

RV 1.165

ṛṣi: 1,2,4,6,8,10-12 indra; 3,5,7,9 marudgaṇa, 13-15 agastya maitrāvaruṇi;
devatā: marutvān indra; chanda: triṣṭup

कया शुभा सवयसः सनीळाः समान्या मरुतः सम् मिमिक्षुः ।
 कया मती कुत एतास एते ऽर्चन्ति शुष्मं वृषणो वसूया ॥ १-१६५-०१
 कस्य ब्रह्माणि जुजुषुर् युवानः को अध्वरे मरुत आ ववर्त ।
 श्येनाः इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥ १-१६५-०२
 कुतस् त्वम् इन्द्र माहिनः सन्न एको यासि सत्पते किं त इत्था ।
 सम् पृच्छसे समराणः शुभानैर् वोचेस् तन् नो हरिवो यत् ते अस्मे ॥ १-१६५-०३
 ब्रह्माणि मे मतयः शं सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः ।
 आ शासते प्रति हर्यन्त्य् उक्थेमा हरी वहतस् ता नो अच्छ ॥ १-१६५-०४
 अतो वयम् अन्तमेभिर् युजानाः स्वक्षत्रेभिस् तन्वः शुम्भमानाः ।
 महोभिर् एताः उप युज्महे न्व् इन्द्र स्वधाम् अनु हि नो बभूथ ॥ १-१६५-०५
 क्व स्या वो मरुतः स्वधासीद् यन् माम् एकं समधत्ताहिहत्ये ।
 अहं ह्य् ऊग्रस् तविषस् तुविष्मान् विश्वस्य शत्रोर् अनमं वधस्त्रैः ॥ १-१६५-०६
 भूरि चकर्थ युज्येभिर् अस्मे समानेभिर् वृषभ पौंस्येभिः ।
 भूरीणि हि कृणवामा शविष्ठेन्द्र क्रत्वा मरुतो यद् वशाम ॥ १-१६५-०७
 वधी वृत्रम् मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।
 अहम् एता मनवे विश्वश्चन्द्राः सुगा अपश् चकर वज्रबाहुः ॥ १-१६५-०८
 अनुत्तम् आ ते मघवन् नकिर् नु न त्वावाः अस्ति देवता विदानः ।
 न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥ १-१६५-०९
 एकस्य चिन् मे विभ्व् अस्त्व् ओजो या नु दधृष्वान् कृणवै मनीषा ।
 अहं ह्य् ऊग्रो मरुतो विदानो यानि च्यवम् इन्द्र इद् ईश एषाम् ॥ १-१६५-१०

अ॒म॒न्द॒न् मा॒ मरु॒त स्तो॒मो अत्र॑ यन् मे॒ नरः॑ श्रु॒त्यम् ब्र॒ह्म च॑क्र ।
 इन्द्रा॑य वृ॒ष्णे सु॒मखा॑य म॒ह्यं सख्ये॑ सखा॒यस् तन्वे॑ तनू॒भिः ॥ १-१६५-११
 ए॒वेद् ए॒ते प्र॒ति मा॒ रोच॑माना॒ अने॑द्यः श्रव॒ एषो॑ द॒धानाः॑ ।
 संच॑क्ष्या मरु॒तश् चन्द्र॑वर्णा॒ अच्छा॑न्त मे॒ छद॑याथा च नू॒तम् ॥ १-१६५-१२
 को न्व् अत्र॑ मरु॒तो मा॒महे॑ वः प्र या॒तन॑ सखी॒र् अच्छा॑ सखा॒यः ।
 मन्मा॑नि चि॒त्रा अपि॑वा॒तय॑न्त ए॒षाम् भू॒त न॑वेदा म ऋ॒ताना॑म् ॥ १-१६५-१३
 आ यद् दु॒वस्याद् दु॒वसे॑ न का॒रुर् अ॒स्माञ् च॒क्रे मान्य॑स्य मे॒धा ।
 ओ षु॑ वर्त्त॒ मरु॒तो वि॒प्रम् अ॒च्छे॒मा ब्र॒ह्माणि॑ ज॒रिता॑ वो अ॒र्चत् ॥ १-१६५-१४
 ए॒ष व॒ स्तो॒मो मरु॒त इयं॑ गी॒र् मान्दार्य॑स्य॒ मान्य॑स्य॒ कारोः॑ ।
 ए॒षा या॑सीष्ट॒ तन्वे॑ वयां॒ विद्या॑मेषं॒ वृ॒जनं॑ जी॒रदानु॑म् ॥ १-१६५-१५

