

RV 5. 53

ṛṣi: śyāvāśva ātreya; devatā: marudgaṇa; chanda: 1,5,10-11, 15 kakup; 2 bṛhatī,
3 anuṣṭup, 4 pura uṣṇik, 6-7, 13-14, 16 sato bṛhatī, 8, 12 gāyatrī

को वेद जानम् एषां को वा पुरा सुम्नेष्व् आस मरुताम् ।

यद् युयुज्रे किलास्यः ॥ ५-०५३-०१

ऐतान् रथेषु तस्थुषः कः शुश्राव कथा ययुः ।

कस्मै सस्रुः सुदासे अन्व् आपय इळाभिर् वृष्टयः सह ॥ ५-०५३-०२

ते म आहुर य आययुर् उप द्युभिर् विभिर् मदे ।

नरो मर्या अरेपस इमान् पश्यन्न इति ष्टुहि ॥ ५-०५३-०३

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु । श्राया रथेषु धन्वसु ॥ ५-०५३-०४

युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः । वृष्टी द्यावो यतीर् इव ॥ ५-०५३-०५

आ यं नरः सुदानवो ददाशुषे दिवः कोशम् अचुच्यवुः ।

वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥ ५-०५३-०६

ततृदानाः सिन्धवः क्षोदसा रजः प्र सस्रुर् धेनवो यथा ।

स्यन्ना अश्वा इवाध्वनो विमोचने वि यद् वर्तन्त एन्यः ॥ ५-०५३-०७

आ यात मरुतो दिव आन्तरिक्षाद् अमाद् उत । माव स्थात परावतः ॥ ५-०५३-०८

मा वो रसानितभा कुभा क्रुमुर् मा वः सिन्धुर् नि रीरमत् ।

मा वः परि ष्ठात् सरयुः पुरीषिण्य् अस्मे ईत् सुम्नम् अस्तु वः ॥ ५-०५३-०९

तं वः शर्ध रथानां त्वेषं गणम् मारुतं नव्यसीनाम् । अनु प्र यन्ति वृष्टयः ॥ ५-०५३-१०

शर्ध-शर्ध व एषां व्रातं-व्रातं गणं-गणं सुशस्तिभिः । अनु क्रामेम धीतिभिः ॥ ५-०५३-११

कस्मा अद्य सुजाताय रातहव्याय प्र ययुः । एना यामेन मरुतः ॥ ५-०५३-१२

येन तोकाय तनयाय धान्यम् बीजं वहध्वे अक्षितम् ।

अस्मभ्यं तद् धत्तन यद् व ईमहे राधो विश्वायु सौभगम् ॥ ५-०५३-१३

अती॑याम॒ निद॑स् तिरः॒ स्व॒स्तिभिर्॑ हि॒त्वाव॑द्यम् अरातीः॑ ।
 वृ॒ष्ट्वी शं॒ योर् आप॑ उ॒स्त्रि भेष॑जं स्याम॒ मरु॑तः सह ॥ ५-०५३-१४
 सु॒देवः॑ सम॒हास॑ति सु॒वीरो॑ नरो मरु॒तः स मर्त्यः॑ । यं त्राय॑ध्वे स्याम॒ ते ॥ ५-०५३-१५
 स्तु॒हि भो॑जान् स्तु॒वतो॑ अस्य॒ याम॑नि रणन् गा॒वो न॑ यवसे ।
 यतः॑ पूर्वा॒ इव॑ सर्वा॒ अनु॑ ह्य गिरा॒ गृणी॑हि कामि॒नः ॥ ५-०५३-१६^१

Analysis of RV 5.53 (with Griffith's translation):

को वे॑द जान॒म ए॒षां को॑ वा पु॒रा सु॒म्रेष्व् आ॑स मरु॒ताम् ।
 यद् यु॒युज्रे॑ किला॒स्यः ॥ ५-०५३-०१

kó veda jānam eṣāṃ kó vā purā sumnēṣu āsa marútām
 yád yuyujré kilāsiyaḥ 5.053.01

1

Who knows the birth of these, or who lived in the Maruts' favour in the days of old
What time their spotted deer were yoked?

