

RV 5.60

r̥ṣi: śyāvāśva ātreya; devatā: maruto 'gnāmarutau vā; chanda:  
triṣṭup, 7-8 jagatī

ई॒ळे अ॒ग्निं॑ स्व॒वसं॑ न॒मोभि॑र् इ॒ह प्र॒सत्तो॑ वि च॒यत् कृ॒तं नः॑ ।  
रथै॑र् इ॒व प्र भ॑रे वा॒जय॑द्भिः प्र॒दक्षि॑णिन् मरु॒तां स्तो॑मम् ऋ॒ध्याम् ॥ ५-०६०-०१  
आ ये त॒स्थुः पृ॒षती॑षु श्रु॒तासु॑ सु॒खेषु॑ रु॒द्रा मरु॑तो रथेषु ।  
वना॑ चिद् उ॒ग्रा जि॒हते॑ नि वो भि॒या पृ॒थि॒वी चिद् रे॒जते॑ पर्व॒तश् चि॒त् ॥ ५-०६०-०२  
पर्व॑तश् चिन् म॒हि वृ॒द्धो बि॒भाय॑ दि॒वश् चि॒त् सानु॑ रे॒जत॑ स्व॒ने वः॑ ।  
यत् क्री॑ळथ मरु॒त ऋ॒ष्टि॑मन्त आप इ॒व स॒ध्र्यञ्चो॑ ध॒वध्वे ॥ ५-०६०-०३  
वरा॑ इ॒वेद् रै॒वता॑सो हि॒रण्यै॑र् अ॒भि स्व॒धाभि॑स् तन्वः पि॒पिश्रे॑ ।  
श्रि॒ये श्रे॒यांस॑स् तव॒सो रथेषु॑ स॒त्रा म॒हांसि॑ च॒क्रिरे॑ त॒नूषु ॥ ५-०६०-०४  
अ॒ज्ये॒ष्ठासो॑ अ॒कनि॑ष्ठास ए॒ते स॒म् भ्रा॑तरो वा॒वृधुः॑ सौ॒भगा॑य ।  
यु॒वा पि॒ता स्व॒पा रु॒द्र ए॒षां सु॒दुघा॑ पृ॒श्निः सु॒दिना॑ मरु॒द्भ्यः ॥ ५-०६०-०५  
यद् उ॒त्त॑मे मरु॒तो म॒ध्य॑मे वा यद् वा॒व॑मे सु॒भगा॑सो दि॒वि ष्ट ।  
अतो॑ नो रु॒द्रा उ॒त वा न्व् अ॒स्याग्ने॑ वि॒त्ताद् ध॒विषो॑ यद् य॒जाम ॥ ५-०६०-०६  
अ॒ग्निश् च॑ यन् मरु॒तो वि॒श्व॒वे॒दसो॑ दि॒वो व॒हध्व॑ उ॒त्तरा॑द् अ॒धि ष्णु॑भिः ।  
ते म॒न्द॒साना॑ धु॒नयो॑ रि॒शा॒दसो॑ वा॒मं ध॒त्त य॑ज॒माना॑य सु॒न्वते ॥ ५-०६०-०७  
अ॒ग्ने मरु॑द्भिः शु॒भय॑द्भिर् ऋ॒क्वभिः॑ सो॒मम् पि॒ब म॒न्द॒सानो॑ ग॒णाश्रि॑भिः ।  
पा॒वके॑भिर् वि॒श्वमि॒न्वेभि॑र् आ॒युभि॑र् वै॒श्वान॑र प्र॒दिवा॑ के॒तुना॑ स॒जूः ॥ ५-०६०-०८

### Analysis of 5.60

ई॒ळे अ॒ग्निं॑ स्व॒वसं॑ न॒मोभि॑र् इ॒ह प्र॒सत्तो॑ वि च॒यत् कृ॑तं नः ।  
 रथै॑र् इ॒व प्र॒भरे॑ वा॒जय॑द्भिः प्र॒दक्षि॑णिन् म॒रुतां॑ स्तो॒मम् ऋ॑ध्याम् ॥ ५-०६०-०१

īḷe agniṃ suávasaṃ námobhir ihá prasattó ví cayat kṛtāṃ naḥ  
 ráthair iva prá bhare vājayádbhīḥ pradakṣiṇín marútāṃ stóma ṛdhyām  
 5.60.1

I adore with obeisance of submission the Flame that shall perfectly foster us; here let him advance and be the discerning judge of our action; I bring it to him as if with chariots speeding towards the plenitude and from the right hand of knowledge I would enrich my affirmation of the Thought-gods. (1)

#### Interpretation:

"I approach the Divine Will with my surrenderings, who is perfect in His expansion and support of our growth, su-avasam, here, who is happy to see what is done by us!

I bear forward as if by chariots in search of the plenitudes and in the right way growing in my knowledge I should increase the affirmation of the Maruts."

#### Vocabulary:

prasatta, *satisfied, pleased* RV. v, 60, 1.

vi-ci, P. -ciketi, -cinoti &c. (pr. p. -cinvat and -cinvāna), *to discern, distinguish* RV. TBr.; *to make anything discernible or clear, cause to appear, illumine* R.; *to search through, investigate, inspect, examine* MBh. R. &c. *to look for, long for, strive after* ib.

vājaya, (cf. vaj) Nom. P. A. -yati, -te, *to race, speed, hasten, run, contend* RV.; *to urge on, incite, impel* ib. AV.; *to fan, kindle* (considered as Caus. of vā) Pāṇ. 7-3, 88.

pradakṣiṇit, ind. *from left to right, so as to turn one's right side towards any one or anything* RV.

rdh, cl. 6. 2. 4. 5. 7. P., *to grow, increase, prosper, succeed* RV. AV. ŚBr. MBh. Mn. &c.; *to cause to increase or prosper, promote, make prosperous, accomplish* RV. AV. VS. ŚBr.

आ॒ ये॒ तस्थुः॑ पृ॒षती॑षु श्रु॒तासु॑ सु॒खेषु॑ रु॒द्रा मरु॑तो रथेषु ।  
 वना॑ चिद् उ॒ग्रा जि॒हते॑ नि वो॒ भिया॑ पृथि॒वी चिद् रे॒जते॑ पर्व॒तश् चि॒त् ॥ ५-०६०-०२

ā yé tasthúḥ pṛṣatīṣu śrutāsu sukhéṣu rudrā marúto rátheṣu  
 vānā cid ugrā jihate ní vo bhiyā pṛthivī cid rejate párvataś cit 5.60.2

Ye who ascend, O Thought-powers, O violent ones, your chariots of ease and your dappled deer to whose footsteps we listen, in fear of you, O fierce strengths, our earth's pleasant growths start away from their roots, our earth herself trembles and vibrates and even her mountain. (2)

Interpretation:

"These are the Maruts of Rudra, who thus climbed their chariots of happiness, yoked by the dappled deer of the inspired Knowledge as their carriers; and the delights of earth fall down in fear of you, and the Earth also trembles and even the Hill."

Vocabulary:

hā, cl. 3. A. (Dhātup. xxv , 7) jihIte (p. jihāna [q.v.] ; pf. jahire AV. ; aor. ahāsta RV. &c. ; fut. hātā Gr.; hāsyate Br. MBh. ; inf. -hātum ib. ; ind. p. hātvā Gr. ; -hāya RV.) , 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 fall or come into any state.

पर्व॑तश् चिन् महि॑ वृद्धो॑ विभा॒य दि॒वश् चि॒त् सानु॑ रेज॒त स्व॒ने वः॑ ।  
 यत् क्री॑ळथ मरु॒त ऋ॒ष्टिम॑न्त आप॒ इव॑ सध्र्य॒ञ्चो धव॑ध्वे ॥ ५-०६०-०३

párvataś cin máhi vrddhó bibhāya divás cit sānu rejata svané vaḥ  
 yát kṛīḷatha maruta ṛṣṭimánta āpa iva sadhryañcho dhavadhve 5.60.3

The very hill that had grown into largeness was alarmed and its high level of heaven shook at your cry. When you play, O Thought-powers, with your searching lances, like uninterrupted waters you come running. (3)

Interpretation:

"That Hill [of Earth] indeed, which grew into the largeness, got scared, the top of which has trembled when you cried, when you thus played with your sharp flaming spears, O Maruts, as if the waters rushing on together."

