

RV 1.166

ṛṣi: agastya maitrāvaruṇi; devatā: marudgaṇa; chanda: jagatī,
14-15 triṣṭup

तन् नु वोचाम रभसाय जन्मने पूर्वम् महित्वं वृषभस्य केतवे ।
 ऐधेव यामन् मरुतस् तुविष्वणो युधेव शक्रास् तविषाणि कर्तन ॥ १-१६६-०१
 नित्यं न सूनुम् मधु विभ्रत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः ।
 नक्षन्ति रुद्रा अवसा नमस्विनं न मर्धन्ति स्वतवसो हविष्कृतम् ॥ १-१६६-०२
 यस्मा ऊमासो अमृता अरासत रायस् पोषं च हविषा ददाशुषे ।
 उक्षन्त्य् अस्मै मरुतो हिता इव पुरू रजांसि पयसा मयोभुवः ॥ १-१६६-०३
 आ ये रजांसि तविषीभिर् अव्यत प्र व एवासः स्वयतासो अघ्नजन् ।
 भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्व ऋष्टिषु ॥ १-१६६-०४
 यत् त्वेषयामा नदयन्त पर्वतान् दिवो वा पृष्ठं नर्या अचुच्यवुः ।
 विश्वो वो अज्मन् भयते वनस्पती रथीयन्तीव प्र जिहीत ओषधिः ॥ १-१६६-०५
 यूयं न उग्रा मरुतः सुचेतुनारिष्टग्रामाः सुमतिम् पिपर्तन ।
 यत्रा वो दिद्युद् रदति क्रिविर्दती रिणाति पश्वः सुधितेव बर्हणा ॥ १-१६६-०६
 प्र स्कम्भदेष्णा अनवभ्रराधसो ऽलातृणासो विदथेषु सुष्टताः ।
 अर्चन्त्य् अर्कम् मदिरस्य पीतये विदुर् वीरस्य प्रथमानि पौस्य्या ॥ १-१६६-०७
 शतभुजिभिस् तम् अभिहुतेर् अघात् पूर्भी रक्षता मरुतो यम् आवत ।
 जनं यम् उग्रास् तवसो विरप्शिनः पाथना शँसात् तनयस्य पुष्टिषु ॥ १-१६६-०८
 विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्येव तविषाण्य् आहिता ।
 अँसेष्व् आ वः प्रपथेषु खादयो ऽक्षो वश् चक्रा समया वि वावृते ॥ १-१६६-०९
 भूरीणि भद्रा नर्येषु बाहुषु वक्षस्सु रुक्मा रभसासो अञ्जयः ।
 अँसेष्व् एताः पविषु क्षुरा अधि वयो न पक्षान् व्य् अनु श्रियो धिरे ॥ १-१६६-१०

महान्तो॑ महा॒ वि॒भ्वो॑ वि॒भू॒तयो॑ दू॒रेदृ॒शो॑ ये दि॒व्या इ॒व स्तु॑भिः ।
 म॒न्द्राः सु॒जि॒ह्वाः स्वरि॑तार आ॒सभिः॑ स॒म्मि॒श्ला इ॒न्द्रे म॑रुतः परि॒ष्टुभः॑ ॥ १-१६६-११
 तद् वः॑ सु॒जा॒ता म॑रुतो महि॒त्वनं॑ दी॒र्घं वो॑ दा॒त्रम् अ॒दि॒तेर् इ॒व व्र॑तम् ।
 इ॒न्द्रश् च॑न त्यज॒सा वि॑ हु॒णाति॑ तज् ज॒नाय॑ यस्मै॒ सु॒कृ॒ते अ॒रा॒ध्वम् ॥ १-१६६-१२
 तद् वो॑ जा॒मित्व॑म् म॒रुतः॑ परे॒ युगे॑ पु॒रू यच् छँ॑सम् अ॒मृ॒तास॑ आव॒त ।
 अ॒या धि॒या म॑नवे श्रु॒ष्टिम् आ॒व्या सा॒कं न॑रो दं॒सनैर् आ॑ चि॒कि॒त्रिरे ॥ १-१६६-१३
 येन॑ दी॒र्घम् म॑रुतः शू॒शवा॑म युष्मा॒केन॑ परी॒णसा॑ तुरा॒सः ।
 आ यत् त॑तनन् वृ॒जने॑ ज॒नास॑ ए॒भिर् य॒ज्ञेभि॑स् तद् अ॒भीष्टि॑म् अ॒श्याम् ॥ १-१६६-१४
 एष॑ व स्तो॒मो म॑रुत इ॒यं गी॑र् मान्दा॒र्यस्य॑ मान्य॒स्य का॑रोः ।
 एषा॑ यासी॒ष्ट त॑न्वे व॒यां वि॒द्यामे॑षं वृ॒जनं॑ जी॒रदा॑नुम् ॥ १-१६६-१५