Interpretation:

“Who knows the Birth (the Origin) of these Gods? Who was there from the beginning to know the perfect mentality of Maruts, when they were yoked to their movement?”

Maruts were perfect in their mind from the beginning, before they moved towards the manifestation.

Vocabulary:

jāna, n. *birth, origin, birth place* RV. i, 37, 9 and 95, 3

sumna, mfn. (prob. fr. su and mnā = man) *benevolent, kind, gracious, favourable* RV. x, 5, 3;

(am) n. *benevolence, favour, grace* RV. TS.; *devotion, prayer, hymn* (cf. Gk. \$) RV.;

satisfaction, peace, joy, happiness ib.

kilāsi, f. *a kind of spotted deer* (described as the vehicle of the Maruts) RV. v, 53, 1

¹ Here we mark the 12 syllabic padas (in blue) to clearly see the meter.

ऐ॒तान् रथे॑षु तस्थु॒षः कः शु॒श्राव॑ कथा॒ ययुः॑ ।

कस्मै॑ सस्रुः सु॒दासे॑ अन्व॒ आपय॑ इळाभिर् वृष्टयः॑ सह ॥ ५-०५३-०२

aítān rátheṣu tasthúṣaḥ káḥ śúśrāva kathā yayuḥ
kásmai sasruḥ sudāse ánu āpāya ílābhir vrṣṭáyāḥ sahá 5.053.02

2

Who, when they stood upon their cars, hath heard them tell the way they went?
Who was the bounteous man to whom their kindred rains flowed down with food
of sacrifice?

Interpretation:

“Who thus has known them standing on their chariots: how did they move ahead? To whom they flew as the perfect giver, becoming his allies, as rains of Heaven pouring onto him their nourishing revelations?”

Vocabulary:

āpi, m. *an ally, a friend, an acquaintance* RV. VS. (according to Sāy. on RV. ii, 29, 4, from the Caus.) causing to obtain [wealth &c.]; (mfñ.) ifc. *reaching to, entering.*

ते म॑ आ॒हुर॒ य आ॒ययु॑र् उप॒ द्युभि॑र् विभि॒र् मदे॑ ।

नरो॑ मर्या॒ अरे॒पस॑ इ॒मान् पश्य॑न् इति॒ ष्टुहि॑ ॥ ५-०५३-०३

té ma āhur yá āyayúr úpa dyúbhir víbhir máde
náro máryā arepása imān páśyann íti ṣṭuhi 5.053.03

3

To me they told it, and they came with winged steeds radiant to the draught,
Youths, Heroes free from spot or stain: Behold us here and praise thou us;

Interpretation:

“Those who have come to the enjoyment of my offering of Soma with their swift and luminous steeds, have said to me: “Seeing these, affirm [them in yourself]: ‘These [I behold as my] soul-powers, young and perfect!’

The word marya means mortal and young. Mortal has a connotation of the temporality, an application of the truth to the unique moment of time, being always fresh. The truth applied in time and space can be described as marya, young and passing.

Vocabulary:

marya, m. (prob. fr. mṛ) *a mortal, man, (esp.) young man, lover, suitor* RV. VS. Br.; (pl. people ; voc. often used as a kind of particle ; cf. VPrat. ii , 16 and bhos) *a stallion* RV. vii , 56 , 16 &c.

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु ।

श्राया रथेषु धन्वसु ॥ ५-०५३-०४

yé añjīṣu yé vāśīṣu svābhānavaḥ sraḥśu rukméṣu khādīṣu
śrāyā rātheṣu dhāvasu 5.053.04

4

Who shine self-luminous with ornaments and swords, with breastplates, armlets, and with wreaths, Arrayed on chariots and with bows.

Interpretation:

"In all their glory and sharpness, they are self-luminous, wearing golden garments and the bracelets, in their chariots with bows and arrows."

