

RV 1.167

ṛṣi: agastya maitrāvaruṇi; devatā: 1 indra, 2-11 marudgaṇa; chanda: triṣṭup, 10 purastājyoti

सहस्रं॑ त इन्द्रो॑तयो॑ नः सहस्र॑म् इषो॑ हरिवो॑ गूर्त॑तमाः ।  
सहस्रं॑ रायो॑ मादय॑ध्यै सहस्रि॑ण उप नो॑ यन्तु वाजाः॑ ॥ १-१६७-०१  
आ नो॑ ऽवोभि॑र मरुतो॑ यान्त्व॑ अच्छा॑ ज्येष्ठे॑भिर् वा बृह॑द्वि॒वैः सुमा॑याः ।  
अध॑ यद् एषां॑ नियु॑तः पर॑माः समु॑द्रस्य॑ चिद् धन॑यन्त पारे ॥ १-१६७-०२  
मि॒म्यक्ष॑ येषु॑ सु॒धिता॑ घृ॒ताची॑ हिर॒ण्यनि॑र्णिग् उप॒रा न ऋ॑ष्टिः ।  
गुहा॑ चरन्ती॒ मनु॑षो न योषा॑ सभावती॒ विद॑थ्येव सं वाक् ॥ १-१६७-०३  
परा॑ शु॒भ्रा अया॑सो यव्या॑ साधार॑ण्येव मरुतो॑ मि॒मिक्षुः॑ ।  
न रोद॑सी अप नुद॑न्त घो॒रा जुष॑न्त वृ॒धं सख्या॑य दे॒वाः ॥ १-१६७-०४  
जोष॑द् यद् ई॒म् असुर्या॑ सच॒ध्यै विषि॑तस्तुका रोद॑सी नृमणाः॑ ।  
आ सूर्ये॑व वि॒धतो॑ रथं गा॒त् त्वेष॑प्रतीका नभ॑सो नेत्या ॥ १-१६७-०५  
आस्था॑पयन्त यु॒वतिं॑ यु॒वानः शु॒भे नि॒मि॒श्लां विद॑थेषु प॒ज्राम् ।  
अ॒र्को यद् वो॑ मरुतो॑ ह॒विष्मान् गाय॑द् गाथं सु॒तसो॑मो दु॒वस्य॑न् ॥ १-१६७-०६  
प्र तं॑ वि॒वकि॑म वक्म्यो॒ य एषाम्॑ मरुता॒म् म॒हिमा॑ सत्यो अस्ति ।  
सचा॑ यद् ई॒ वृष॑मणा अहं॒यु स्थि॑रा चि॒ज् जनी॑र् वहते सु॒भागाः॑ ॥ १-१६७-०७  
पान्ति॑ मि॒त्रावरु॑णाव् अव॒द्याच् चय॑त ई॒म् अर्य॑मो अ॒प्रश॑स्तान् ।  
उत॑ च्यवन्ते अ॒च्युता॑ ध्रु॒वाणि॑ वावृ॒ध ई॒म् मरु॑तो दा॒तिवारः॑ ॥ १-१६७-०८  
नही॑ नु वो मरुतो॑ अ॒न्त्यु॑ अ॒स्मे आ॒रात्ता॑च् चि॒च् छव॑सो अ॒न्तम् आ॒पुः ।  
ते धृ॑ष्णुना शवसा॑ शू॒शुवाँ॑सो ऽर्णो॑ न द्वेषो॑ धृष॒ता परि॑ ष्टुः ॥ १-१६७-०९  
वय॑म् अ॒द्येन्द्र॑स्य प्रेष्ठा॒ वयं॑ श्वो वो॒चेम॑हि स॒मर्ये॑ ।  
वय॑म् पु॒रा म॒हि च नो॑ अनु॒ द्यून् तन् न॑ ऋ॒भुक्षा॑ न॒राम् अनु॑ ष्यात् ॥ १-१६७-१०