Analysis of RV 1.166

तन् नु॑ वो॒चाम॑ र॒भसा॑य जन्म॒ने पूर्॑वम् महि॒त्वं वृ॑षभ॒स्य के॑तवे ।
 ऐ॒धेव॑ यामन् म॒रुत॑स् तुवि॒ष्वणो॑ यु॒धेव॑ श॒क्रास् त॑वि॒षाणि॑ क॒र्तन॑ ॥ १-१६६-०१

tán nú vocāma rabhasāya jānmane pūrvam mahitvāṃ vṛṣabhāsya ketāve
aidhēva yāman marutas tuviṣvaṇo yudhēva śakrās taviṣāṇi kartana 1.166.01

1

Now let us publish, for the vigorous company the herald of the Strong One, their primeval might. With fire upon your way, O Maruts loud of voice, with battle, Mighty Ones, achieve your deeds of strength.¹

Interpretation:

“May we speak of that original Power of the Bull to perceive, for a bright and powerful Birth!
Roaring with Thunder and Fire on your way, O Maruts, as if in the battle, you, O Mighty Ones, do your powerful work!”

Vocabulary:

¹ Griffith's translation.

rabhasa, mfn. (fr. prec.) *impetuous, violent, rapid, fierce, wild* RV. &c. &c. (ifc.); *eager for, desirous of* Kālid.; *strong, powerful* (said of the Soma) RV.; *shining, glaring* ib.; m. *impetuosity, vehemence, hurry, haste, speed, zeal, passion, eager desire for* (comp.) MBh. Kāv. &c.

ketu, m. (fr. cit) *bright appearance, clearness, brightness* (often pl. 'rays of light') RV. VS. AV. (Naigh. iii, 9); *apparition, form, shape* RV.; *sign, mark, ensign, flag, banner* RV. AV. MBh. &c.; *a chief, leader, eminent person* RV. R. BhP.; *intellect, judgment, discernment* (?) RV. v, 66, 4, AV. x, 2, 12; any unusual or striking phenomenon, comet, meteor, falling star AdbhBr. Mn. BhP. &c.; the dragon's tail or descending node (considered in astron. as the 9th planet, and in mythol. as the body of the demon Sainhikeya [son of Siñhikā] which was severed from the head or Rahu by Viṣṇu at the churning of the ocean, but was rendered immortal by having tasted the Amṛita) Hariv., VP.

aidha, n. (fr. edhas Sāy.) *flame, splendour; ardour, power* RV. i, 166, 1.

tuviṣvan, mfn. *loudsounding* RV. i, 166, 1.

śakra, mfn. *strong, powerful, mighty* (applied to various gods, but esp. to Indra) RV. AV. TBr.

नित्यं न सूनुम् मधु विभ्रत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः ।

नक्षन्ति रुद्रा अवसा नमस्विनं न मर्धन्ति स्वतवसो हविष्कृतम् ॥ १-१६६-०२

nītyaṃ ná sūnúm mádhu bíbhṛata úpa krīḷanti krīḷā vidátheṣu ghr̥ṣvayah
nákṣanti rudrā ávasā namasvínaṃ ná mardhanti svátavaso haviṣkr̥tam 1.166.02

2

Bringing the pleasant meath as 'twere their own dear son, they sport in sportive wise gay at their gatherings. The Rudras come with succour to the worshipper; self-strong they fail not him who offers sacrifice.

Interpretation:

"They play as players joyously, full of power of life, bringing the honey as their Eternal Son to the Sacrificial gatherings. The Rudras, having their own power, come to support the power of our growth, they do not forsake the one who surrenders, who offers the offering."