Analisis of RV 1.165

कया॑ शु॒भा स॒वय॑सः स॒नीळाः॑ स॒मान्या॑ मरु॒तः स॒म् मि॒मिक्षुः॑ ।
 कया॑ म॒ती कु॒त ए॒तास॑ ए॒ते ऽर्च॑न्ति शु॒ष्मं वृ॒षणो॑ वसू॒या ॥ १-१६५-०१

káyā śubhā sāvayasah sánílāḥ samāniyā marútaḥ sám mimikṣuḥ
 káyā matī kúta étāsa eté árcanti śúṣmaṃ vr̥ṣaṇo vasūyā 1.165.01

Interpretation:

Indra speaks:

“What is that shining beauty which Maruts are mingled with, flying from the same nest together being of the same vigour?

By what Thought? Where do they come from, the Bulls, who are flaming in their chanting of the luminous power, seeking the wealth of a luminous dweller within the substance?”¹

¹ Griffith's translation:

WITH what bright beauty are the Maruts jointly invested, peers in age, who dwell together? From what place have they come? With what intention? Sing they their strength through love of wealth, these Heroes?

These questions reveal more of the nature of these thunder-storm gods than any other possible explanations. For they build up in us a presupposition of the knowledge-experience which can help us to discover the relation of Maruts with us and the world. They are the bulls, vṛṣaṇaḥ, mingled with the mysterious shining beauty, shubhā, and come here activated by the Thought, matī, seeking after the wealth of the luminous dweller within, vasūyā.

Who are these beings? Where do they come from? Why do they do what they do? Who put them into motion? These are the questions put forth by Indra, according to the Vedic tradition.

These questions about Maruts are profound if we take into account that they are asked by Indra their elder brother. What is there that Indra does not understand about his younger brothers? What is really puzzling him?

It seems that Indra is puzzled by the first creation, in the dark environment of which his younger brothers, the powers of the Supreme light, descended and now are struggling through looking for light. They are his younger brothers because they have descended from him and to him they go. They are small Indras, as it were, seeking in the darkness the light of knowledge which can explain this creation. It is only in him that they can find this light, in the source of their origin. That is why Indra is called Marutvan, of the Maruts.

Maruts represent the Indra-ness in the universal mentality of the Cosmos. They are seeking their transcendental source.

Sri Aurobindo says that we cannot understand the Mind and how it works until we discover the Supermind. Thus the Maruts are always dissatisfied in their search until they discover Indra as the One Being beyond, of which they are representatives here in the lower hemisphere.

Vocabulary:

savayas, mfn. (Pāṇ. 6-3,85) being of the same vigour or age MaitrS.; m. a co-eval, contemporary, comrade, friend RV. Ragh. Kathās.;

sanīla, mfn. having the same nest, closely united or related, kindred, skin RV. AV.;

samānyā, ind. *equally, jointly, together* RV. MaitrS.

vasūyā ind. through desire of wealth ib.

कस्य ब्रह्माणि जुजुषुर् युवानः को अध्वरे मरुत आ ववर्त ।

श्येना॑ इव ध्रजतो॑ अन्तरिक्षे॑ केन॑ महा॑ मनसा॑ रीरमाम ॥ १-१६५-०२

kásya bráhmāṇi jujuṣur yúvānaḥ kó adhvaré marúta ā vavarta
śyenāṁ iva dhrájato antárikṣe kéna mahā mánasā rīramāma 1.165.02

Interpretation:**Indra speaks:**

“Whose are indeed these expressions of the heart that the ever-young Maruts would enjoy? Who could turn them back to his pilgrim-sacrifice? By what such thought (mind) of greatness we could seize them, for they are like the eagles gliding in the air?”²

‘Whose are indeed these mantras’ - asks Indra – ‘that are rising from the heart that Maruts have enjoyed? Who is he, who has turned [you] to the Path of the Sacrifice, O Maruts?’

