth is trembling in fear!  
Like a ship which is overloaded wavers in its movement.  
Far they see, who awake [us] to [our] knowledge with their movements,  
Inside the powers of the heroic soul of men strive then towards the vastness in all their wisdom."

antár mahé vidáthe yetire nárah, lit. 'inside to greatness in knowledge aspire souls'. The word vidatha, has many different associations: knowledge, wisdom, sacrificial assembly, association with the gods, fight etc. So, the interpretation can vary: 'where in inward spaces towards greatness the souls of men strive on towards the progress, (in their struggle against the forces of darkness), and in communion with the Gods have their Sacrificial actions done.'

The word narah, also can be translated as 'gods' or 'godheads' as Sri Aurobindo translates it here. Then the translation will be as Sri Aurobindo puts it: 'within us these godheads strive on in knowledge towards the vastness.'

*Vocabulary:*

vyathis, mfn. *tottering , wavering , sloping* RV.; *secret , unobserved by* (gen.) ib.  
*insidious , fallacious , deceitful* ib. AV.; (accord. to some always n. = 'way , course'); n.  
*perturbation , anger* Naigh. ii , 13.  
eman, n. *course , way* RV. VS.  
dūredṛś, mfn. *visible far and wide* RV.  
ama, m. *impetuosity , violence , strength , power* RV. VS. AV.; *depriving of sensation , fright , terror* RV.  
vidatha, n. *knowledge , wisdom* (esp.) ` " knowledge given to others " i.e. *instruction , direction , order , arrangement , disposition , rule , command* (also pl.) RV. AV. VS.; *a meeting , assembly* (either for deliberating or for the observance of festive or religious rites i.e.) *council , community , association , congregation* ib. (also applied to partic. associations or communities of gods , which in RV. viii , 39 , 1 &c. are opposed to those of men ; in RV. ii , 27 , 8 ; vi , 51 , 2 &c. three associations of gods are mentioned) *a host , army , body of warriors* (esp. applied to the Maruts) RV.; *war , fight* ib.

गवाम् इव श्रियसे शृङ्गम् उत्तमं सूर्यो न चक्षु रजसो विसर्जने ।  
अत्या इव सुभवश् चारव स्थन मर्या इव श्रियसे चेतथा नरः ॥ ५-०५९-०३

gávām iva śriyásé śrīngam uttamám  
súryo ná cákṣū rájaso visárjane  
átyā iva subhúvaś cárava sthana  
máryā iva śriyásé cetathā narah 5.059.03

Uplifted unto the highest is their horn as of shining herds for the glory; their vision is as that of the sun of the truth in the wide-outpouring of the light. You are beautiful like swift horses and born perfect, - like strong men you awake in your knowledge to the glory. (3)

*Interpretation:*

"You are like herds of light with their highest horn uplifted to the Supreme Glory!  
You are like Vision-Sun of the Truth in throwing wide the light, creating space!  
You are like coursers perfect by birth and beautiful,  
You are like the mortals [who awake] to the Glory, o Powers of the souls of men,  
*narah!*"

Here they are addressed as *narah*, which means that in previous verse the word *narah* is related to Maruts.

*Vocabulary:*

subhū, mfn. (n. pl. mf. -bhvas) of an excellent nature , good , strong , beautiful &c. RV.

atyā, m. a courser , steed RV.

śrī f. (prob. to be connected with śrī in the sense of 'diffusing light or radiance') light , lustre , radiance , splendour , glory , beauty , grace , loveliness (śriye and śriyai, 'for splendour or beauty', '" beauteously "', gloriously "' cf. *śriyase*) RV. &c. &c.; prosperity , welfare , good fortune , success , auspiciousness , wealth , treasure , riches.

marya m. (prob. fr. mr) a mortal , man , (esp.) young man , lover , suitor RV. VS. Br.; a stallion RV. vii , 56 , 16 &c.

को वो महान्ति महताम् उद् अश्ववत् कस् काव्या मरुतः को ह पौस्न्या ।  
यूयं ह भूमिं किरणं न रेजथ प्र यद् भरध्वे सुविताय दावने ॥ ५-०५९-०४

kó vo mahānti mahatām úd aśnavat  
kás kāvya marutaḥ kó ha paúmsiyā  
yūyām̄ ha bhūmim̄ kirāṇam̄ ná rejatha  
prá yád bháradhve suvitāya dāváne 5.059.04

Who has tasted all the great thing of your greatness, who your revelations of wisdom, O Thought-powers? who the virilities of your strength? You make our earth to vibrate like a ray of the Light when you bear her forward, for the giving of the bliss. (4)

*Interpretation:*

"Who could realize here the greatnesses of your greatness?  
Who could know your poetic revelations, O Maruts, who indeed your vigour?  
You shake the earth as you play with the ray of light when you carry her forward  
for the perfect journey, for the [self-giving] sacrifice."