एष व स्तोमो मरुत इयं गीर् मान्दार्यस्य मान्यस्य कारोः ।  
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १-१६७-११

### Analysis of RV 1.167

सहस्रं त इन्द्रोतयो नः सहस्रम् इषो हरिवो गूर्ततमाः ।  
 सहस्रं रायो मादयधै सहस्रिण उप नो यन्तु वाजाः ॥ १-१६७-०१

sahásraṃ ta indara ūtáyo naḥ sahasram iṣo harivo gūrtátamāḥ  
 sahasraṃ rāyo mādayādhyai sahasriṇa úpa no yantu vājāḥ 1.167.01

1

A THOUSAND are thy helps for us, O Indra: a thousand, Lord of Bays, thy choice refreshments. Wealth of a thousand sorts hast thou to cheer us: may precious goods come nigh to us in thousands.

#### Interpretation:

'Thousand are yours, O Indra, growing powers to help us grow!  
 Thousand are those supports, most nourishing impulses, O Lord of Horse!  
 Thousand are your riches of Bliss to make us blissful!  
 In thousands they should come [to us] full of substance!'

#### Vocabulary:

gūrta, mfn. (Pāṇ. 8-2, 61) *approved, welcome, agreeable*, (= Lat. Gratus) RV. i , 167 , 1

आ नो ऽवोभिर् मरुतो यान्त्व अच्छा ज्येष्ठेभिर् वा बृहद्वैः सुमायाः ।  
 अध यद् एषां नियुतः परमाः समुद्रस्य चिद् धनयन्त पारे ॥ १-१६७-०२

ā nó 'vobhir marúto yāntu áchā jyéṣṭhebhīr vā bṛhādivaiḥ sumāyāḥ  
 ádha yád eṣāṃ niyútaḥ paramāḥ samudrásya cid dhanáyanta pāré 1.167.02

2

May the most sapient Maruts, with protection, with best boons brought from lofty heaven, approach us,  
 Now when their team of the most noble horses speeds even on the sea's extremest limit.

#### Interpretation:

“May Maruts, who are perfect in creative power, come to us with their increasing and protecting forces, with their best boons of a wide shining heaven, thus carrying us by their supreme powers to the other shore of the Ocean.”

The last phrase can be also translated as: “Even though their supreme rays, [by which their horses are controlled] run to the other shore of the Ocean”, which can explain their domains. They are beyond the darkness on the other shore of the Ocean, as it were, but still they are reachable here. The regions of the Mind, Higher Mind and Illumined Mind must be their dwelling places. Indra is transcendent to them, coming from the regions of the three rocanas, the regions of Svar: Intuitive Mind, Overmind, Supramental Overmind.

Vocabulary:

su-māya, mfn. *having excellent counsels or plans, very wise* RV.  
dhan, *to cause to move or run; to move or run* RV. (cf. dhanv and dhaniṣṭha).  
niyuta, mfn. *fixed, fastened* RV. i , 121 , 3; m. or n. *a very high number , generally a million* Br. Pur.

मि॒म्य॒क्ष॒ येषु॑ सु॒धिता॑ घृ॒ताची॑ हिर॒ण्यनि॑र्णिग् उप॒रा न ऋ॒ष्टिः ।

गु॒हा च॑रन्ती॒ मनु॑षो न योषा॑ स॒भावती॑ वि॒दथ्ये॒व सं वाक् ॥ १-१६७-०३

mimyākṣa yeṣu súdhitā ghr̥tācī hiraṇyanirṇig úparā ná ṛṣṭiḥ  
gúhā cárantī mánuṣo ná yóṣā sabhāvatī vidathíyeva sám vāk 1.167.03

3

Close to them clings one moving in seclusion, like a man's wife, like a spear carried rearward, Well grasped, bright, decked with gold there is Vak also, like to a courtly, eloquent dame, among them.

Interpretation:

“In who the well-established is fastened, who is full of Clarity, shining with golden garments, like a blade of a sword!