Vocabulary:

sadhryañc, mf(sadhriñc)n. turned in the same direction or to one centre , converging , associated RV. AV.; leading in the right direction , right , correct BhP.; tending towards , flowing into (comp.); ind. together with , jointly , unitedly (as opp. to pṛthak) RV.

वरा इवेद् रैवतासो हिरण्यैर् अभि स्वधाभिस् तन्वः पिपिश्रे ।  
 श्रिये श्रेयांसस् तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु ॥ ५-०६०-०४

varā ivéd raivatāso hiraṇyair abhī svadhābhis tanúvaḥ pipiśre  
 śriyē śréyāṃsas tavāso rātheṣu satrā mahāṃsi cakrire tanūṣu 5.60.4

Like rich bridegrooms they have tricked out their bodies with shapes of golden light, even with forms of their natural being; glorious they seek glory, they are strong in their chariots, always they create greatnesses in their members. (4)

Interpretation:

"You are like most desired beings of shining wealth, who made their bodies shine with golden self-establishment in nature.  
 Most luminous in glory and power, in their chariots seeking for Glory, together thus they have created an expansion in their bodies."

Vocabulary:

raivata, mf(ī)n. (fr. revat) *descended from a wealthy family, rich* RV.  
 satrā, ind. *together, together with (instr.), altogether, throughout always, by all means* RV. AV. Br.  
 svadhā, f. *self-position, self-power, inherent power* (accord. to some N. of Nature or the material Universe ; sva-dhayā 'by self-power') RV.; *own place, home* (svadhe du. 'the two places or homes', heaven and earth Naigh. iii, 30) ib.; 'own portion or share', *the sacrificial offering due to each god, (esp.) the food or libation, or refreshing drink* (cf. 2. su-dhā) offered to the Pitṛs or spirits of deceased ancestors (consisting of clarified butter &c. and often only a remainder of the Havis ; also applied to other oblations or libations, and personified as a daughter of Dakṣa and wife of the Pitṛs or of Aṅgiras or of a Rudra or of Agni) RV. &c. &c.

अ॒ज्ये॒ष्ठासो॑ अ॒कनि॑ष्ठास ए॒ते सम् भ्रा॑तरो वावृ॒धुः सौ॑भगाय ।  
 यु॒वा पि॒ता स्व॒पा रु॒द्र ए॒षां सु॒दुघा॑ पृ॒श्निः सु॒दिना॑ मरु॒द्भ्यः ॥ ५-०६०-०५

ajyeṣṭhāso ákaniṣṭhāsa eté sám bhrātaro vāvṛdhuḥ saúbhagāya  
 yúvā pitā suápā rudrá eṣāṃ sudúghā pṛśniḥ sudínā marúdbhyaḥ

None of these is least or greatest, brothers they have grown together towards a blissful opulence; a youth and a good worker is the Violent One, their father; their mother is as a cow that is a good milker and she is many-hued and bright in her days. (5)

Interpretation:

"None of them is the greatest, none is the smallest, together, being brothers, they grew towards the supreme delight.  
 And their Father is young skillful Rudra, and their Mother Pṛśni, many-hued power, milking the perfect knowledge, bright as the perfect day."

Vocabulary:

svapas, mfn. *doing good work , skilful , artistic* (said of Tvaṣṭṛ , the Ṛbhus &c.)  
 RV. VS. *artificially fashioned; a good artificer* RV.  
 sudina, mfn. *clear , bright (as a day or morning)* RV.; n. a clear or fine or auspicious day RV. &c. &c.; *happy time , happiness (= sukha)* Naigh. iii , 6

यद् उत्त॑मे मरु॒तो म॒ध्यमे॑ वा यद् वा॒वमे॑ सु॒भगा॑सो दि॒वि ष्ठ ।  
 अतो॑ नो रु॒द्रा उत॑ वा न्व् अ॒स्याग्ने॑ वि॒त्ताद् ध॒विषो॑ यद् य॒जाम ॥ ५-०६०-०६

yád uttamé maruto madhyamé vā yád vāvamé subhagāso divi ṣṭhá  
 áto no rudrā utá vā nú asya ágne vittād dhaviṣo yád yájāma 5.60.6

Whether, O Thought-powers, you stand fulfilled in joy in the highest or in the middle or in the lowest heaven, thence to us, O violent ones. And thou too, O Flame of Will, with these take knowledge of the oblation that we give to you as your sacrifice. (6)

Interpretation:

"When you are there in the highest or in the middle or the lowest heaven, you are delighted perfectly, O Maruts, and from this state are we, O Rudras, and also of this joy, O Agni, you partake, and of what we offer here as oblation."

Vocabulary:

Vit-tāt, Imper. 2 Pers., Sing. from vid, to know.

अग्निश् च यन् मरुतो विश्ववेदसो दिवो वहध्व उत्तराद् अधि ष्णुभिः ।  
 ते मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥ ५-०६०-०७

agnís ca yán maruto víśvavedaso divó váhadhva úttarād ádhi ṣṇúbhiḥ  
 té mandasānā dhúnayo riśādaso vāmam dhatta yájamānāya sunvaté 5.60.7

When the Will and you, O Thought-powers omniscient, you come driving  
 from the higher heaven over the levels of the hill of our being, then in  
 your rushing motion drunken with rapture destroying the powers that do  
 us hurt establish desirable bliss for the sacrificer who presses the wine.  
 (7)

Interpretation:

"And Agni [thus with you together], when you, O Maruts, O Knowers of  
 the Cosmos, are running down from the highest heaven over the tops of  
 the Hill of our being; these roaring sounds of yours are thus intoxicated  
 with the heavenly rapture, destroy the hurters here and establish that  
 heavenly delight for Yajamāna, who thus distills and offers the essence of  
 his being [to the gods]."

Vocabulary:

snu, n. (accord. to L. also m. abridged fr. sānu and occurring only in instr. abl.  
 sg. , snunā, snos, and in instr. loc. pl. snubhis, snuṣu) *the level summit or edge  
 of a mountain, table-land, surface, height* RV. VS.  
 mandasāna, mfn. *being delighted, joyous, glad, intoxicated, inspirited* RV.  
 riśādas, mfn. (prob. fr. riśa+adas, ad) *devouring or destroying enemies* RV.  
 dhuni, mfn. *roaring, sounding, boisterous* (the Maruts, rivers, the Soma &c.)  
 RV. VS. TĀr.

अग्ने॑ मरुद्भिः॑ शुभयद्भिर् ऋक्वभिः॑ सोमम् पिब मन्दसानो गणश्रिभिः॑ ।  
पावकेभिर् विश्वमिन्वेभिर् आयुभिर् वैश्वानर प्रदिवा केतुना सजूः ॥ ५-०६०-०८

ágne marúdbhiḥ śubháyadbhir ṛkvabhiḥ  
*O Agni, with Maruts, seeking delight, chanting rik,*  
sómam piba mandasānó gaṇasrībhiḥ  
*Soma you drink intoxicated with their troops of light,*  
pāvakébhīr viśvaminvébhīr āyúbhir  
*with purifiers all-pervading forces of life,*  
vaiśvānara pradívā ketúnā sajūḥ  
*O Universal Force, by heavenly vision one with them in the movement.*

O Will, drink of the wine of delight and grow exultant; with the Thought-powers glorious in their hosts that speak the word of light and give the touch of bliss, beings all-pervading who purify us, drink, O universal Force of all, one with them in impulsion of speed by thy heavenly-shining vision. (8)

Interpretation:

"O Agni, together with Maruts singing the Hymn, seeking the Bliss, you drink the Soma wine, intoxicated together with those shining troops, who purify pervading All, O Vaiśvānara, Universal Force, one in the speed by heavenly vision forward!"

Vocabulary:

gaṇasrī, mfn. *associated in troops, associating* RV. VS.  
śubhayat, Caus. śubhayati, *to cause to shine, beautify, ornament, decorate* AV. &c. &c.; (A.) *decorate one's self.* RV. TBr.  
ṛkvat, mfn. *praising, jubilant with praise* RV. AV.  
sajuḥ, mfn. *attached to or associated with, an associate, companion* W.; (ūs or ūr) ind. (Pāṇ. 8-2, 66) *at the same time, besides, moreover* RV. AV. ŚBr.