Vocabulary:

mṛdh, 1. P. A., mardhati, -te; Ved. also 6. P. A; mṛdhati, -te; *to neglect, forsake, abandon* RV.

ghṛṣu, ghr̥ṣvi, *lively, agile, mirthful* RV.

krīḍa, mfn. *playing, sporting* (said of the winds) RV. i, 37, 1

यस्मा ऊमासो अमृता अरासत रायस् पोषं च हविषा ददाशुषे ।

उक्षन्त्यु अस्मै मरुतो हिता इव पुरू रजांसि पयसा मयोभुवः ॥ १-१६६-०३

yásmā ūmāso amṛtā árāsata rāyás póṣaṃ ca haviṣā dadāśúṣe
ukṣánti asmai marúto hitā iva purū rájāṃsi páyasā mayobhúvaḥ 1.166.03

3

To whomsoever, bringer of oblations, they immortal guardians, have given
plenteous wealth,
For him, like loving friends, the Maruts bringing bliss bedew the regions round
with milk abundantly.

Interpretation:

'Whom the Helpers Immortal bestowed their wealth on and the power of growth,
the one who wishes to give by offering, onto him they, full of bliss, pour their
auspicious wealth, moistening with it all the wide regions around him.'

Vocabulary:

ūma, m. a helper, friend, companion RV. AV. v , 2 , 1

आ ये रजांसि तविषीभिर् अव्यत प्र व एवासः स्वयतासो अध्रजन् ।

भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्व ऋष्टिषु ॥ १-१६६-०४

ā yé rájāṃsi táviṣībhir ávyata prá va évāsaḥ sváyatāso adhrajan
bháyante víśvā bhúvanāni harmiyā citró vo yāmaḥ práyatāsu ṛṣṭīṣu 1.166.04

4

Ye who with mighty powers have stirred the regions up, your coursers have sped
forth directed by themselves. All creatures of the earth, all dwellings are afraid,
for brilliant is your coming with your spears advanced.

Interpretation:

'Those who have woven the spaces by their own force, they are indeed the
runners forward, flying impelled by themselves!
All fear you, the worlds and creatures of the worlds, when you advance in your
bright and sharp movement!'

Vocabulary:

dhraj, 1. P. to move , go , glide , fly , sweep on. (Cf. dhṛj and dhrij)

vī 2. P. veti (accord. to some in the conjug. tenses substituted for aj ; 2. sg. veṣi also as
Impv. RV. ; 3. pl. vyanti RV. AV. Br.; Subj. 2. 3. sg. ves RV. 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.
harmya n. (said to be fr. hr, `to captivate or charm the mind'; but rather connected with
2. ghṛ and gharma, and perhaps originally signifying `the domestic fire-hearth') a large
house, palace, mansion, any house or large building or residence of a wealthy person

RV. &c. &c.; *a stronghold, prison* RV. v , 32 , 5; *a fiery pit, place of torment, region of darkness, the nether world* MW.; mfn. *living in houses* ib.

r̥ṣṭī, f. *a spear, lance, sword* RV. AV. iv , 37 , 8

prayata, mfn. *outstretched, far-extended* RV. AV.; *placed upon (loc.)* RV.; *offered, presented, given, granted, bestowed* RV. &c. &c.; *piously disposed, intent on devotion, well prepared for a solemn rite (with loc. or ifc.), ritually pure (also applied to a vessel and a place Āpast. R.) , selfsubdued, dutiful, careful, prudent* KaṭhUp. Mn. MBh. &c.

यत् त्वेषयामा नदयन्त पर्वतान् दिवो वा पृष्ठं नर्या अचुच्यवुः ।

विश्वो वो अज्मन् भयते वनस्पती रथीयन्तीव प्र जिहीत ओषधिः ॥ १-१६६-०५

yāt tveṣāyāmā nadáyanta párvatān divó vā pṛṣṭhám náriyā ácucyavuh
víśvo vo ájman bhayate vánaspátī rathīyántīva prá jihīta óṣadhiḥ 1.166.05

5

When they in dazzling rush have made the mountains roar, and shaken heaven's high back in their heroic strength, Each sovran of the forest fears as ye drive near, aid the shrubs fly before you swift as whirling wheels.