‘They are like eagles gliding in the sky! What great Mind should we have to be able to seize them with [in their flight]?’

These questions are again very indicative and conducive to creating a perception of Maruts and their relations with the one who is a pilgrim on the path of the Sacrifice and the levels of a greater Mind above. They draw the whole picture of the Vedic Vision.

Vocabulary:

dhraj, 1. P. (Nigh. ii , 14; Dhātup. vii , 38 , &c.) MaitrS.; to move, go, glide, fly, sweep on. (Cf. dhrij and dhrij); dhrajas, n. gliding course or motion RV.

कु॒तस् त्वम् इन्द्र॑ मा॒हि॒नः सन्न॑ ए॒को या॒सि स॒त्प॒ते किं॑ त॒ इत्था॑ ।

सम् पृ॒च्छ॒से॒ सम॒रा॒णः शु॒भानैर् वो॒चे॒स् तन् नो॑ ह॒रि॒वो यत् ते॑ अ॒स्मे ॥ १-१६५-०३

kútas tuvám indara māhinaḥ sann éko yāsi satpate kiṃ ta itthā
sám pṛchase samarāṇaḥ śubhānair vocés tán no harivo yát te asmé 1.165.03

Interpretation:**Maruts speak:**

“Where are you from, O Indra? You are great! Alone you walk, O Lord of Existence, why is it so?

You greet us all when we are gathered by (varied) lights! Speak to us about that, O Lord of Horse, what belongs to you in us!”³

² Whose prayers have they, the Youthful Ones, accepted? Who to his sacrifice hath turned the Maruts? We will delay them on their journey sweeping—with what high spirit!—through the air like eagles.

³ Whence comest thou alone, thou who art mighty, Indra, Lord of the Brave? What is thy purpose? Thou greetest us when meeting us the Bright Ones. Lord of Bay Steeds, say what thou hast against us.

Now the reference comes to Indra as a deity who walks alone, who acts as one being, which is difficult to imagine for Maruts. There is a natural multitude of things and beings, and the question 'how it is possible to act as ONE, to see as ONE, to know as ONE?' is real for Maruts.

It is this characteristic of Indra which makes him pure in his intelligence, beyond senses, which are made many, fulfilling the need of perception in time and space.

Since Indra is beyond time and space he is ONE and walks and acts as ONE. This power of Oneness is puzzling Maruts, they even say to him 'you greet us all in our shining parts', as one being of light, 'what is it that belongs to You in us, O Lord of Power?', or in other words 'what is it in us that makes us ONE, to what you refer in your greeting?'

Vocabulary:

māhina, mfn. (fr. mah) great, powerful RV.

śubhāna, mfn. *shining bright, brilliant* RV.; *gliding rapidly along* ib.

sam-ara, (see samṛ) m. coming together, meeting, concourse, confluence RV.

AV. ŚBr.; (ifc. f. ā) hostile encounter, conflict, struggle, war, battle with (saha)

ŚāṅkhBr. MBh. &c.

ब्रह्माणि॑ मे॒ मतयः॑ शं॒ सुतासः॑ शुष्म॑ इयति॑ प्रभृ॒तो मे॒ अद्रिः॑ ।

आ शा॑सते॒ प्रति॒ हर्यन्त्यु॑ उक्थे॒मा हरी॑ वहत॒सु ता॒ नो॒ अच्छ॑ ॥ १-१६५-०४

brāhmāṇi me matayaḥ śaṃ sutāsaḥ śuṣma iyarti prābhṛto me ādriḥ
ā śāsate prāti haryanti ukthā imā hārī vahatas tā no ācha 1.165.04

Interpretation:

Indra speaks:

'The hymns which are rising from the heart are mine here, and the thoughts they form are mine too. The extractions of delight are to establish peace here, and the stone, which is brought forward, is raising/agitating the luminous strength.

All of these are calling to Me, expressing their longing for Me, and these two Horses carry me straight to them!' ⁴

The answer of Indra what is here belonging to him is profound:

- 1) the hymns rising from the heart, brahmāṇi,
- 2) the thoughts formed in the mind, matayaḥ,
- 3) the extractions of the sensual delight of existence, sutāsaḥ,

⁴ Mine are devotions, hymns; sweet are libations. Strength stirs, and hurled forth is my bolt of thunder. They call for me, their lauds are longing for me. These my Bay Steeds bear me to these oblations.

these three awoke the luminous strength expanded forward: śuśma adriḥ, iyarti prabhṛto me.

