

RV 5.61

ṛṣi: śyāvāva ātreya; devatā 1-4, 11-16 marudgaṇa, 5-8 taranta mahiṣi śaśiyasī, 9 vaidadaśvi purumīḥa, 10 vaidadaśvi taranta, 17-19 dārbhya rathavīti;

chanda: gāyatrī, nicṛt gāyatrī, 5 anuṣṭup, 9 satobṛhatī

के॒ ष्ठा॑ नरः॒ श्रेष्ठ॑त॒मा य॒ एक॑-एक॒ आय॑य । पर॒मस्याः॑ परा॒वतः॑ ॥ ५-०६१-०१
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Analysis of RV 5.61

के॒ ष्ठा॑ न॒रः श्रे॑ष्ठ॒त॒मा य॒ एक॑-ए॒क आ॒य॒य । प॒र॒म॒स्याः॑ प॒रा॒व॒तः ॥ ५-०६१-०१

ké ṣṭhā naraḥ śréṣṭhatamā yá éka-eka āyayá
 paramásyāḥ parāvataḥ 5.061.01

Who are ye, O Powers supreme in your glory, you who come to us one by one from the highest supreme? (1)

Interpretation:

"Who are you, who are the most glorious, who have come to us one by one, from the supreme beyond?"

Vocabulary:

parāvat, f. distance (opp. to arvā-vat) ib. AV. Br.

क्व॒ वो॑ ऽश्वाः॑ क्वा॒भी॒श॒वः॑ कथं॑ शे॒क क॒था य॒य । पृ॒ष्ठे स॒दो॑ न॒सोर् य॒मः ॥ ५-०६१-०२

kvà vó 'śvāḥ kvā abhīśavaḥ kathāṃ śeka kathāyaya
 pṛṣṭhé sádo nasór yāmaḥ 5.061.02

Whence had you your horses? whence your reins? how had you your puissance? what is the manner of your movement? Their seat is on the back of Life, their rein of control is in its nostrils. (2)

Interpretation:

"Where are your horses from? Wherefrom the rays (or reins) of light? How could you do it? How do you come? [Your] Seat is on the back [of heaven]! [Your] rein, controlling power, is in the nostrils."

Vocabulary:

abhīśu, m. (fr. aś with abhi Nir. iii, 9), chiefly Ved.; rein, bridle RV. &c.; ray of light Naigh.; (through incorrect interpretation of daśābhīśu q.v.) arm, finger Naigh.

yama, m. a rein, curb, bridle RV. v, 61, 2; a driver, charioteer ib. viii, 103, to

जघने चोद॑ एषां॑ वि सक्थानि॑ नरो॑ यमुः । पुत्रकृ॒थे न जनयः॑ ॥ ५-०६१-०३

jaghāne cōda eṣāṃ ví sakthāni náro yamuḥ
putrakṛthé ná jānayaḥ 5.061.03

The whip of their urging falls on its loins; these powers labour it with their thighs as if women in the creation of a child. (3)

Interpretation:

"The whip of their urging power hits at the back of these [horses], and their shafts in their chariots spread out into the wideness by the soul-powers, as if of the women bringing child to birth."

Vocabulary:

jaghana, m. *the hinder part, buttock, hip and loins*;
coda, m. *an implement for driving horses, goad or whip*, v , 61 , 3 (-dā);
mfn. *animating, inspiring, promoting*, i , 143 , 6
sakthi, n. (derivation doubtful ; the base sakthan [fr. which acc. pl. sakthāni RV. v , 61 , 3], *the thigh, thigh-bone; the pole or shafts of a cart* (du. euphemistically 'the female organ') RV. &c. &c.
putrakṛtha, m. or n. *the bringing forth or procreation of children* RV.
janī, f. *a woman, wife* (gen. -nyur RV. x , 10 , 3) RV.; (pl. also fig. 'the fingers') VS.; *birth, production* Sarvad.
Viyam, P. [-yacchati (3. pl. pf. A. -yemire RV. iv , 54 , 5), to spread out , extend RV.; to stretch out the legs, step out (as a running horse) ib.