Interpretation:

“When rushing forward they have made mountains sound and have shaken the back of Heaven with their power then every master of delight fears your advance (becomes tense in your movement forward)! For you move on the chariots forward leaving behind the greenery (containers of Soma, oṣa-dhi, lit. ‘container of heat and light’).”

Vocabulary:

tveṣāyāma, mfn. *impetuous in course* , 166 , 5.

narya, mfn. *manly, human strong, powerful, heroic (as Indra , the Maruts &c.); n. a manly or heroic deed (with or scil. apas).* RV.

ajman, n. *career, passage, battle* RV. AV. [Lat. agmen].

rathīya, Nom. P. (only p. -yat) *to wish to go or travel in a chariot* RV.

यूयं न उग्रा मरुतः सुचेतुनारिष्टग्रामाः सुमतिम् पिपर्तन ।

यत्रा वो दिद्युद् रदति क्रिविर्दती रिणाति पश्वः सुधितेव बर्हणा ॥ १-१६६-०६

yūyám na ugrā marutaḥ sucetúnā áriṣṭagrāmāḥ sumatím pipartana
yátrā vo didyúd rádati krívirdatī riṇāti paśváḥ súdhiteva barhánā 1.166.06

6

Terrible Maruts, ye with ne'er-diminished host, with great benevolence fulfil our heart's desire. Where'er your lightning bites armed with its gory teeth it crunches up the cattle like a well-aimed dart.

Interpretation:

“You are strong, O Maruts, and perfect in consciousness, friendly to many! Fulfill our perfection in Thought! For where your lightning bites with its flashings like teeth, there it breaks [a lower perception of] Pashus, as if it is well-organized (well planned/established) destruction.”

Vocabulary:

ariṣṭa-grāma, mfn. (said of the Maruts) *whose troop is unbroken, i.e. complete in number* RV. i , 166 , 6.

krivi, m. a N. of Rudra (v.l. krayin q.v.) *a leather bag* (metaphorically `a cloud') RV.; a well Naigh. iii , 23; N. of an Asura Sāy.

rī1 or ri (cf. li) cl. 9. P. *to release, set free, let go* RV.; *to sever, detach from* (abl.) ib.; (A1.) *to be shattered or dissolved, melt, become fluid, drop, flow* RV.

rad, 1. P. radati (rarely A. -te; Ved.), *to scratch, scrape, gnaw, bite, rend, dig, break, split, divide* RV. AV. Suśr.; *to cut, open* (a road or path) RV.; *to lead* (a river) *into a channel* ib.; *to convey to, bestow on, give, dispense* RV. AV. Br. [Cf. Lat. rad-o, rod-o] sudhita, *well placed or fixed* RV.; *well prepared or served, ready (as food)* RV.; *fixed upon, meant, intended* ib.; *well-disposed, kind, benevolent* ib. VS.

प्र॒ स्क॒म्भ॒दे॒ष्णा॑ अन॒व॒भ्र॒रा॒ध॒सो॑ ऽला॒तृ॒णा॒सो॑ वि॒द॒थे॒षु॑ सु॒ष्टु॒ताः॑ ।

अ॒र्च॒न्त्य् अ॒र्क॒म् म॒दि॒र॒स्य॑ पी॒तये॑ वि॒दुर् वी॒र॒स्य॑ प्र॒थ॒मा॒नि॑ पौ॒ंस्य॑ ॥ १-१६६-०७

prá skambhádeṣṇā anavabhṛárādhaso alātrṇāso vidátheṣu súṣṭutāḥ
árcanti arkám madiráśya pítāye vidúr vīrásya prathamāni paúṃsiyā 1.166.07

7

Givers of during gifts whose bounties never fail, free from ill-will, at sacrifices glorified, They sing their song aloud that they may drink sweet juice: well do they know the Hero's first heroic deeds.

Interpretation:

“Forward they go whose givings are firm like a pillar, whose bounties do not fail, and well affirmed in the sacrifices!

They shine with the flaming Song to drink of enjoyment! They know the original heroic powers (deeds) of the Hero (Indra)!”