*Vocabulary:*

rej, 1. P. A., to cause to tremble or shake RV.; (A.) to shine (cf. rāj) Dhātup. vi , 23; to shake , tremble , quiver RV.

dāvan, n. (only dat. -vane mostly as inf.) *in order to give or to receive RV.*

अश्वा इवेद् अरुषासः सवन्धवः शूरा इव प्रयुधः प्रोत् युयुधुः ।  
मर्या इव सुवृद्धो वावृधुर् नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥ ५-०५९-०५

ásvā ivéda aruṣāsaḥ sábandhavaḥ  
śūrā iva prayúdhah prótā yuyudhuḥ  
máryā iva suvṛdho vāvṛdhur náraḥ  
súryasya cákṣuh prá minanti vrṣṭibhiḥ 5.059.05

They are as if shining horses of swiftness, brother each unto the other, they are like heroes that fight in the forefront and they war in our vanguard; they grow like strong men in their utter increase, they limit and measure out the vision of the Sun of Truth by their diffusions. (5)

*Interpretation:*

"They are like horses of the Dawn, related well to each other,  
Like heroes who thus attack and fight in front of their armies!  
They thus increase like the heroic souls of men perfectly grown here.  
And with their diffusions of heavenly waters they measure out the Vision of the Sun of the Truth."

*Vocabulary:*

prayudh, mfn. *attacking , assailing RV. v , 59 , 5.*

prayudh, A. -yudhyate (rarely P. -ti) , *to begin to fight , attack , fight with (acc.) RV.*  
MBh. R. Hariv.

prota, mfn. (fr. pra + uta, or ūta; ve) *sewed; strung on , fixed on or in , put or sticking in*  
ChUp. MBh. &c.; *contained in (loc.), pervaded by (instr.)* ŚBr. Up.; *fixed , pierced , put*  
*on* MBh. Kāv. &c.

suvṛdh, mfn. *joyous , cheerful RV.*

vṛdh, Ved. Perf. vāvṛdh- etc.

ते अज्येषा अकनिष्ठास उद्दिदोऽमध्यमासो महसा वि वावृधुः ।  
सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥ ५-०५९-०६

té ajyeṣṭhā ákaniṣṭhāsa udbhído  
ámadhyamāso máhasā ví vāvṛdhuh  
sujātāso janúṣā pŕśnimātarō  
divó máryā ā no áchā jigātana 5.059.06

None of them is greatest or least or middle, they have broken out into birth and grown by their own vastness; from their birth they are perfect in their being; as such come to us, O ye sons of the many-hued Mother, O ye strong ones of heaven. (6)

*Interpretation:*

"They are neither old nor young nor in-between, braking through into birth by their own vastness they grew all over!

The sons of the Mother, Pr̄śni, they are born perfect in their being, mortals of heaven, to us you come directly!"

Interesting is the usage of the word divo maryāḥ, 'mortals of heaven', 'youngsters of heaven', 'strong ones of heaven'. The idea of being mortal is to be always changing, becoming, to be full of a new energy, in other words to enter or break out into birth or material manifestation, one gets the possibility to be always young. The possibility to be ever-young is in mortality and not in immortality, beyond mortality there is only a typal way of being, which is neither young nor old. Real immortality is here in the physical being.

The rising of the gods through the Sacrifice to the highest Throne of the Supramental Consciousness, from which they could see both Aditi and Diti, is the ideal of Immortality. It is Immortality of the Lord, which all the creatures and gods and godheads seek after. The whole engine of Manifestation is built on this need, where He wants to know himself in his creatures. The gods are not in the highest position (the greatest godheads are on the Overmental level), and in order to rise to the highest Supramental Consciousness, they must come down and rise to it in the evolutionary process, including the material body, which is a part of the Supramental Consciousness-Force. Excluding the material body does not give the full access to the Supermind. To have the Consciousness of the Lord they have to embrace all the levels of his Manifestation. And that is the secret of the Sacrifice. Thus the gods are to be sacrificed here in order to grow into the Lord's consciousness, raising all other creatures here to the higher level of consciousness.