Vocabulary:

vāśī, f. (also written vāsī ; accord. to some connected with vraśc) *a sharp or pointed knife or a kind of axe , adze , chisel* (esp. as the weapon of Agni or the Maruts , and the instrument of the Ribhus , while the paraśu or axe is that of Tvaṣṭṛ) RV. AV. MBh. sound , voice Naigh. (cf. under 1. vāśa).

sraj, f. *a wreath of flowers, garland, chaplet worn on the head , any wreath or garland, circle, series , chain* RV. &c. &c.

rukma, m. " what is bright or radiant " , *an ornament of gold , golden chain or disc* RV. AV. (here n.) VS. Br.

khādi, m. (f.?) *a brooch, ring* (worn on the hands or feet by the Maruts) RV. i , v , vii (cf. vṛṣa-, hiraṇya-; su-khādi)

dhanvan, *rain-bow; the sign of the zodiac Sagittarius* Jyot.; *a desert, a waste* RV. &c. &c.

śrāya, mfn. *possessing anything , furnished or provided with* (loc.) RV. v , 53 , 4 ; m. *refuge , reliance , shelter , protection* W.; *a house , dwelling , abode* Bhaṭṭ.

युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः ।

वृष्टी द्यावो यतीर् इव ॥ ५-०५३-०५

yuṣmākaṃ smā rāthāṃ ānu
mudé dadhe maruto jīradānavaḥ
vr̥ṣṭīdyāvo yatīr iva 5.053.05

5

O swift to pour your bounties down, ye Maruts, with delight I look upon your cars, Like splendours coming through the rain.

Interpretation:

“I hold onto your chariots for delight, O Maruts, for you pour abundantly [the delight onto us], as if the disposers of the heavenly rain.”

Mitra and Varuṇa are often called jīradānū, whose drops are swift.

Vocabulary:

yati, m. *a disposer* RV. vii , 13 , 1 (Sāy. ‘a giver’)

jīradānu. mfn. (Pat. on Pān2. 1-1, 4 Vārtt. 1 and vi , 1 , 66) *dropping or sprinkling abundantly* RV. AV.

jīra, 1 mfn. (jinv Uṇ.) , *quick , speedy , active* RV. (Naigh. ii , 15) *driving* (with gen.) RV. i , 48 , 3; m. *quick movement* (of the Soma stones) , v , 31 , 12

ḍānu, mfn. *valiant , victor , conqueror* W.; m. *a class of demons* (cf. dānava) RV. (f. , i , 54 , 7) ŚBr.; n. *a fluid , drop , dew*; m. du. of Mitra-Varuṇa or of the Aśvins RV. viii , 256 ; 8 , 16 ; cf. ādra- , jīra-).

आ यं नरः सुदानवो ददाशुषे दिवः कोशम् अचुच्यवुः ।

वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥ ५-०५३-०६

ā yam narah sudānavo dadāśuṣe
divāḥ kōsam ācucyavuh
vī parjānyam sṛjanti rōdasī ānu
dhānvanā yanti vrṣṭāyah 5.053.06

6

Munificent Heroes, they have cast heaven's treasury down for the worshipper's behoof: They set the storm–cloud free to stream through both the worlds, and rainfloods flow o'er desert spots.

Interpretation:

“The treasure from heaven that they pour upon man, as his soul-powers, perfectly bestowing upon him their heavenly waters, thus releasing the Rain of Heaven upon both these luminous worlds: Rodasi (mental and physical being of men), coming as the conceivers and nourishers to the desert lands!”

Vocabulary:

koṣa, m. (n. L. ; in class. literature koṣa, or koṣa; fr. kuš or kuṣ? , related to kukṣi and koṣṭha?) , *a cask, vessel for holding liquids* , (metaphorically) *cloud* RV. AV. Suśr.; *a pail, bucket* RV.; *a drinking-vessel, cup* L.; *a box, cupboard, drawer, trunk* RV. vi , 47 , 23; AV. xix , 72 , 1 ŚBr.; *the interior or inner part of a carriage* RV.; *a case, covering, cover* AV. ChUp. MuṇḍUp. TU. BhP.; *store-room, store, provisions* Mn. MBh. &c.; *a treasury, apartment where money or plate is kept, treasure, accumulated wealth* (gold or silver, wrought or unwrought, as plate, jewellery, &c.) ib.; (in surg.) *a kind of bandage* Suśr.; *a dictionary, lexicon or vocabulary* a bud , *flower-cup, seed-vessel* (cf. bīja-) R. Ragh. BhP. Dhurtas

त॒तृ॒दा॒नाः॑ सि॒न्ध॒वः॑ क्षो॒द॒सा॑ र॒जः॑ प्र॒ स॒स्रु॒र् धे॒न॒वो॑ यथा ।

स्य॒न्ना॑ अ॒श्वो॑ इ॒वा॒ध्व॒नो॑ वि॒मो॒च॒ने॒ वि॒ यद् व॑र्तन्त ए॒न्यः॑ ॥ ५-०५३-०७

tatr̥dānāḥ síndhavaḥ kṣódasā rájaḥ
prá sasrur dhenávo yathā
syannā áśvā ivādhvano vimócane
ví yád vártanta eníyaḥ 5.053.07

7

The bursting streams billowy floods have spread abroad, like milk-kine, o'er the firmament. Like swift steeds hasting to their journey's resting-place, to every side run glittering brooks.

Interpretation:

“By the rushing wave of braking through waters of the ocean the space was overflooded, as if by the nourishers of knowledge (milking cows).

Like the swift horses when they are released to run into the open, the many colored ones moved out into the vast.”

Vocabulary:

kṣodas, n. (Naigh. i , 12) *water in agitation, swell of the sea , rushing or stream of water* RV.

syanna, mfn. *flowing , running* RV.

eta, 2 (see e) mf(ā and enī Pāṇ. 4-1 , 39) n. (i Uṇ. iii , 86) , 'rushing', 'darting' of a variegated colour, *varying the colour , shining , brilliant* RV. AV. TS. VS. &c.; m. *a kind of deer or antelope* RV.

आ॒ या॒त॑ मरु॒तो॑ दि॒व आ॒न्त॑रि॒क्षाद् अ॒माद् उ॒त ।

मा॒व॑ स्था॒त॑ प॒रा॒व॒तः॑ ॥ ५-०५३-०८

ā yāta maruto diva āntárikṣād amād utá
māva sthāta parāvataḥ 5.053.08

8

Hither, O Maruts, come from heaven, from mid-air, or from near at hand
Tarry not far away from us.

Interpretation:

“Come here, O Maruts, from heaven, from space in-between heaven and earth and from earth also! Do not stay away from us in your transcendental abode!”

Vocabulary:

amāt, ind. (abl.) from near at hand *RV v 53 , 8 and ix , 97 , 8.*

मा वो रसानितभा कुभा क्रुमुर् मा वः सिन्धुर् नि रीरमत् ।

मा वः परि ष्ठात् सरयुः पुरीषिण्य् अस्मे ईत् सुम्रम् अस्तु वः ॥ ५-०५३-०९

mā vo rasā́ ánitabhā́ kúbhā́ krúmur
māvaḥ síndhur ní rīramat
māvaḥ pári ṣṭhāt saráyuh purīṣiṇī
asmé ít sumnám astu vaḥ 5.053.09

9

So let not Rasa, Krumu, or Anitabha, Kubha, or Sindhu hold you back. Let not the watery Sarayu obstruct your way. With us be all the bliss ye give.

Interpretation:

“May the streams of Rasā, Anitabhā, Kubhā, Krumu and Sindhu stop you not! May the Sarayus full of water prevent you not! With us may your perfect mind be!”

The streams of the Ocean are rivers on the land, these currents should not stop a new movement of the waters of the Ocean, described in the previous verse as over-flooding all space.