As if a wife of a man who is moving in [his] secret place; She, Vak, in the open gatherings of many, is known as of Knowledge-Sacrifice who unites [all].”

The Divine Word is here depicted as secret in her intimate relations with her husband, but in the open spaces of many she unites all. We can compare it with Paśyantī Vāk, which is activated through the concentrated intention of consciousness, compared by Abhinavagupta to the process of memorizing: in order to have a memory of the even one should intensify the intent to connect to those images. This intensification or aspiration to know, to perceive, to remember is causing the Paśyantī to flash back in our consciousness and reveal its image.

This intimate relations with Man within his consciousness where the flash of Paśyantī is evoked by his aspiration and then revealing its one firm nature outside him, which is uniting all the other members in the assembly, is a possible psychological interpretations of this verse.

Vocabulary:

myakṣ, 1. P. myakṣati (pf. mīmyakṣa, mīmīkṣuḥ, -kṣire ; aor. amyak; Pass. amyakṣi), *to be fixed or situated in (loc.), rest firmly RV.;* *to be present, exist ib. ṛṣṭi, f. a spear , lance , sword RV. AV. iv , 37 , 8*  
 guh, 2 (only acc. guham and instr. guhā) f. *a hiding-place RV. i , 67 , 6.;*  
 guhā , Ved. instr. ind. *in a hiding-place, in secret, secretly (opposed to āvis, and especially with dhā, ni-dha, kṛ, 'to conceal, remove') RV. AV. SBr. xi , xiii.*

परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।  
 न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥ १-१६७-०४

pārā śubhrā ayāso yaviyā sādharmaṇyēva marúto mīmīkṣuḥ  
 ná rodasī āpa nudanta ghorā juṣanta vṛdham sakhiyāya devāḥ 1.167.04

4

Far off the brilliant, never-weary Maruts cling to the young Maid as a joint possession. The fierce Gods drove not Rodasi before them, but wished for her to grow their friend and fellow.

Interpretation:

“Transcending and Bright, never tired and always young, Maruts cling to Her, the Young Maiden, as to their common possession.

The Terrible ones did not push away the Shining Maiden! The gods enjoyed to grow for friendship!”

For she is Parā Vāk... everyone wants her knowledge-power: the gods and the titans.

Vocabulary:

ayās, (RV. i , 167 , 4 and , vi , 66 , 5) mfn. (fr. a + yas? ; see ayāsyā), *agile, dexterous, nimble RV.*

yavyā, f. *a stock of barley or of fruit TS. (accord. to Naigh.) a river RV.;* or ind. *in streams, in abundance ib.*

sādharmaṇya, n. *commonness, universality Sāh. Sarvad. &c.; equalness, analogy, Sah.;* ā ind. *commonly, all together RV.*

rodasī, f. (du., once sg.) *heaven and earth RV. &c. &c.; (sg.) N. of lightning as wife of Rudra and companion of the Maruts RV.;* *the earth R. Hcat.*

apanud, *to remove, to drive away RV. &c.*

जोषद् यद् ईम् असुर्या सचध्यै विषितस्तुका रोदसी नृमणाः ।

आ सूर्येव विधतो रथं गात् त्वेषप्रतीका नभसो नेत्या ॥ १-१६७-०५

jōṣad yád īm asurīyā sacādhyai vīṣitastukā rodaśī nr̥māṇāḥ  
ā sūriyéva vidható rátham gāt tveṣápratīkā nábhaso ná ityā 1.167.05

5

When chose immortal Rodasi to follow– she with loose tresses and heroic spirit–  
She climbed her servant's chariot, she like Surya with cloud–like motion and  
refulgent aspect.

Interpretation:

“When she, Asurya, had enjoyed their company [of the Terrible Ghoras], with her  
loose hair and with Mind of a Hero!  
She has climbed the Chariot of a worshiper like Surya, brilliant in appearance,  
with the motion of the Sky!”