परा॑ वीरास॑ एतन॑ मर्यासो॑ भद्रजानयः॑ । अग्नि॑तपो॒ यथास॑थ ॥ ५-०६१-०४

pārā vīrāsa etana mār्याsō bhādrajānayaḥ
agnitāpo yāthāsatha 5.061.04

So come over to me, O ye strong Males with your happy consort, that ye may dwell full of the heat of the Flame. (4)

Interpretation:

"Come, O Heroes, crossing over [the abyss from the beyond], O Mortals with your happy generating/manifesting powers, and like the Heat of the Flame be [here for us]!"

Vocabulary:

bhadrajāni, mfn. *having a beautiful wife* RV.
parā, ind. *away, off, aside, along, on*, (Lat. per; it occurs only in -taram and -vat, and as a prefix to nouns and verbs ; it is prob. akin to para, paras, pra)
jāni, a wife.

सनत् साश्व्यम् पशुम् उत गव्यं शतावयम् ।
 श्यावाश्वस्तुताय या दोर् वीरायोपबर्बृहत् ॥ ५-०६१-०५

sánat sāśviyam paśúm utá gávyam śatāvayam
 śyāvāśvastutāya yā dór vīrāyopabárbr̥hat 5.061.05

She who extends her arms to the hero {who?} hath {been?} affirmed by the seer of the ruddy-dark Life-powers, let her conquer for me the herd of the horses of swiftness and the herd of the shining cows and the flock of a hundred. (5)

Interpretation:

"May She conquer for me that consciousness which is full of swift powers and shining rays of knowledge in their fullness, who thus embraces with her arms the hero, affirmed by Shyavashva Rishi [here]!"

Vocabulary:

sanat, 1. P., 8. P. A. (Dha1tup. xiii , 21 ; xxx , 2) sanati, -te or sanoti, sanute, to gain, acquire, obtain as a gift, possess, enjoy RV. AV. Br.; to gain for another, procure, bestow, give, distribute RV. (A1.) to be successful , be granted, ind. from of old, always , ever L.

aśvya, belonging to or coming from horses RV. ŚBr; consisting of horses RV. n. a number of horses , possession of horses RV.

dos, n. (m. only R. vi , 1 , 3 ; nom. acc. sg. dos ŚBr. ; du. doṣī Kauṣ.; dorbhyaṃ, -bhis; doṣu) the fore-arm, the arm.

upabr̥h, Intens. P. (Subj. -barbr̥hat; Impv. 2. sg. -barbr̥hi) to press with the arms or cling closely (to a man dat.); to embrace closely or passionately RV. v , 61 , 5

उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी । अदेवत्राद् अराधसः ॥ ५-०६१-०६

utá tvā strīśāśiyasī puṃsó bhavati vásyasī
 ádevatrād arādhāsaḥ 5.061.06

Woman is she, greater in bliss and substance than the Male who dwells not in the gods and has not the riches. (6)

Interpretation:

"And it is you, a Woman, who is stronger and richer also in her substance than any Man who is just selfish, who lives without the gods!"

Vocabulary:

śāśiyas, mfn. (prob. compar. of śāśvat below; accord. to Sāy. fr. śāś) more numerous, mightier, richer 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.

adevatra, mfn. not devoted to the gods RV. v , 61 , 6.

arādhās, mfn. not liberal, hard, stingy, selfish RV. AV.

वि या जानाति जसुरि वि तृष्यन्तं वि कामिनम् । देवत्रा कृणुते मनः ॥ ५-०६१-०७

ví yā jānāti jásurim ví tṛṣyantam ví kāmīnam
devatrā kṛṇuté mānaḥ 5.061.07

She knows the sufferer and the thirsty and the soul afflicted with its desire and she forms the mind in the godhead. (7)

Interpretation:

"She knows exactly who is starving and who is thirsty and who is afflicted with desire, for she creates the Mind among the Gods."

Vocabulary:

jasuri, mfn. starved RV. i , 116 , 22; v , 61 , 7; m. Indra's thunderbolt Un2. Sch.

उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः । स वैरदेय इत् समः ॥ ५-०६१-०८

utá ghā némo ástutaḥ púmāṁ'iti bruve paṇiḥ
sá vairadeya ít samáḥ 5.061.08

Because that Male is but half in his being and unaffirmed by the word, therefore he is called the Miser of life; only by the giving of her energy shall he become whole. (8)

Interpretation:

"And indeed he is only half, when unaffirmed by the Word of Hers, and though we say: 'He is a Man', it means only 'a selfish miser', Pani; it is only when he wants to give her strength that he becomes whole."