Vocabulary:

rasā, a mythical stream supposed to flow round the earth and the atmosphere ib. (Nir. xi , 23) the lower world , hell MBh. Pur. (cf. %{-tala}) the earth , ground , soil Kāv.

anitabhā (an-ita-) f. N. of a river RV. v , 53 , 9.

kubhā, f. the Kabul river (a river falling into the Indus) RV. v , 53 , 9

krumu, f. N. of a river (tributary of the Indus) RV. v , 53 , 9 and x , 75 , 6.

sarayu, f. N. of a well-known river (commonly called Surjoo ; on which stood the ancient city Ayodhya1 [cf. R. i , 5 ; 6] ; it is a tributary of the Gogra [see gharghara] , and in RV. is mentioned along with the rivers Sarasvatī , Sindhu , Gaṅgā, Yamunā, and Sutudri).

purīṣiṇī, mfn. possessing land or inhabiting it or extending over it RV. 'bearing or carrying rubbish'; N. of the Sarayu or of another river , v , 53 , 9

तं वः शर्ध रथानां त्वेषं गणम् मारुतं नव्यसीनाम् ।

अनु प्र यन्ति वृष्टयः ॥ ५-०५३-१०

tam vaḥ śárdham ráthānām
tveṣam gaṇám mārutam návyasīnām
ánu prá yanti vrṣṭáyaḥ 5.053.10

10

That brilliant gathering of your cars, the company of Maruts, of the Youthful Ones, The rain-showers, speeding on, attend.

Interpretation:

“That powerful and all-refreshing blow of the army of your chariots, the showering heavenly rains follow after, fulfilling all!”

Vocabulary:

śārdha, mfn. (śrdh) *defiant, bold* (orig. ‘breaking wind against another’) RV.; m. breaking wind, flatulence Vop.; a (defiant or bold) *host, troop* (esp. the host of the Maruts) RV.; navyas, mfn. = navīyas RV. (gen. pl. -sīnām for -sām, v, 53, 10; anew ib.

श॒र्ध-श॒र्ध व॑ ए॒षां व्रा॒तं-व्रा॒तं ग॒णं-ग॒णं सु॒शस्ति॑भिः ।

अनु॑ क्रा॒मेम॑ धी॒तिभिः॑ ॥ ५-०५३-११

śārdham-śārdham va eṣāṃ
vrātaṃ-vrātaṃ gaṇaṃ-gaṇaṃ suśastibhiḥ
ānu krāmema dhītibhiḥ 5.053.11

11

With eulogies and hymns may we follow your army, troop by troop, and band by band,
And company by company.

Interpretation:

“Of these one by one, blow after blow, wave after wave, crowded by hosts following hosts, may we be able to follow this army in our true expression and our holding onto it in our mind.”

The Word rising from the heart, which Maruts marry as their Bride, and travel together in their happy chariot, is mentalised by the Maruts on the Cosmic scale. It causes the movement of the waters of the Truth overflowing the creating with its profound meaning and power. May we be able to follow that movement in our ever-perfected self-expression and our meditative thought which we fix upon it, suśastibhiḥ anu krāmema dhītibhiḥ.

Vocabulary:

vrāta, m. (connected with vr̥, or with vrata and 2.vr̥) *a multitude, flock, assemblage, troop, swarm, group, host* (vrātaṃ-vrātam, in companies or troops; pañca-vrātās, the five races of men), *association, guild* RV. &c. &c.

क॒स्मा अद्य॑ सु॒जाताय॑ रा॒तह॑व्याय प्र ययुः ।

ए॒ना या॒मेन॑ मरु॒तः ॥ ५-०५३-१२

kāsmā adyā sújātāya rātahavyāya prā yayuḥ
enā yāmena marútaḥ 5.053.12

12

To what oblation-giver, sprung of noble ancestry, have sped
The Maruts on this course to-day?

Interpretation:

“To whom today have come the Maruts in this way, who is here thus truly born
and wants to offer the delight of his being to them?”

येन॑ तो॒काय॑ तनयाय॑ धान्यम्॑ बीजं॑ वहध्वे॑ अक्षितम्॑ ।
अस्मभ्यं॑ तद् धत्तन॑ यद् व ईमहे॑ राधो॑ विश्वायु॑ सौभगम्॑ ॥ ५-०५३-१३

yéna tokāya tánayāya dhānīyam
bījaṃ váhadhve ákṣitam
asmábhyaṃ tād dhattana yád va ímahe
rādho víśvāyu saúbhagam 5.053.13

13

Vouchsafe to us the bounty, that which we implore, through which, for child and
progeny, Ye give the seed of corn that wasteth not away, and bliss that reacheth
to all life.