Vocabulary:

skambha-deṣṇa, mfn. *one whose gifts are firm, stable in giving* (as the Maruts) RV.

skambha, m. *a prop, support, pillar, buttress, fulcrum, the Fulcrum of the Universe* (personified in AV. x , 7 and x , 8 , and identified with Brahman , the Supreme Being , as well as with Purusha) RV. AV.

an-avabhra-rādhās, mfn. (bhṛ), *having or giving undiminished (or durable) wealth* RV.

a-lātrṇa, mfn. (lā = rā? BR.) *not granting anything, miserly* RV. i , 166 , 7 and iii , 30 , 10 , (Nir. vi , 2.)

mad, (cf. mand) 4. P. mādyati esp. also -te ; Ved. also I. P. A, mādyati, -te; 3. P. mamatti } *to rejoice, be glad, exult, delight or revel in* (instr. gen. loc. , rarely acc.) , *be drunk* (also fig.) with (instr.) RV. &c. &c.; *to enjoy heavenly bliss* (said of gods and deceased ancestors) RV. TBr.; *to gladden, exhilarate, intoxicate, animate, inspire* RV.; paum̐sya, mfn. *belonging to men, manly* Sām̐k.; n. *manhood, virility, manly strength or a manly deed* RV.

शतभुजिभिस् तम् अभिहुतेर् अघात् पूर्भी रक्षता मरुतो यम् आवत ।
जनं यम् उग्रास् तवसो विरप्शिनः पाथना शंसत् तनयस्य पुष्टिषु ॥ १-१६६-०८

śatābhujibhis tām abhīhruter aghāt pūrbhī rakṣatā maruto yām āvata
jānaṃ yām ugrās tavaso virap̐śinaḥ pāthanā śaṃsāt tānayasya puṣṭiṣu 1.166.08

8

With castles hundredfold, O Maruts, guard ye well the man whom ye have loved from ruin and from sin, – The man whom ye the fierce, the Mighty ones who roar, preserve from calumny by cherishing his seed.

Interpretation:

‘With your protections hundredfold, protect the man from sin and destruction, whom you thus cherished. O Powerful and Terrible, protect him in his offspring’s growth.’

‘Protect him from calamity in his growth of offspring’ pāthanā śaṃsāt tanayasya puṣṭiṣu. It is an interesting consideration about his growth in his offspring, which may be seen as an ordinary statement or as the invocation for the cosmic powers of the Mind to be engaged and interested in the evolution of species and the development of the embodiment of consciousness in matter. It shows also the character of Maruts as uninvolved and partially free from the grip of the material development.

Vocabulary:

śatābhujī, mf(i)n. *hundred-fold* RV.; *having a hundred enclosures or fortifications* MW.
abhīhruti, f. *fall, damage, injury* RV. i , 166 , 8 AV. vi , 3 , 3.
virap̐śin, mfn. *copious, exuberant, powerful, mighty* RV. AV. VS.
śaṃsa, m. *recitation, invocation, praise* RV.; *wishing well or ill to, a blessing or a curse* ib.; *a promise, vow* ib.; RV. *a spell* MW. ; *calumny* ib. ;

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृद्येव तविषाण्यू आहिता ।
अँसेष्व् आ वः प्रपथेषु खादयो ऽक्षो वश् चक्रा समया वि वावृते ॥ १-१६६-०९

vīśvāni bhadrā maruto rātheṣu vo mithasp̐rdhyeva taviṣāṇī āhitā
āṃseṣu ā vaḥ prāpātheṣu khādāyo ākṣo vaś cakrā samāyā vī vāvṛte 1.166.09

9

O Maruts, in your cars are all things that are good: great powers are set as 'twere in rivalry therein. Rings are upon your shoulders when ye journey forth: your axle turns together both the chariot wheels.

Interpretation:

“All the enjoyments you carry in your cars, O Maruts, powerful and as if well arranged/composed to be contradictory to each other!
Your arms and shoulders have the rings around them, and your axle in the chariot runs both the wheels smoothly.”

Vocabulary:

mithaspr̥dhya, ind. p. (spr̥dh) *meeting together as rivals, mutually emulous* RV. i , 166 , 9 (Padap. mithaspr̥dhyā).
khādi, m. (f.?) *a brooch, ring* (worn on the hands or feet by the Maruts) RV. i , v , vii (cf. vṛṣa-, hiraṇya-; su-khādi)
prapatha, m. *a way, journey* (esp. to a distant place) RV. AitBr.; (ifc. f. ā) *a broad road or street* Kaṭh. BhP.

भूरीणि भद्रा नर्येषु बाहुषु वक्षस्सु रुक्मा रभसासो अञ्जयः ।

अँसेष्व् एताः पविषु क्षुरा अधि वयो न पक्षान् व्यु अनु श्रियो धिरे ॥ १-१६६-१०

bhūrīṇi bhadrā nāriyeṣu bāhūṣu vākṣassu rukmā rabhasāso añjāyaḥ
āṃseṣu étāḥ pavīṣu kṣurā ādhi vāyo ná pakṣān ví ānu śríyo dhire 1.166.10

10

Held in your manly arms are many goodly things, gold chains are on your chests, and glistening ornaments, Deer-skins are on their shoulders, on their fellies knives: they spread their glory out as birds spread out their wings.

Interpretation:

‘In your powerful arms there are many things of joy, on your chests there are shining golden ornamentations!

Your arms and shoulders are shining with varied light, and on the wheels there are the blades [of flashing light]! You spread you wings of glory like the birds!’

Vocabulary:

añji, mfn. applying an ointment or pigment RV.; ointment, brilliancy RV.; unctuous, smooth, sleek (membrum virile) VS.
pavi, m. (perh. orig. `brightness, sheen'; cf. pāvaka and Uṇ. iv , 138 Sch.) *the tire of a wheel* (esp. a golden tire on the chariot of the Aśvins and Maruts) RV. AitĀr.; *the metallic point of a spear or arrow* ib.; *the iron band on a Soma-stone* ib.; an arrow Nir. xii , 30; a thunderbolt Naigh. ii , 20; speech ib. i , 11 fire L.
eta, (for e) mfn. *'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.

vyanudhā, (only 3. pl. pf. A -dhire) *to unfold, display* RV. i, 166 , 10.

महान्तो॑ महा॑ विभ्वो॑ विभू॑तयो॒ दूरे॑द्दृशो॒ ये दि॒व्या इ॒व स्तृ॑भिः ।
मन्द्राः॑ सु॒जिह्वाः॑ स्वरि॑तार आ॒सभिः॑ सम्मि॒श्रा इ॒न्द्रे मरु॑तः परि॒ष्टुभः॑ ॥ १-१६६-११

mahānto mahñā vibhúvo víbhūtayo dūredṛśo yé diviyā iva str̥bhiḥ
mandrāḥ sujihvāḥ sváritāra āsábhiḥ sámmiślā índre marútaḥ pariṣṭúbhaḥ 1.166.11

11

Mighty in mightiness, pervading, passing strong, visible from afar as 'twere with stars of heaven, Lovely with pleasant tongues, sweet singers with their mouths, the Maruts, joined with Indra, shout forth all around.

Interpretation:

“The Great by greatness, pervading with your all-pervading power, you are seen far as if heavenly spaces with the stars [marking them]!
Intoxicated, with the tongue of sweetness, with mouths that sing [the Hymn], Maruts got mingled with in Indra, affirming Him with voices all around.”

Vocabulary:

str, m. (only in pl. nom. str̥ṇas [?] gen. str̥ṇām [v.l. str̥ṇām] and instr. pl. str̥bhis) *a star* (as the "light-strewer" or [pl.] the "scattered ones") RV. Jyot.; *a mark or star-like spot* (on the forehead of a bull or cow) RV. [Cf. Lat. stella]
āsan, n. (defective Pāṇ 6-1, 63) *mouth, jaws* RV. AV. VS. ŚBr. TBr.;
svaritr, mfn. *sounding, noisy, loud, boisterous* RV.
sammiśra/ sammiśla, mfn. *commingled, mixed together, joined, connected, furnished or endowed with* (instr. or comp.) MBh. R. &c.
pariṣṭubh, mfn. *exulting on every side* RV.

तद् वः॑ सुजा॑ता मरु॒तो महि॑त्वनं दी॒र्घं वो॑ दा॒त्रम् अ॑दि॒तेर् इ॒व व्र॑तम् ।
इन्द्र॑श्च॒ न त्य॑जसा॒ वि हु॑णाति॒ तज् ज॑नाय॒ यस्मै॑ सु॒कृते॑ अ॒राध॑वम् ॥ १-१६६-१२

tád vaḥ sujātā maruto mahitvanāṃ dīrghāṃ vo dātrām áditer iva vratām
indraś caná tyájasā ví hruṇāti táj jánāya yásmai sukṛte árādhavam 1.166.12

12

This is your majesty, ye Maruts nobly born, far as the sway of Aditi your bounty spreads.
Even Indra by desertion never disannuls the boon bestowed by you upon the pious man.

Interpretation:

“That is your greatness, O perfectly born Maruts! That what you give is reaching far, as if in accordance to the Law of Aditi!
Indra himself with difficulty turns that what you have bestowed upon the man who does his sacrifices well.”

Vocabulary:

vihru, [(cf. vi-hvr below) P. -hruṇāti], *to cause to deviate, turn aside, frustrate, spoil* RV. tyajas, n. abandonment, difficulty, danger RV.; alienation, aversion, envy (= krodha Naigh. ii , 13) RV.; m. ‘offshoot’, a descendant , x , 10 , 3.

तद् वो जामित्वम् मरुतः परे युगे पुरू यच् छंसम् अमृतास आवत ।

अया धिया मनवे श्रुष्टिम् आव्या साकं नरो दंसनैर् आ चिकित्रिरे ॥ १-१६६-१३

tád vo jāmitvám marutaḥ páre yugé purú yác cháṃsam amṛtāsa āvata
ayā dhiyā mānave śruṣṭīm āviyā sākam náro daṃsánair ā cikitrire 1.166.13

13

This is your kinship, Maruts, that, Immortals, ye were oft in olden time regardful of our call, Having vouchsafed to man a hearing through this prayer, by wondrous deeds the Heroes have displayed their might.

Interpretation:

“That is your kinship with men from the previous times, when you made their expression of consciousness grow.
By this Thought make Knowledge grow for man! By your wonderful deeds the Heroes made them accessible to perception!”

Vocabulary:

jāmitva, n. *consanguinity* RV. i , 105 , 9 and 166 , 13 x , 55 , 4 and 64 , 13.
sākam, ind. (prob. fr. sa-añc) *together, jointly, at the same time, simultaneously* RV. &c. &c. *along with, together with, with* (with instr.) ib.
daṃsana, n. *a surprising or wonderful deed, marvellous power or skill* RV. i , 166 , 13

येन दीर्घम् मरुतः शूशवाम युष्माकेन परीणसा तुरासः ।

आ यत् ततनन् वृजने जनास एभिर् यज्ञेभिस् तद् अभीष्टिम् अश्याम् ॥ १-१६६-१४

yéna dīrghám marutaḥ śūśávāma yuṣmākena páriṇasā turāsaḥ
ā yát tatānan vrjāne jānāsa ebhír yajñebhis tād abhīṣṭim aśyām 1.166.14

14

That, O ye Maruts, we may long time flourish through your abundant riches, O swift movers,

And that our men may spread in the encampment, let me complete the rite with these oblations.

Interpretation:

“That by what we may grow far and high, O Maruts, with your abundance, and by what men may spread in the embodiment here, and with these sacrifices may I reach that which is sought after.”

It is noteworthy to mention that the ‘desired’, abhiṣṭim, is not specified, neither here nor elsewhere in the Veda, for it is not clear what it is. In the evolutionary process the desired or sought after is the next evolutionary step, which is not known, for it is not and was not realized yet.

Vocabulary:

pariṇas, m. (pṛī) *plenty, abundance* RV.; (asā) ind. *richly, abundantly* ib.
tura, mfn. *quick, willing, prompt* RV. AV. vi, 102, 3; *strong, powerful, excelling, rich, abundant* RV. AV.
abhiṣṭi, f. *wish* PBr.

एष व स्तोमो मरुत इयं गीर् मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १-१६६-१५

eṣā va stómo maruta iyāṃ gīr māndāriyāsya māniyāsya kārōḥ
ā iṣā yāsiṣṭa tanúve vayāṃ vidyāmeṣāṃ vrjānaṃ jīrādānum 1.166.15

15

May this your laud, 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.

Interpretation:

‘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.’

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.