Finally we come to know what 'She' means here in his hymn. She is the Consciousness in the form of the Word, which is creating out of the unilluminated half-developed being, the miser and the selfish man the whole being.

She is the Consciousness, Cit, and He is the Being, Sat, fallen into unconscious state, which means without Cit. Now She comes to redeem His unconscious life here into His Whole Being, to make Him conscious of Himself.

The lack of Consciousness or light of Knowledge makes Him a miser, living only for his own survival. But with the light of Consciousness He can again see Himself in All and All in Himself. (ĪśUp) But for this he has to give her energy and not to keep it for himself. Giving as such implies the higher vision of things, for if the energy is consciously made to flow and there is an enjoyment in this movement, it automatically activates the holistic consciousness of things. (See RV 5.61.11) This is the meaning of the sacrifice as dāna, expanding through the energy of Nature.

Vocabulary:

nema, mfn. (fr. na+ima [?]; loc. nemasmin nom. pl. neme and -mās) *half* (cf. Nir. iii , 20); one , several nema-nema, the one-the other RV.
vairadeya, n. enmity, revenge or punishment RV.

उ॒त॒ मे॑ ऽर॒पद् यु॒वति॑र् म॒मन्दु॑षी॒ प्रति॑ श्या॒वाय॑ वर्त॒निम् ।
वि॒ रोहि॑ता॒ पुरु॑मीळ्हाय॒ येम॑तुर् वि॒प्राय॑ दी॒र्घय॑शसे ॥ ५-०६१-०९

utá me 'rapad yuvatír mamandúṣī prāti śyāvāya vartaním
ví rōhitā purumīḷhāya yematur víprāya dīrghayaśase 5.061.09

Young and full of rapture she shall cry aloud his path to the dusky soul;
for the illumined who has attained to much riches and to a far flung
splendour two ruddy steeds labour on the path. (9)

Interpretation:

"And thus She, who is Young Maiden full of Bliss, revealed in Word to me
the Path to the unclear and darkened soul!

The Two red horses of the Sun have opened and revealed the One who is
of many shining waters, the Seer in the state of Bliss, whose glory is far
reaching."

Vocabulary:

rap, (cf. lap) 1. P. (Dha1tup. xi , 7) , *to talk, chatter, whisper* RV.;
rohita, m. *a red or chestnut horse* RV. TS. Br.; (applied to the Sun AV. xiii , 1
&c., and therefore in pl. N. of these hymns);
mand, 1. A. (Ved. also P. -ti; pf. mamanda), *to rejoice, be glad or delighted, be
drunk or intoxicated* RV., AV., VS.
śyāva, mfn. (connected with śyāma) *darkbrown, brown, dark-coloured, dark* RV.
AV. Br. &c.; *drawn by brown or bay horses* (said of chariots, Ved.); m. *a brown
horse* RV.; pl. *the horses of the Sun* Naigh.; *night* ib. (Naigh. i , 7)
vartani, f. *the circumference or fellow of a wheel* RV. Br.; *the track of a wheel,
rut, path, way, course* ib. AV. ChUp.; *the course of rivers* RV. TS. ; *the eyelashes*
ŚBr. (cf. vartman)

यो॒ मे॑ धे॒नूनां॑ श॒तं वै॒दद॑श्चि॒र् यथा॑ द॒दत् । त॒रन्त॑ इ॒व म॑ह॒ना ॥ ५-०६१-१०

yó me dhenūnāṃ śatam vaídadaśvir yáthā dádat
tarantá iva maṃhānā 5.061.10

And he shall give me a hundred of the fostering herd, even as the son of
him who finds the steed, yea, he shall be in his largeness of bounty even
as this host of the Life-powers that travel to their goal. (10)

Interpretation:

"The one who gives me hundred of the rays of knowledge, as if his son by whom the horses were found, as if [Thought powers] crossing over [regions] to their greatness [he also shall be found in it]."

Vocabulary:

vaidadaśvi, m. (fr.vidad-azva, 'granting horses'); N. of a man.
maṃhana, n. a gift , present RV.; -ā ind. (also with dakṣasya) promptly, readily, willingly ib.

य ई॑ वह॑न्त आ॒शुभिः॑ पि॒बन्तो॑ म॒दिर॑म् म॒धु । अत्र॑ श्रवा॑सि दधिरे ॥ ५-०६१-११

yá īṃ váhanta āśúbhiḥ píbanto madirám mádhu
átra śrávāṃsi dadhire 5.061.11

For drinking an intoxicating sweetness they are borne on by swift steeds and they hold here the inspirations of knowledge. (11)

Interpretation:

"Moving by the swift horses of power, drinking the sweetness of Delight, they have established here the inspirations of Knowledge."

Maruts are moving by the vital powers, drinking the honey of existence and thus establish here the higher knowledge.

Vocabulary:

madira, f. *spirituous liquor, any inebriating drink, wine, nectar* Mn. MBh. &c.; N. of the wife of Varuṇa VP.
āśu, mfn. *fast, quick, going quickly* RV. AV. ŚBr. &c.; m. Ved. *the quick one, a horse* RV. AV.

येषां॑ श्रिया॑धि रोद॑सी वि॒भ्राज॑न्ते रथे॒ष्व् आ । दि॒वि रु॒क्म इ॒वोपरि॑ ॥ ५-०६१-१२

yéṣāṃ śriyādhi ródasī vibhrājante rátheṣu ā
diví rukmá ivopári 5.061.12

By their glory they blaze with light in the two firmaments of our being and they are as if a golden light above in our heavens. (12)

Interpretation:

"By the glory over two firmaments they shine with blazing light when they approach in their chariots, as if the golden lustres above the heaven!"

यु॒वा स॑ मा॒रुतो॑ ग॒णस् त्वे॑ष॒रथो॑ अ॒नेद्यः॑ । शु॒भंया॑वाप्रतिष्कुतः ॥ ५-०६१-१३

yúvā sá māruto gaṇás tveśá ratho ánediyah
śubhaṃyāvāpratiṣkutaḥ 5.061.13

Young is that host of the Life-gods and a blaze of light are their chariots;
they cannot be confined, unwithheld they travel to the bliss. (13)

Interpretation:

"Young is this group of Maruts and their chariots are [perfect and] of the
blazing power, which cannot be confined. They move to the Bliss and
can't be kept restrained."

Vocabulary:

anedya, mfn. (fr. nid) , *not to be blamed* RV.
śubhaṃyāvan, mfn. *flying swiftly along* RV.
apratikuta, mfn. *not to be kept off , unrestrainable* RV.

को वे॑द नू॒नम् ए॒षां यत्रा॑ म॒दन्ति॑ धू॒तयः॑ । ऋ॒तजा॑ता अ॒रेप॑सः ॥ ५-०६१-१४

kó veda nūnám eṣāṃ yātrā mādanti dhūtayah
ṛtājātā arepasaḥ 5.061.14

Who knoweth of them where now they speed and rejoice born in the
Truth, free from all hurt of sin? (14)

Interpretation:

"Who knows today of them where the shakers [of the two firmaments]
rejoice, born of Dynamic Truth, free from all stains?"

Vocabulary:

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

यू॒यम् म॑र्त॒ वि॒पन्य॑वः प्र॒णेता॑र इ॒त्था धि॑या । श्रो॒तारो॑ याम॒हृति॑षु ॥ ५-०६१-१५

yūyám mártam vipanyavaḥ praṇetāra itthādhīyā
śrótāro yāmahūtiṣu 5.061.15

You, O illumined powers, are leader of the mortal by right thought and
you hear him when he calls you to the journey. (15)

Interpretation:

"You are the leaders of the mortal by this Thought [holding to the higher
concentration], O blissful singers, you also listen to the higher knowledge

descending to the call [of mortal man] when he is marching forward in his journey."

Vocabulary:

vipanyu, mfn. *praising, admiring, rejoicing, exulting* RV.; *wonderful, admirable* (said of the Aśvins and Maruts) ib.
yāmahūti, f. *invocation for assistance, cry for help* ib. (others 'invocation during the sacrifice').

ते नो वसूनि काम्या पुरुश्चन्द्रा रिशादसः । आ यज्ञियासो ववृत्तन ॥ ५-०६१-१६

té no vāsūni kāmīyā puruścandrāriśādasah
āyajñiyāso vavṛttana 5.061.16

You, with your many delights, destroy our hurters and you turn towards us, O lords of sacrifice, desirable treasures. (16)

Interpretation:

"You are those who destroy our hurters, riśādasah, and return to us, O masters of the Sacrifice, our many delights and desired riches!"

Vocabulary:

puruścandra, mfn. *much-shining, resplendent* RV.
candra, mfn. *glittering, shining* (as gold), *having the brilliancy or hue of light* (said of gods, of water [RV. x , 121 , 9 TS. vi] and of Soma) RV. VS. TS. TBr; m. the moon VS. ŚBr. &c.

एतम् मे स्तोमम् ऊर्म्ये दार्भ्याय परा वह । गिरो देवि रथीर् इव ॥ ५-०६१-१७

etám me stómam ūrmiye
dārbhiyāya pārā vaha
gíro devi rathír iva 5.061.17

O goddess, wide-billowing Night, bear my affirmation over to the son of the Render, carry my words to him like a charioteer. (17)

Interpretation:

"O Night, bring over to the one who thus continue here the Sacrifice this affirmation of mine, my words-invocations, O Goddess, like the charioteer!"

Vocabulary:

ūrmya, mfn. *undulating, wavy* VS. xvi , 31; -ā f. **night** RV.
dārbhya, m. id. RV. v , 61 , 17 (applied to śyāvāśva); TS. ii , 6 , 2 , 3.
darbha, m. *a bunch of grass* (esp. Kuśa grass for sacrificial ceremonies).
dṛbh, 6. P, 1. 10. P. (Dha1tup. xxxiv , 16) **to string or tie together, tie in a bunch.**

rathī, mfn. (nom. sg. m. and f. rathīs; acc. sg. rathyam, pl. rathyas) *going or fighting in a chariot* (as subst. = *a carriage-driver, charioteer, car-fighter, champion, hero, leader, lord*) RV. AitBr.; *carried on a waggon, forming a cart-load* RV.; *belonging to a chariot* ib.

उ॒त॒ मे॑ वो॒चता॒द् इति॑ सु॒तसो॑मे रथ॒वी॒तौ । न॒ कामो॑ अप॒ वेति॑ मे ॥ ५-०६१-१८

utá me vocatād íti sutásome ráthavītau
ná kāmo ápa veti me 5.061.18

And thou shalt say this for me to the Journeyer in the Chariot who has pressed out the wine, that my desire passes not away from me. (18)

Interpretation:

"And you should say to me, who journeys, while moving in the chariot with Soma wine distilled for sacrifice that my intention (desire) will not perish."

Na kāmo apa veti me, 'my desire to reach the goal of the Sacrifice will not abandon me.' The desire to go ahead is to be fixed all the rest will follow.

Vocabulary:

rathavīti, m. N. of a man RV.

vī, 2. P. (Dha1tup. xxiv, 39) veti; *to go, approach*, (either as a friend i.e. 'seek or take eagerly, grasp, seize, accept, enjoy', or as an enemy i.e. 'fall upon, attack, assail, visit, punish, avenge') RV. AV. TS. Br.; *to set in motion, arouse, excite, impel* RV.; *to further, promote, lead or bring or help any one to* (two acc.) ib.

apa-veti, *to turn away from, be unfavourable to* RV. v, 61, 18 and x, 43, 2.

ए॒ष॒ क्षेति॑ रथ॒वी॒तिर् म॒घवा॑ गो॒मती॑र् अनु॒ । पर्व॑तेष्व् अप॒श्रितः॑ ॥ ५-०६१-१९

eṣá kṣeti ráthavītir maghāvā gómātīr ánu
párvateṣu ápaśritaḥ 5.061.19

Lo, the Journeyer in the Chariot is a lord of the plenitudes, he dwells in the countries where are the radiant herd; his lodging is upon the mountains. (19)

Interpretation:

"This Journeyer in the Chariot is the bestower of the Greatnesses, maghavā, dwells in the planes of the Rays of Knowledge, kṣeti gomātīr anu, retreated dwelling in the Mountains."

It reminds the later image of Śiva.

Vocabulary:

apa-śrita, mfn. retired from, retreated, absconded RV. AV. S3Br.