Vocabulary:

āśās, A; to desire, wish, ask, pray for to hope, expect RV. AV. TS. ŚBr. AitBr. BhP. MBh. &c.; to instruct, order, command Kathās. to subdue RV. ii , 28 , 9; hary, P. (Dha1tup. xv , 7), to like, delight in, be fond of or pleased with, yearn after, long for (acc. or loc.) RV.

अतो वयम् अन्तमेभिर् युजानाः स्वक्षत्रेभिस् तन्वः शुम्भमानाः ।

महोभिर् एता॑ उप युज॑महे न्व् इन्द्र॑ स्वधाम् अनु॑ हि नो॑ बभूथ॑ ॥ १-१६५-०५

áto vayám antamébhir yujānāḥ svákṣatrebhis tanúvaḥ súmbhamānāḥ
máhobhir étām̐ úpa yujmahe nú índra svadhām ánu hí no babhūtha 1.165.05

Interpretation:

Maruts speak:

'Therefore by yoking with these strong and intimate ones, we make the extensions of consciousness (in our bodies) shine!

We yoke these brilliant powers within us with the help of the mighty ones, O Indra, and thus you become in us our own self-power, svadhām anu hi no babhūtha!'⁵

This is how and why the Maruts become bound by and to these self-powerful and intimate expressions of the Lord Indra (mantras, thoughts and sensual delights of Soma) to expand the luminosity of His consciousness through them.

It is thus and not otherwise that they become charged with his luminous power.

They have to be engaged in the Sacrifice of Man: in his heart, mind and body.

And it is through this sacrifice they gain the light of Indra.

Vocabulary:

antama (once in RV. i , 165 , 5); mfn. *next, nearest* RV.; *intimate* (as a friend) RV. svakṣatra, mfn. *master of one's self, independent, free* RV. *possessing innate strength, self-powerful, innately strong* MW.

eta, `rushing', `darting'; *of a variegated colour, varying the colour, shining, brilliant* RV. AV. TS. VS. &c.; m. a kind of deer or antelope RV.; the hide of the same RV.

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 state or condition or nature, habitual state, custom, rule, law* RV.; *ease, comfort, pleasure*;

⁵ Therefore together with our strong companions, having adorned our bodies, now we harness, Our spotted deer with might, for thou, O Indra, hast learnt and understood our Godlike nature.

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. su-dhā) offered to the Pitris 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 Daksha and wife of the Pitris or of Angiras or of a Rudra or of Agni) RV. &c. &c.; ind. (with dat. or gen.) the exclamation or benediction used on presenting (or as a substitute for) the above oblation or libation to the gods or departed ancestors.

क्व स्या वो मरुतः स्वधासीद् यन् माम् एकं समधत्ताहिहत्ये ।

अहं ह्य ऊग्रस् तविषस् तुविष्मान् विश्वस्य शत्रोर् अनमं वधस्त्रैः ॥ १-१६५-०६

kúva syā vo marutaḥ svadhā āsīd yán mām ékaṃ samádhattāhīhātye
ahám hí ūgrás taviṣás túviṣmān víśvasya śátror ánamaṃ vadhasnaíḥ 1.165.06

Interpretation:

Indra speaks:

'Where was that self-power of yours, O Maruts, what you entrusted onto me, who is ONE, to slay the Python? For I am great and powerful and strong! I can make every enemy bow down to me with my destructive powers!' ⁶

Now what Indra is answering is most puzzling, he answers with question:

"What has become to that self-establishment of yours (in the lower hemisphere) which you have fully entrusted (charged) me with to kill the Python (Vritra)? Where is it now?" It looks like Maruts did not even know or remember that it was Indra who killed the Vritra. It is only now when he appears in front of them that they finally know the hidden force of their own nature, svadhā.

This reminds the story from Kena Upanishads, when the gods thought that it was their own greatness and power and only after meeting with Brahman they have understood whose power it was.