Interpretation:

“By this you bring the seed imperishable to our offspring and expansion that you
should thus establish it for us, when we seek here the realization of your
universal delight!”

Vocabulary:

viśvāyu, mfn. = viśva-krṣṭiḥ, RV. VS. mfn. *dwelling among all men, universally known, kind to all men* RV.

अती॑याम॑ निदस्॑ तिरः॑ स्वस्तिभिर्॑ हित्वावद्यम्॑ अरातीः॑ ।
वृष्ट्वी॑ शं योर् आप॑ उस्त्रि॑ भेषजं॑ स्याम॑ मरुतः॑ सह॑ ॥ ५-०५३-१४

átīyāma nidás tiráḥ suastíbhīr
hitvā avadyám árātīḥ
vr̥ṣṭuvī śám yór āpa usrí bheṣajám
siyāma marutaḥ sahá 5.053.14

14

May we in safety pass by those who slander us, leaving behind disgrace and
hate. Maruts, may we be there when ye, at dawn, in rest and toil, rain waters
down and balm.

Interpretation:

“May we overcome the haters, leaving behind the unspeakable (which should not be expressed) and that which is not (or cannot be) offered. The waters of bliss have rained at dawn, healing all, may we be with the Maruts together.”

Vocabulary:

usri, f. *morning light, brightness* RV. ix, 65, 1
 bheṣaja, mf(ī)n. (fr. bhiṣaj) *curing, healing, sanative* RV. AV. AitBr.; n. *a remedy, medicine, medicament, drug, remedy against* (gen. or comp.) RV. &c. &c.; *a spell or charm* (for curative purposes (generally from Atharva-veda) ŚrS.; *water* Naigh. i, 12

सुदेवः समहासति सुवीरो नरो मरुतः स मर्त्यः ।

यं त्रायध्वे स्याम ते ॥ ५-०५३-१५

sudevāḥ samahāṣati
 suvīro naro marutaḥ sá mártiyah
 yam trāyadhve siyāma té 5.053.15

15

Favoured by Gods shall he the man, O Heroes, Maruts! and possessed of noble sons, Whom ye protect such may we be.

Interpretation:

“Perfected by heavenly light, sudevaḥ, may man be, O Soul-powers, O Maruts, who is made perfect in his hero strength, for he is the Mortal whom you thus protect and carry to another shore, trāyadve, may we be them!”

There are a few unusual statements here: sudevaḥ asati, may he be ‘perfectly shining’, ‘perfected by heavenly consciousness’, ‘perfected by the gods’, who has the strength to bear such perfection, suvīraḥ, ‘for he is mortal, sa martyaḥ, whom you thus carry, protecting, to another shore, trāyadhve, such may we be, syāma te!’

Vocabulary:

samaha, ind. (fr. 1. sama) *anyhow, somehow* RV. (accord. to Sāy. voc. of an adj. , praśasta, sadhana &c.)

स्तुहि भोजान् स्तुवतो अस्य यामनि रणन् गावो न यवसे ।

यतः पूर्वा इव सखीँ अनु ह्वय गिरा गृणीहि कामिनः ॥ ५-०५३-१६

stuhí bhojān stuvató asya yāmani
 raṇan gāvo ná yāvase
 yataḥ pūrvāṃ iva sakhīmṛ ānu hvaya

girā gr̥ṇīhi kāmīnaḥ 5.053.16

16

Praise the Free-givers. At this liberal patron's rite they joy like cattle in the mead. So call thou unto them who come as ancient Friends: hymn those who love thee with a song.

Interpretation:

"Affirm, [o man] those who enjoy this journey of this affirming! May they rejoice like rays of light in their junction, for you should call to them as to your old friends, singing to them, who are seeking to realize their desires here, with the voice of your soul, girā gr̥ṇīhi kāmīnaḥ!"