Vocabulary:

viṣita, mfn. *let loose, released &c. relieved* (applied to the sun at the moment  
immediately before its setting) Lāṭy.; -stuka mfn. *one who has loose or  
dishevelled hair* RV. -stupa mfn. *one whose tuft of hair has been untied or  
loosened* AV.

nr̥-maṇas, mfn. *mindful of or kind to men* RV. (-nasya Nom. A. –syate), to be kind  
to men ib.

आस्थापयन्त युवतिं युवानः शुभे निमिष्ठां विदथेषु पज्राम् ।

अर्को यद् वो मरुतो हविष्मान् गायद् गाथं सुतसोमो दुवस्यन् ॥ १-१६७-०६

āsthāpayanta yuvatīṃ yúvānaḥ śubhé nímiṣṭhāṃ vidátheṣu pajrām  
arkó yád vo maruto havīṣmān gāyad gātham sutásomo duvasyán 1.167.06

6

Upon their car the young men set the Maiden wedded to glory, mighty in  
assemblies,  
When your song, Maruts, rose, and, with oblation, the Soma–pourer sang his  
hymn in worship.

Interpretation:

“The Young they set Young Lady [Speech] in their [chariot] mixed with light, Mighty at the sacrificial gatherings.”

“When the flaming power of yours, holding the offering, O Maruts, vibrates in its rise, then man whose delight is extracted and well prepared for this offering gives his song to you as a reward.”

Vocabulary:

pajra, mfn. *solid, stout, fat, strong* RV.

duvasya, Nom. P. -yati, *to honour, worship, celebrate, reward* RV. iii , 2 , 8 &c. *give as a reward* , i , 119 , 10.

प्र तं विवक्मि वक्म्यो य एषाम् मरुताम् महिमा सत्यो अस्ति ।

सचा यद् ई वृषमणा अहंयु स्थिरा चिज् जनीर् वहते सुभागाः ॥ १-१६७-०७

prá táṃ vivakmi vákmiyo yá eṣām marútām · mahimā satyó ásti  
sácā yád iṃ vṛṣamaṇā ahaṃyú sthirā cij jānīr váhate subhāgāḥ 1.167.07

7

I will declare the greatness of these Maruts, their real greatness, worthy to be lauded,  
How, with them, she though firm, strong-minded, haughty, travels to women happy in their fortune.

Interpretation:

“I declare this straight [wide and vast] that the greatness of these Maruts is true. Together with it [Speech], being of the mind of the Bull, Proud and Strong, carries with herself the births of the many perfect enjoyments.”

janīr vahate subhāgāḥ, can be also translated as ‘moves towards the births of many happy women’. Psychologically it can be interpreted as in the relation of Paśyantī with Mahāpaśyantī in the Tantra.

Vocabulary:

vakmya, mfn. *to be praised, worthy of celebration* RV.

vṛṣamanas, mfn. *manly-spirited, brave, courageous* ib.

ahaṃyū, mfn. (Pāṇ. 5-2, 140) *proud, haughty* RV. i , 167 , 7.

janī, f. *a woman, wife* (gen. -nyur RV. x , 10 , 3) RV.; (pl. also fig. ‘the fingers’) VS.; *birth, production* Sarvad. KapS.

sacā, ind. *near, at hand, along, together, together with, in the presence of; before, in, at, by* (with loc. either preceding or following) RV. VS. TBr.

पान्ति॑ मि॒त्रावरु॑णाव् अव॒द्याच् च॑यत ई॒म् अर्य॑मो अ॒प्रश॑स्तान् ।

उ॒त च्य॑वन्ते अ॒च्यु॒ता ध्रु॒वाणि॑ वावृ॒ध ई॒म् मरु॑तो दा॒ति॒वारः ॥ १-१६७-०८

pānti mitrāvāruṇāv avadyāc cāyata īm aryamó aprāśastān  
utá cyavante ácyutā dhruvāṇi vāvṛdhā īm maruto dātivārah 1.167.08

8

Mitra and Varuna they guard from censure: Aryaman too, discovers worthless sinners.

Firm things are overthrown that ne'er were shaken: he prospers, Maruts, who gives choice oblations.

Interpretation:

"Mitra and Varuna [and Aryaman] protect [us] from inexpressible (that which should not be expressed or spoken), and Aryaman holds those which are not praised [here]!

Shaken are these foundations which are unshakable, O Maruts, and the one who has offered his best gift is only increasing / strengthening!"

Vocabulary:

ci, 1. cayate (p. cayamāna) *to detest, hate* (Nir. iv , 25) RV. i , 167 , 8 and 190 , 5 vii , 52 , 2; *to revenge, punish, take vengeance on* (acc.) , ii , 27 , 4; ix , 47 , 2; AitBr. ii , 7

aprašasta, mfn. *not praised, blamable* RV. i , 167 , 8.

न॒ही नु॑ वो मरु॒तो अ॒न्त्य् अ॒स्मे आ॒रात्ता॑च् चि॒च् छ॑वसो अ॒न्तम् आ॒पुः ।

ते धृ॒ष्णु॒ना श॑वसा शू॒शुवाँ॑सो ऽर्णो॑ न द्वेषो॑ धृ॒षता॑ परि॒ ष्टुः ॥ १-१६७-०९

nahī nú vo maruto ánti asmé ārāttāc cic chávaso ántam āpúḥ  
té dhr̥ṣṇúnā śavasā śūśuvāṃso ārṇo ná dvēṣo dhr̥ṣatā pári ṣṭhuḥ 1.167.09

9

None of us, Maruts, near or at a distance, hath ever reached the limit of your vigour. They in courageous might still waxing boldly have compassed round their foemen like an ocean.

Interpretation:

'None has ever reached the end of your power, O Maruts, neither those of us who are close to the beginning of the path nor those who are far advanced.

Only those who have grown in courage and power could resist and obstruct the dualising power, as if withstanding the flood of the ocean.'

Vocabulary:

dhṛṣat, mfn. *bold, courageous, confident*; (ā) ind. *boldly, courageously, strongly* RV.

pariṣṭā, *to stand round, be in a person's way, obstruct, hinder* RV. &c. &c.; *to remain, survive* MBh

वयम् अद्येन्द्रस्य प्रेष्ठा वयं श्वो वोचेमहि समर्ये ।

वयम् पुरा महि च नो अनु द्यून् तन् न ऋभुक्षा नराम् अनु ष्यात् ॥ १-१६७-१०

vayám adyá índarasya práyiṣṭhā vayám śuvó vocemahi samaryé  
vayám purā máhi ca no ánu dyūn tán na ṛbhukṣā narām ánu ṣyāt 1.167.10

10

May we this day be dearest friends of Indra, and let us call on him in fight to-morrow. So were we erst. New might attend us daily! So be with us! Rbhuksan of the Heroes!

Interpretation:

"We shall express today and tomorrow in the battle [with dualisers] that we are the dearest of Indra!  
For thus we were from of old! Greatness be with us day after day in the future!  
That shall be ours! Ribhukshan of Heroic souls should be with us [in our battles]!"

Vocabulary:

ṛbhukṣin, ās m. (see Gr. 162 Pāṇ. 7-1 , 85 ff.) N. *of the Ribhus*, and esp. of the first of them RV.; N. *of Indra* (as the lord of the Ribhus Nir.) RV. ; *of the Maruts* RV. viii. 7 , 9; *great, best* [Sāy] RV. viii , 93 , 34.

एष व स्तोमो मरुत इयं गीर् मान्दार्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १-१६७-११

eṣá va stómo maruta iyám gīr māndāriyāsya māniyāsya kāróḥ  
ā iṣā yāsīṣṭa tanúve vayāṃ vidyāmeṣāṃ vrjānaṃ jīrādānum 1.167.11

15

May this your laud, may this your song, O Maruts, sung by the poet, Mana's son,



Mandārya, 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 Poet Agastya, create for us the power of extension of our being! May we receive the purposeful impulsion to get through 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.