Vocabulary:

vadhasna, =vadhar, n. (only this form) *a destructive weapon* (esp. the thunderbolt of Indra) RV.

kva (with bhū, as) how is it with? what has become i.e. it is done with RV I, 161, 4

⁶ Where was that nature then of yours, O Maruts, that ye charged me alone to slay the Dragon? For I in truth am fierce and strong and mighty. I bent away from every foeman's weapons.

भूरि॑ च॒कर्त्थ॑ यु॒ज्येभि॑र् अ॒स्मे स॑मा॒नेभि॑र् वृ॒षभ॑ पौ॒स्येभिः॑ ।

भू॒रीणि॑ हि कृ॒णवा॑मा श॒वि॒ष्ठेन्द्र॑ क्र॒त्वा म॑रु॒तो यद् व॑शाम ॥ १-१६५-०७

bhūri cakārtha yújyebhir asmé samānébhir vṛṣabha paúṁsiyebhiḥ
bhūrīṇi hí kṛṇávāmā śaviṣṭha índra krátvā maruto yád vāsāma 1.165.07

Interpretation:

Maruts speak:

‘Much have you done by yoking with us, who are similar in power, O Bull! O Indra, strongest of all, may we also achieve much! by the power of will may we rule, O Maruts!’⁷

It is now only they realize that Indra played a crucial role in slaying Vritra. Indra could do it by yoking with their self-powerful nature, svadhā, in this lower hemisphere. If there would not be agents of light in the lower hemisphere Indra would not be able to destroy the Python, who is deeply rooted in the Inconscient.

Vocabulary:

paum̐sya, mfn. *belonging to men, manly*; n. *manhood, virility, manly strength or a manly deed* RV.

vaś 2. P. *to will, command* RV. AV.; *to desire, wish, long for, be fond of, like* (also with inf.) RV. &c. &c. ; *to aver, maintain, affirm, declare for* (two acc.) MaitrUp. VarBrS. BhP.

व॒धी वृ॒त्रम् म॑रु॒त इन्द्रि॑येण॒ स्वेन॑ भा॒मेन॑ त॒विषो॑ ब॒भूवा॑न् ।

अ॒हम् ए॒ता म॑न॒वे वि॒श्वश्च॑न्द्राः सु॒गा अ॒पश् च॑कर॒ वज्र॑बाहुः ॥ १-१६५-०८

vádhiṁ vṛtrám maruta indriyéṇa svéna bhāmena taviṣó babhūvān
ahám etā mánave víśváścandrāḥ sugā apás cakara vājrabāhuḥ 1.165.08

Interpretation:

Indra speaks:

‘[I am] a killer of Vritra, O Maruts, by the indriya-force, by my own power of splendour (-wrath) I’ve become mighty!’

⁷ Yea, much hast thou achieved with us for comrades, with manly valour like thine own, thou Hero. Much may we too achieve, O mightiest Indra, with our great power, we Maruts, when we will it.

Holding the lightning in my hand, I made these shining waters flow easy for men!"⁸

Vocabulary:

bhāma, m. light , *brightness, splendour* RV. ; m. *passion, wrath, anger* RV. AV. VS. ŚBr. BhP.

taviṣa, mfn. *strong, energetic, courageous* RV.; m. *the ocean* Uṇ. Sch.; *heaven* ib.; n. *power, strength* (also pl.) RV. i , 166 , 1 and 9

अनुत्तम् आ ते मघवन् नकिर् नु न त्वावाꣳ अस्ति देवता विदानः ।
न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥ १-१६५-०९

ánuttam ā te maghavan nákir nú ná tvāvām̐ asti devatā vídānaḥ
ná jāyamāno nāsate ná jāto yāni kariṣyā kṛṇuhí pravṛddha 1.165.09

Interpretation:

Maruts speak:

'Nothing here can withstand you, O Maghavan! For none is here equal to you in power: none who was born or will be born! The deeds of the Future do Thou accomplish here, O Mighty!'⁹

It is a very significant statement 'to accomplish the deeds of the future', yāni kariṣyā(ni) kṛṇuhi! Indra is not coming here for any other reason but for the future, for the growth of consciousness which was not accomplished yet by evolution.