Vocabulary:

bhoja, mfn. *bestowing enjoyment , bountiful , liberal* RV.; *enjoying , leading a life of enjoyment* BhP.

raṇ or ran (cf. ram) cl. 1. 4. P, *to rejoice , be pleased , take pleasure in* (loc. , rarely acc.) RV. *to gladden , delight , gratify* ib.; *to be at ease , be pleased or satisfied with , delight in* (loc.) ib. TS. AV.

yavasa, m. n. *grass , fodder , pasturage* RV. &c. &c.

Appendix

On the Vedic Meters

There are some extended meters which are combinations of the 8 and 12 syllabic padas:

- a) 8 8, 12 - uṣṇih;
- b) 12 8, 8 - puraṣṇih;
- c) 8 12, 8 - kakubh;
- d) 8 8, 12 8 - bṛhatī;
- e) 12 8, 12 8 - satobṛhatī;
- f) 8 8 8, 8 8, 12 8 – atīśakvarī;
- g) 12 12 8, 8 8, 12 8 - atyaṣṭi;
- h) 8 8, 12 8, 12 8, 12 8 – bārhata pragātha (comb. of bṛhatī with satobṛhatī);
- i) 8 12 8, 12 8, 12 8 – kākubha-pragātha (comb. of kakubh with satobṛhatī).

V, 53. К Марутам²

1 Кто знает их рождение?

Или кто прежде был в милости у Марутов,
Когда запрягали они пестрых (антилоп)?

2 Этых Марутов, стоящих на колесницах,
Кто слышал? Как отправлялись они?

За каким щедрым (человеком) устремились они как союзники
Вместе с каплями дождя - жертвенными усладами?

3 Они сказали мне, (те) что приезжали
День за днем вместе с птицами для опьянения,
Мужи, беспорочные юноши:
Славь, как видишь их.

4 (Те) обладатели собственного блеска, что снабжены украшениями,
Топорами, венками, золотыми пластинками,
Кольцами, колесницами, луками...

5 Это к вашим колесницам я пристраиваюсь
Для радости, о Маруты быстродающие,
Как небеса - к движущимся с дождем (водам).

6 (Та) бадья неба, которую очень щедрые мужи
Подтянули для почитающего (их), -
(Из нее) они изливают дождь на два мира.
Струи дождя движутся по пустыне.

² Elisarenkova's translation into Russian

7 Прорвавшись, потоки помчались вперед -
Стремниной через пространство, словно дойные коровы,
Словно бегущие кони, когда возвращаются
Антилопы для выпрягания (в конце) пути.

8 Приезжайте, о Маруты, с неба,
Из воздушного пространства, а также из дому!
Не задерживайтесь в далеких краях!

9 Да не (удержит) вас Раса, Анитабха, Кубха, Круму!
Да не удержит вас Синдху!
Да не преградит вам путь Сараю, дарящая богатство!
У нас да будет милость ваша!

10 За этим вашим отрядом колесниц,
За грозной толпой марутовой из только что (прибывших Марутов)
Прорываются потоки дождя.

11 Каждый их отряд,
Каждую группу, каждую толпу
Мы сопровождаем восхвалениями, молитвами.

12 К какому прекраснорожденному
Приносителю жертв отправились
Сегодня Маруты по тому пути.

13 По которому для (наших) детей, (нашего) потомства
Вы привозите урожай - нерушимое зерно?
Дайте нам тот дар, о котором мы вас просим -
Счастье, длящееся весь век!

14 Пусть пройдем мы благополучно через насмешки,
Оставив (позади) упреки (и) недоброжелательность!
Когда прошел дождь, да будут воды на заре на счастье (и) благо, (да будут они)
целебными средством!
Да будет мы при этом, о Маруты!

15 Непременно уж бывает любимцем богов,
Обладателем прекрасных героев тот смертный, о мужи Маруты,
Кого вы охраняете. Да будем мы ими!

16 Восхваляй благодетелей восхвалителя во время похода этой (толпы Марутов)!
Пусть радуются они, как коровы на пастбище!
Окликай их, удаляющихся, как старых друзей!
Воспой в песне (их), любящих (это)!