

## RV 5.59

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

प्र व स्पळ् 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 नौर न पूर्णा क्षरति व्यथिर् यती ।  
 दूरेदृशो ये चितयन्त एमभिर् अन्तर महे विदथे येतिरे नरः ॥ ५-०५९-०२  
 गवाम् इव श्रियसे शृङ्गम् 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 सबन्धवः शूरा इव प्रयुधः प्रोत युयुधुः ।  
 मर्या इव सुवृधो वावृधुर् नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥ ५-०५९-०५  
 ते अज्येष्ठा अकनिष्ठास उद्भिदो ऽमध्यमासो महसा वि वावृधुः ।  
 सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥ ५-०५९-०६  
 वयो न ये श्रेणीः पप्तुर् ओजसान्तान् दिवो बृहतः सानुनस् परि ।  
 अश्वास एषाम् उभये यथा विदुः प्र पर्वतस्य नभनूर अचुच्यवुः ॥ ५-०५९-०७  
 मिमातु द्यौर 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 अण्वैः ॥ ५-०५९-०१

prá va spaḷ akran suvitāya dāvāne  
 ārcā divé prá pṛthivyā ṛtām bhare  
 ukṣānte áśvān táruṣanta ā rájo  
 ānu svām bhānúṃ śrathayante aṇavāiḥ 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 swiftesses, 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 spaḷ 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. karṣi, 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.  
 ukṣ, 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 tṛ (taruṣante &c.) q.v., *to cross over*.

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

āmād eṣām bhiyāsā bhūmir ejati  
 nāūr ná pūrṇā kṣarati vyáthir yatī  
 dūredrśo yé citáyanta 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.  
dūredrś, 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 सुभ्वश् चारव स्थन मर्या इव श्रियसे चेतथा नरः ॥ ५-०५९-०३

gávām iva śriyāse śrīṅgam uttamām  
sūryō ná cākṣū rājaso visárjane  
átyā iva subhúvaś cārava sthana  
māryā iva śriyāse 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.  
atya, 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. mṛ) *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 पौस्या ।  
यूयं ह भूमिं किरणं न रेजथ प्र यद् भरध्वे सुविताय दावने ॥ ५-०५९-०४

kó vo mahānti mahatām úd aśnavat  
kās kāviyā marutaḥ kó ha paúṃsiyā  
yūyāṃ ha bhūmiṃ kirāṇaṃ ná rejatha  
prá yád bháradhve suvitāya dāvāne 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 greatneses 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.

अश्वा॑ इवेद् अ॒रुषा॑सः स॒बन्ध॑वः शू॒रा इ॒व प्र॑युधः प्रो॒त यु॑युधुः ।  
म॒र्या इ॒व सु॒वृधो॑ वा॒वृधु॑र् नरः सूर्य॑स्य चक्षुः प्र॒ मि॒नन्ति॑ वृष्टि॒भिः ॥ ५-०५९-०५

áśvā ivéd aruṣāsaḥ sábandhavaḥ  
śūrā iva prayúdhah prótá yuyudhuḥ  
máryā iva suvr̥dho vāvṛdhur nárah  
sūryasya cákṣuḥ prá minanti vr̥ṣṭibhiḥ 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.

próta, 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 अ॒ज्ये॑ष्ठा अ॒कनि॑ष्ठास उ॒द्भि॑दो ऽम॒ध्यमा॑सो म॒हसा॑ वि वा॒वृधुः॑ ।  
सु॒जा॒तासो॑ ज॒नुषा॑ पृश्नि॒मात॑रो दि॒वो म॒र्या आ॑ नो अ॒च्छा॑ जिगा॒तन॑ ॥ ५-०५९-०६

té ajyeṣṭhā ákaniṣṭhāsa udbhído  
ámadhyamāso máhasā ví vāvṛdhuḥ  
sujātāso janúṣā pṛśnimātaro  
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, Prṣni, 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 brake 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 typical 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 पप्सुर् ओजसान्तान् दिवो बृहतः सानुनस् परि ।

अश्वास एषाम् उभये यथा विदुः प्र पर्वतस्य नभन्नूरु अचुच्यवुः ॥ ५-०५९-०७

váyo ná yé śráyaṇīḥ paptúr ójasā  
ántān divó br̥hataḥ sānunas pári  
áśvāsa eṣām ubháye yáthā vidúḥ  
prá párvatasya nabhanūmṛ acucyavuh 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)

<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 brake off the covers around the Mountain, according to the knowledge of both (gods and men)."

The phrase ubháye yáthā vidúḥ, '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 Uṇ. 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 कोशम् एत ऋषे रुद्रस्य मरुतो गृणानाः ॥ ५-०५९-०८

mímātu dyaúr áditir vīṭāye naḥ  
sāṃ dānucitrā uṣāso yatantām  
ācucyavur diviyāṃ kóśam etá  
ṛṣe rudrāsya marúto grṇānāḥ 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. vīṭāye} 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.