Vocabulary:

anutta, mfn. *not cast down, invincible* RV.

tvāvat, mfn. (Pāṇ. 5-2 , 39 Vārtt.) *similar to thee, as rich or mighty or great as thou, worthy of thee* RV.

devatā, ind. *with divinity i.e. with a god (gods) or among the gods* RV. AV.

vidāna, mfn. (A. pr. p.) *existing being, real* RV. AV.; *common, usual* ib.

एकस्य चिन् मे विभ्व् अस्त्व् ओजो या नु दधृष्वान् कृणवै मनीषा ।

⁸ Vrtra I slew by mine own strength, O Maruts, having waxed mighty in mine indignation. I with the thunder in my hand created for man these lucid softly flowing waters.

⁹ Nothing, O Maghavan, stands firm before thee; among the Gods not one is found thine equal. None born or springing into life comes nigh thee. Do what thou hast to do, exceeding mighty?

अ॒हं ह्य॑ ऊ॒ग्रो म॑रु॒तो वि॑दानो॒ यानि॑ च्यव॒म् इन्द्र॑ इ॒द् ई॒श ए॒षाम् ॥ १-१६५-१०

ékasya cin me vibhú astu ójo yā nú dadhr̥ṣvān kr̥ṇāvai maṇiṣā
aham̐ hí ūgró maruto vídāno yāni cyavam índra íd īśa eṣām 1.165.10

Interpretation:

Indra speaks:

'Even when I am Alone my Power should be great! For what I dare to do, I will do with my strength of Intelligence. I am indeed known as strong, whatever things I want to move/change, only I, Indra, is the Lord of them!¹⁰

अम॑न्दन् मा मरु॒त स्तो॑मो अत्र॒ यन् मे॑ नरः श्रु॒त्यम् ब्र॑ह्म चक्र ।
इन्द्रा॑य वृ॒ष्णे सु॑मखाय॒ मह्यं॑ सख्ये॒ सखाय॑स् तन्वे॒ तनू॑भिः ॥ १-१६५-११

ámandan mā maruta stómo átra yán me naraḥ śrútiyam bráhma cakrá
indrāya vṛṣṇe súmakhāya máhyam̐ sakhye sakhāyas tanúve tanūbhiḥ 1.165.11

Interpretation:

Indra speaks:

'Your affirmation here has inflamed me! O Heroes, by this Hymn of Glory, worthy of perception, which you have made for me, intoxicated me with its Delight! It is to Indra, Bull, Perfect in Sacrifice! For Me, as friends to a Friend, [you give all your] bodies to my Body (or you stretch your being into my expansion of being).'¹¹

Vocabulary:

mand 1. A. (Dhātup. ii , 12) mandate (Ved. also P. –ti); to rejoice, be glad or delighted, be drunk or intoxicated (lit. and fig.) RV. AV. VS. ; (P.) *to gladden, exhilarate, intoxicate, inflame, inspirit* RV.; *to shine, be splendid or beautiful* Naigh. i , 16; *to be glad or drunk* ib.

makha, mfn. (prob. connected with mah or maṁh) *jocund, cheerful, sprightly, vigorous, active, restless* (said of the Maruts and other gods) RV. Br.; m. *a feast , festival , any occasion of joy or festivity* RV.;

¹⁰ Mine only be transcendent power, whatever I, daring in my spirit, may accomplish. For I am known as terrible, O Maruts I, Indra, am the Lord of what I ruined.

¹¹ Now, O ye Maruts, hath your praise rejoiced me, the glorious hymn which ye have made me, Heroes! For me, for Indra, champion strong in battle, for me, yourselves, as lovers for a lover.

a sacrifice, sacrificial oblation ŠBr. &c. &c.;
(Naigh. iii , 17) (prob.) N. of a mythical being (esp. in makhasya śiraḥ, 'Makha's head') RV. VS.

एवेद् एते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
संचक्ष्या मरुतश् चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम् ॥ १-१६५-१२

evéd eté práti mā rócāmānā ánediyah śráva éṣo dádhānāḥ
saṃcákṣiyā marutaś candrávarṇā áchānta me chadáyāthā ca nūnám 1.165.12

Interpretation:

Indra speaks:

'Thus indeed these (gods) shine onto me, holding [my] blameless knowledge and power!