*Vocabulary:*

ud-bhid, mfn. *penetrating , bursting through coming or bursting forth , pouring , overflowing abounding with* RV. AV. v , 20 , 11 VS. *breaking forth (from the earth) , sprouting , germinating* MBh.

वयो न ये श्रेणीः पसुर् ओजसान्तान् दिवो बृहतः सानुनस् परि ।  
अश्वास एषाम् उभये यथा विदुः प्र पर्वतस्य नभनूर् अचुच्यवुः ॥ ५-०५९-०७

váyo ná yé śráyanīḥ paptúr ójasā  
ántān divó br̄hatáḥ sānunas pári  
ásvāsa eṣām ubháye yáthā vidúḥ  
prá párvatasya nabhanūmṛ acucyavuḥ 5.059.07

Like birds in their series<sup>1</sup> they go flying in their strength to the ends of heaven and over all the high level of the Vastness; their galloping swiftnesses move away the clouds that envelop the hill wherever and however gods and men agree in their knowledge. (7)

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<sup>1</sup> Or, succession

*Interpretation:*

"In the rows they fly like birds by their own strength to the end of heaven towards the peaks of the Vastness!

Their swiftnesses break off the covers around the Mountain, according to the knowledge of both (gods and men)."

The phrase ubháye yáthā vidúh, 'according to the both as they know it' implies the two major parties of the Sacrifice: gods and men. Gods are uninvolved and men are involved in the physical manifestation. Men are to evolve out of it and Gods are to involve into it and grow through it to a higher state. (Cp. BhG 3.9.)

*Vocabulary:*

śreṇi, f. (L. also m. ; according to Un. iv , 51 , fr. śri) *a line , row , range , series , succession , troop , flock , multitude , number* RV. &c. &c.; *a swarm (of bees)*.  
 m. n. (accord. to Un2. i , 3 fr. san; collateral form snu) *a summit , ridge , surface , top of a mountain , (in later language generally) mountain-ridge , table-land* RV. &c. &c.;  
 vi, m. (nom. vis or ves; acc. Vim; gen. abl. ves; pl. nom. acc. vayas; acc. vīn; vibhis, vibhyas, vīnām); *a bird (also applied to horses, arrows, and the Maruts)* RV. VS.  
 nabhanū, f. a spring (lit. = next) RV.; nabha, m. (rather fr. nabh denoting 'bursting forth' or 'expanding' than fr. nah 'connecting', heaven and earth) *the sky, atmosphere (= nabhas)* L.  
 nabh, 1. A., *to burst be torn or rent asunder* RV. viii , 39 , 1; impf. P. nabhas, *to break or destroy (?)* , i , 174 , 8 (cf. Dhātup. xviii , 13, Naigh. ii , 19); cl. 4. 9. P. nabhyati, nabhnāti(Dhātup. xxvi , 130 , xxxi , 48) *to hurt , injure.*

मिमातु द्यौर् अदितिर् वीतये नः सं दानुचित्रा उषसो यतन्ताम् ।  
 आचुच्यवुर् दिव्यं कोशाम् एत ऋषे रुद्रस्य मरुतो गृणानाः ॥ ५-०५९-०८

mímātu dyaúr áditir vītaye naḥ  
 sám dānucitrā uṣáso yatantām  
 ācucyavur diviyám kóśam etá  
 íṣe rudrásya marúto gr̥ñānāḥ 5.059.08

Let the heaven of the undivided Infinite shape our birth and the Dawns richly various with the divided life labour over it; for to the word that declared them these Thought-powers of the Violent One have poured out the treasury of heaven on the finder of knowledge. (8)

*Interpretation:*

"May Heaven [Father] and the Infinite Mother measure out for us the path! May the Dawns of our illumination, consisting of various lights of our consciousness in the divided being, fight for us.

O Rishi, they have shaken off/poured out the heavenly treasury, the singing Maruts of Violent Rudra!"

*Vocabulary:*

vīti, f. (dat. vītaye} often used as inf.) *enjoyment, feast, dainty meal, full draught* &c. RV.

dānucitra, mfn. *brilliant with dew or moisture* RV.

samyat, A. -yatate, to unite (in trans.) , meet together , encounter (rarely 'as friends' generally 'as enemies') , contend , engage in contest or strife , quarrel RV. Br. ChUp.; (P. -ti) *to unite, join together* (trans.) RV. vi , 67 , 3.