

## RV 5.55

r̥ṣi: śyāvāśva ātreya; devatā: marudgaṇa; chanda: jagatī, 10 triṣṭup

प्र॒य॒ज्य॒वो॒ मरु॒तो॒ भ्रा॒ज॒दृ॒ष्ट॒यो॒ बृ॒ह॒द् व॒यो॒ द॒धि॒रे॒ रु॒क्म॒व॒क्ष॒सः॑ ।  
 ई॒य॒न्ते॒ अ॒श्वैः॑ सु॒य॒मे॒भिर् आ॒शु॒भिः॑ शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०१  
 स्व॒यं॑ द॒धि॒ध्वे॒ त॒वि॒षीँ॑ य॒था॒ वि॒द् बृ॒ह॒न् म॒हान्त॑ उ॒र्वि॒या॒ वि॒ रा॒ज॒थ ।  
 उ॒ता॒न्त॒रि॒क्ष॒म् म॒मि॒रे॒ व्यु॑ ओ॒ज॒सा॒ शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०२  
 सा॒कं॑ जा॒ताः सु॒भ्वः॑ सा॒क॒म् उ॒क्षि॒ताः॑ श्रि॒ये चि॒द् आ॒ प्र॒तरं॑ वा॒वृ॒धु॒र् नरः॑ ।  
 वि॒रो॒कि॒णः॑ सू॒र्य॒स्ये॒व र॒श्म॒यः॑ शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०३  
 आ॒भू॒षे॒ण्यं॑ वो॒ मरु॒तो॒ म॒हि॒त्व॒नं॑ दि॒दृ॒क्षे॒ण्यं॑ सू॒र्य॒स्ये॒व च॒क्ष॒ण॒म् ।  
 उ॒तो॒ अ॒स्माँ॑ अ॒मृ॒त॒त्वे॒ द॒धा॒त॒न शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०४  
 उ॒द् ई॒र॒य॒था॑ मरु॒तः॑ स॒मु॒द्र॒तो॒ यू॒यं॑ वृ॒ष्टिं॑ व॒र्ष॒य॒था॑ पु॒री॒षि॒णः॑ ।  
 न वो॑ द॒स्रा॒ उप॑ द॒स्य॒न्ति॒ धे॒न॒वः॑ शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०५  
 य॒द् अ॒श्वान् धूर्षु॑ पृ॒ष॒ती॒र् अ॒यु॒ग्ध्वं॑ हि॒र॒ण्य॒यान् प्र॒त्यु॑ अ॒त्काँ॑ अ॒मु॒ग्ध॒व॒म् ।  
 वि॒श्वा इ॒त् स्पृ॒धो॒ मरु॒तो॒ व्यु॑ अ॒स्य॒थ शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०६  
 न प॒र्व॒ता॒ न न॒द्यो वर॑न्त॒ वो य॒त्रा॒चि॒ध्व॒म् मरु॒तो ग॒च्छ॒थे॒द् उ॒ तत् ।  
 उ॒त द्या॒वापृ॒थि॒वी या॒थ॒ना॒ परि॑ शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०७  
 य॒त् पू॒र्व्य॒म् मरु॒तो॒ यच् च॑ नू॒त॒नं॑ य॒द् उ॒द्य॒ते॒ व॒स॒वो॒ यच् च॑ श॒स्य॒ते॑ ।  
 वि॒श्व॒स्य॑ त॒स्य॒ भ॒व॒था॒ न॒वे॒द॒सः॑ शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०८  
 मृ॒ळ॒त॒ नो॒ मरु॒तो॒ मा व॒धि॒ष्ट॒ना॒स्म॒भ्यं॑ श॒र्म॒ बहु॒लं॑ वि॒ य॒न्त॒न ।  
 अ॒धि॒ स्तो॒त्र॒स्य॑ स॒र॒व्य॒स्य॑ गा॒त॒न शु॒भं॑ या॒ता॒म् अ॒नु॒ र॒था॑ अ॒वृ॒त्स॒त ॥ ५-०५५-०९  
 यू॒य॒म् अ॒स्मान् न॒य॒त व॒स्यो॑ अ॒च्छा॒ नि॒र् अ॒ह॒ति॒भ्यो॑ मरु॒तो गृ॒णा॒नाः॑ ।  
 जु॒ष॒ध्वं॑ नो॒ ह॒व्य॒दा॒तिं॑ य॒ज॒त्रा॒ व॒यं॑ स्या॒म प॒त॒यो र॒यी॒णा॒म् ॥ ५-०५५-१०

Analysis of RV 5.55

प्र॒य॒ज्य॒वो॑ मरु॒तो भ्रा॒जदृ॒ष्टयो॑ बृ॒हद् वयो॑ दधि॒रे रु॒क्म॒वक्ष॑सः ।

ई॒यन्ते॑ अ॒श्वैः सु॒यमे॑भिर् आ॒शुभिः॑ शु॒भं या॒ताम् अनु॑ रथा॒ अवृ॑त्सत ॥ ५-०५५-०१

práyajyavo marúto bhrājadṛṣṭayo bṛhád váyo dadhire rukmávakṣasaḥ  
īyante áśvaiḥ suyámebhir āśubhiḥ śúbhaṃ yātām ánu ráthā avṛtsata 5.055.01

Strong for the sacrifice the Thought-powers with their shining spears and the golden light of their bosoms hold a vast manifestation of our being; they journey with swift horses perfectly controlled. One after the other their chariots roll as they journey to Bliss. (1)

Interpretation:

"Rushing on by pressing forward the Maruts with the flames of shining spears, golden in their bosoms they uphold the vast expansion of our being! They move by the swift horses perfectly controlled. Heading towards Bliss, they rolled their chariots one by one."

Vocabulary:

prayajyu, mfn. *worshipful, adorable* RV. (= prakarṣeṇa-pūjya Sāy. ; others "pressing onwards, rushing on").  
bhrājad-ṛṣṭi, mfn. *having bright spears* (said of the same) ib.

स्वयं॑ दधि॒ध्वे त॒विषीँ॑ यथा॑ विद् बृ॒हन् महान्त॑ उर्वि॒या वि॑ राजथ ।

उ॒तान्त॑रि॒क्षम् म॒मिरे॑ व्यु॒ ओज॑सा शु॒भं या॒ताम् अनु॑ रथा॒ अवृ॑त्सत ॥ ५-०५५-०२

svayám dadhidhve táviṣiṃ yáthā vidá bṛhán mahānta urviyāví rājatha  
utāntárikṣam mamire ví ójasā śúbhaṃ yātām ánu ráthā avṛtsata 5.055.02

Of yourselves you hold in thought an energy according to your knowledge; great are you and widely illumine a vastness; yea and with your force you have measured out the mid-world. One after the other their chariots roll as they journey to Bliss. (2)

Interpretation:

"And by themselves they hold the power sustaining the world, svayám dadhidhve táviṣiṃ, as they know it, yáthā vidá; O Great ones, you illumine widely (or rule widely) the vast manifestation, bṛhán mahānta urviyāví rājatha. By their strength they measure out the space in-between Heaven and Earth. Heading towards Bliss, they rolled their chariots one by one."

साकं जाताः सुभ्वः साकम् उक्षिताः श्रिये चिद् आ प्रतरं वावृधुर् नरः ।  
 विरोकिणः सूर्यस्येव रश्मयः शुभं याताम् अनु रथा अवृत्सत ॥ ५-०५५-०३

sākāṃ jātāḥ subhúvaḥ sākāṃ ukṣitāḥ śriyé cid āprataraṃ vāvṛdhur náraḥ  
 virokīṇaḥ sūriyasyeva raśmāyaḥ śúbhaṃ yātām ánu ráthā avṛtsata 5.055.03

Together they were born, perfect in their becoming, together they are diffused and ever their godheads increase for the glory advancing more and more; wide are their splendours like the rays of the Sun of Truth. One after the other their chariots roll as they journey to Bliss. (3)

Interpretation:

"Together they were born, perfect in their becoming, and together they are sprinkled all over, making the soul powers (godheads) grow stronger and stronger, increasing their power to move ahead for their felicity; pervading all they shine like the rays of the Sun of Truth. Heading towards Bliss, they rolled their chariots one by one."

Vocabulary:

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

आभूषेण्यं वो मरुतो महित्वनं दिदृक्षेण्यं सूर्यस्येव चक्षणम् ।  
 उतो अस्माँ अमृतत्वे दधातन शुभं याताम् अनु रथा अवृत्सत ॥ ५-०५५-०४

ābhūṣeṇyaṃ vo maruto mahitvanāṃ didṛkṣeṇyaṃ sūriyasyeva cákṣaṇam  
 utó asmāṃ amṛtatvé dadhātana śúbhaṃ yātām ánu ráthā avṛtsata 5.055.04

O ye Thought-powers, your greatness can enter into our being and carries with it a power of vision like the seeing of the bright Lord of Truth; and ye shall found us in the Immortality. One after the other their chariots roll as they journey to Bliss. (4)

Interpretation:

"O Maruts, you have a great power **to enter into our being**, and to see clearly as if by the sight of the Sun of Truth! You should establish (hold) us in the Immortality. Heading towards Bliss, they rolled their chariots one by one."

Ābhūṣeṇya, lit. 'desiring to become', or even 'desiring to approach the becoming', it is suggestive of approaching the world of becoming, where things constantly change. So their greatness, mahitvanam, is 'oriented towards our becoming', ābhūṣeṇyaṃ, or even 'oriented towards the wish to become'. The other epithet is used 'wanting to see', didṛkṣeṇyaṃ, 'wanting to have a vision'. So their greatness is as if tied to our 'wish to become' and our 'wish to know'. There is a need in us

to have the vision of the Sun, which constitutes their greatness. And thus they will establish and hold us in the Immortality.

Vocabulary:

ābhūṣeṇya, mfn. *to be obeyed or praised or honoured* RV. v , 55 , 4.

didṛkṣeṇya, mfn. *what one likes or wishes to see , worth seeing , attractive* RV.

उद् ईरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।

न वो दस्रा उप दस्यन्ति धेनवः शुभं याताम् अनु रथा अवृत्सत ॥ ५-०५५-०५

úd īrayathā marutaḥ samudrató yūyāṃ vrṣṭiṃ varṣayathā purīṣiṇaḥ  
ná vo dasrā úpa dasyanti dhenávaḥ śúbhaṃ yātām ánu ráthā avṛtsata 5.055.05

O Thought-powers, from that ocean of the Waters you raise up and shower down the rain of your plenty; and your herds that foster are not harried by the foe, O ye achievers of the work. One after the other their chariots roll as they journey to Bliss. (5)

Interpretation:

"O Maruts, you make Waters rise from the Ocean, you also make them rain from above, O you fulfilling all! O skilful, your shining and fostering herds are not exhausted! Heading towards Bliss, they rolled their chariots one by one."

Vocabulary:

upadas, P. -dasyati (Subj. -dasat RV. i , 139 , 5; AV. v , 30 , 15) *to fail, be wanting, be extinguished or exhausted , dry up* RV. AV. iii , 29 , 2 , 6; *to want , lose , be deprived of* (instr.) AV. xii , 4 , 2

dasra, mfn. *accomplishing wonderful deeds, giving marvellous aid* (chiefly said of the As3vins) RV.; *a robber, thief.* Un2. Sch.; n. *the cold season* Un2. vr2.

यद् अश्वान् धूर्षु पृषतीर् अयुग्ध्वं हिरण्ययान् प्रत्य् अत्काँ अमुग्ध्वम् ।

विश्वा इत् स्पृधो मरुतो व्य् अस्यथ शुभं याताम् अनु रथा अवृत्सत ॥ ५-०५५-०६

yád áśvān dhūrṣú pṛṣatīr áyugdhvaṃ hiraṇyáyān práti átkāṃ́ amugdhvam  
víśvā ít spṛdho maruto ví asyatha śúbhaṃ yātām ánu ráthā avṛtsata 5.055.06

When for horses of swiftness you have put your dappled deer in your yokes and have drawn about you your vestments of golden light, you scatter and sunder all that strives against you, O Thought-powers of the Life. One after the other their chariots roll as they journey to Bliss. (6)

Interpretation:

"And when you yoke your spotted deers and make them carry you as if they were horses of swiftnesses, aśvān, and put on yourself the golden armor, [then]

you overthrow, O Maruts, all those who go against you. Heading towards Bliss, they rolled their chariots one by one.”

Vocabulary:

dhur, f. (m. only MBh. xiii , 2876 ; nom. and stem before a cons. dhūr ; fr. dhr) *a yoke* (fig.) *burden , load* RV. (v , 43 , 8 ?) &c. &c.; *pole or shaft of a carriage* (esp. their forepart); *a peg , pin* (cf. akṣa-); *top , summit , front , place of honour* (loc. at the head , in front , in presence of) MBh. Kāv. &c.; *a spark of fire part , portion wealth*; pṛṣat, mf(atī)n. *spotted, speckled , piebald , variegated* AV. VS. Br.; *sprinkling* W. m. *the spotted antelope* R.; f. *a dappled cow or mare* (applied to the animals ridden by the Maruts) RV. VS. ŚBr.; *a spotted doe* MBh. R. &c.; n. *a drop of water or any other liquid* Hariv. BhP. atka, *armour , mail , garment* RV.

न॑ पर्व॑ता न॒ नद्यो॑ वरन्त॒ वो यत्रा॑चिध्वम् मरुतो॑ गच्छथेद् उ॒ तत् ।

उ॒त द्यावा॑पृथि॒वी या॑थना॒ परि॒ शुभं॑ या॒ताम् अनु॒ रथा॑ अवृत्सत ॥ ५-०५५-०७

ná párvatā ná nadīyo varanta vo yātrācidhvam maruto gáchathéd u tát  
utá dyāvāpṛthivīyāthanā pári śúbhaṃ yātām ánu ráthā avṛtsata 5.055.07

Not the mountains of being nor its rivers can hedge you in, but where you discern your way, O Thought-powers, to that you go. Your movement is over all the earth and all the heavens. One after the other their chariots roll as they journey to Bliss. (7)

Interpretation:

“O Maruts, nobody can prevent your movement, neither the mountains of being, nor the rivers of consciousness and force, where you want to go (what you perceive) there you go! You move all over heaven and earth. Heading towards Bliss, they rolled their chariots one by one.”

Literally the phrase: ‘yatra acidhvam maruto gacchathed u tat’ means ‘where you perceived that is indeed for you to go for (or that is where you are going)’. For you are moving all over the heaven and earth.

यत् पू॒र्व्यम् मरु॑तो यच् च॑ नू॒तनं॑ यद् उद्यते॑ वसवो यच् च॑ शस्यते॑ ।

वि॒श्वस्य॑ तस्य॑ भव॒था नवे॑दसः शुभं॑ या॒ताम् अनु॒ रथा॑ अवृत्सत ॥ ५-०५५-०८

yát pūrvīyám maruto yác ca nūtanam yád udyáte vasavo yác ca śasyáte  
vīśvasya tásyā bhavathā návedasaḥ śúbhaṃ yātām ánu ráthā avṛtsata 5.055.08

Whatsoever is of old and whatsoever is new, that which rises in us, O Dwellers in substance, and that which is expressed, of all this you become the knowers. One after the other their chariots roll as they journey to Bliss. (8)

Interpretation:

"What is fulfilled and what is yet to be, what's coming up still and what is already realized in us, O Luminous Dwellers within the substance, that all you are becoming aware of, when your chariots roll one by one, seeking after the Bliss!"

The phrase bhavathā navedasaḥ is indicative here, 'you become the knowers'. So Maruts are to become the knowers in their movement towards the Bliss in the lower hemisphere. They are not the knowers, but those who are becoming aware of all what previously realized and newly rising.

Vocabulary:

aveda (only RV. i , 165 , 13) and navedas mfn. *observing, cognizant* (with gen.) RV. (Clearly not from the negat. na, but cf. Pāṇ. 6-3, 75.)

मृळत नो मरुतो मा वधिष्ठनास्मभ्यं शर्म बहुलं वि यन्तन ।  
अधि स्तोत्रस्य सख्यस्य गातन शुभं याताम् अनु रथा अवृत्सत ॥ ५-०५५-०९

mṛṣāta no maruto māvadhiṣṭana asmābhyaṃ śārma bahulāṃ ví yantana  
ādhi stotrāsya sakhiyāsya gātana śúbhaṃ yātām ānu ráthā avṛtsata 5.055.09

Be a gladness in us, O Thought-powers, hurt us not with your blows; work out widely for us you much Bliss; enter into our affirmation and our companionship. One after the other their chariots roll as they journey to Bliss. (9)

Interpretation:

"Be soft in us, O Maruts, don't hurt us! Spread widely for us your manifold protection! Notice our friendly affirmation and take it over, when your chariots roll one by one seeking after the Bliss."

Vocabulary:

adhigā, 1. P. *to obtain* (aor. Subj. 2. pl. -gāta, or -gātana) *to remember, notice* RV. AV. P. or generally A. (-jage, -agīṣṭa, -agīṣyata Pāṇ.) *to go over, learn, read, study; to attempt, resolve.*

यूयम् अस्मान् नयत वस्यो अच्छा निरु अंहतिभ्यो मरुतो गृणानाः ।  
जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणाम् ॥ ५-०५५-१०

yūyám asmān nayata vāsyo áchā nír aṃhatíbhyo maruto grṇānāḥ  
juṣādhvaṃ no havýádātiṃ yajatrā vayāṃ siyāma pátayo rayīṇām 5.055.10

Lead us, you, O Thought-powers hymned by us, from this to a richer existence out of the sin and evil. Accept our giving and oblation, O lords of sacrifice; let us become masters of your riches.

Interpretation:

"You lead us straight to better world, O Maruts, out of the narrowness of our states of being, when we thus sing to you, rejoice and accept our offering of oblation, O worthy of sacrifice! May we become the Lords of many riches!"

Vocabulary:

aṃhati, f. *anxiety, distress, trouble* RV.

vasyas, mfn. (= vasiyas), *better, more excellent or glorious, wealthier or richer than* (abl.) RV. VS. TBr. TUp.; n. *increasing wealth or prosperity, welfare* RV. AV.