O Maruts, having seen you with this golden splendor, I have become happy, bring more delight to me now!'¹²

Vocabulary:

eṣa, mfn. (fr. 3. iṣ) ifc. *seeking* ŠBr; m. *the act of seeking or going after* RV. x , 48 , 9; *wish, option* RV. i , 180 , 4; mfn. *gliding , running , hastening* RV. chad, 10.P, to seem, appear, be considered as RV.; *to be pleased with, delight in* (acc. or loc.) RV. viii , 50 , 5; achānta Ved. aor. 3 plur.

को न्व् अत्र मरुतो मामहे वः प्र यातन सखीश्च अच्छा सखायः ।
मन्मानि चित्रा अपिवातयन्त एषाम् भूत नवेदा म ऋतानाम् ॥ १-१६५-१३

kó nú átra maruto māmahe vaḥ prá yātana sakhīmś áchā sakhāyah
mánmāni citrā apivātáyanta eṣām bhūta návedā ma ṛtānām 1.165.13

Interpretation:

Agastya speaks:

'Who has made you great, O Maruts? Go forward openly now, O Friends, to your companions! Charged by this light of consciousness, citrā, you increase the

¹² Here, truly, they send forth their sheen to meet me, wearing their blameless glory and their vigour. When I have seen you, Maruts, in gay splendour, ye have delighted me, so now delight me.

power of hymns in the mind, manmāni. Be aware of these dynamic truths in me!¹³

Vocabulary:

apivat, to understand, comprehend RV. vii , 3 , 10 60 , 6; Caus. (-vātaya) to cause to understand, make intelligible to (with or without dat.) RV.; (-vātayāmasi) to excite, awaken RV. i , 128 , 2.
naveda (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.)

आ यद् दुवस्याद् दुवसे न कारुर् अस्माञ् चक्रे मान्यस्य मेधा ।

ओ षु वर्त्त मरुतो विप्रम् अच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥ १-१६५-१४

ã yád duvasyãd duváse ná kārúr
asmãñ cakré māniyásya medhã
ó ṣú vartta maruto vípram ácha
imã bráhmāṇi jaritã vo arcat 1.165.14

Interpretation:

Agastya speaks:

'That to what the Doer brings us to, as if a seeker of realization comes to his fulfillment, the wisdom of Agastya (Manya) brought us here!
Go back the sage, O Maruts, perfectly and directly! For these words grow from his heart, when he sings them here for you!' ¹⁴

Vocabulary:

duvasya, Nom. P.-yati, to honour, worship, celebrate, reward RV. iii , 2 , 8 &c.; give as a reward, i , 119 , 10.
duvas, n. gift, oblation, worship, honour, reverence RV. i , 14 , 1 &c. (165 , 14 duvas, prob. gift, liberality).
kāru m. (fr. kr) , one who sings or praises, a poet RV. AV.
mānya, mfn. to be respected or honoured, worthy of honour, respectable, venerable Mn. MBh. &c.; m. patr. fr. māna RV. i , 163 , 14, &c. N. of Maitrāvaruṇi (author of RV.viii , 67) RAnukr.

¹³ Who here hath magnified you, O ye Maruts? speed forward, O ye lovers, to your lovers. Ye Radiant Ones, assisting their devotions, of these my holy rites he ye regardful.

¹⁴ To this hath Manya's wisdom brought us, so as to aid, as aids the poet him who worships. Bring hither quick! On to the sage, ye Maruts! These prayers for you the singer hath recited.

एष व स्तोमो मरुत इयं गीर् मान्दार्यस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १-१६५-१५

eṣá va stómo maruta iyám gír
 mândāriyāsya māniyāsya kāróḥ
 ā iṣā yāsiṣṭa tanúve vayām
 vidyāmeṣám vrjánaṃ jīrādānum 1.165.15

Interpretation:

Agastya speaks:

'May this Affirmation, O Maruts, this Voice of the Poet Agastya, create for us the power of extension of our being! May we receive the purposeful impulsion to get though all obstruction swiftly and totally.'¹⁵

Vocabulary:

māndārya, m. (fr. mandāra) N. of a man RV. i , 165 , 5.

vayā, f. a branch, twig RV. (also fig. = offspring, posterity); vigour, strength, power (?) ib. i , 165 , 5.

¹⁵ May this your praise, may this your song, O Maruts, sung by the poet, Mana's son, Mandarya, Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance!