

RV 1.168

r̥ṣi: agastya maitrāvaruṇi; devatā: marudgaṇa; chanda: jagatī, 8-10 triṣṭup

य॒ज्ञा-य॒ज्ञा वः॑ सम॒ना तु॒तुर्व॑णिर् धि॒यं-धि॒यं वो॑ दे॒वया॑ उ॒ दधि॑ध्वे ।
 आ वो ऽ॒र्वाचः॑ सु॒वि॒ताय॑ रो॒दस्यो॑र् म॒हे व॑वृ॒त्याम् अ॒वसे॑ सु॒वृ॒क्तिभिः॑ ॥ १-१६८-०१
 व॒ब्रासो॑ न ये स्व॒जाः स्व॒तव॑स इ॒षं स्व॑र् अ॒भिजा॑यन्त धू॒तयः॑ ।
 स॒हस्रि॑यासो अ॒पां नो॑र्म॒य आ॒सा गा॒वो व॒न्द्यासो॑ नो॒क्षणः॑ ॥ १-१६८-०२
 सो॒मासो॑ न ये सु॒तास् तृ॒प्ताँश॑वो हृ॒त्सु पी॒तासो॑ दु॒वसो॑ ना॒सते॑ ।
 ऐ॒षाम् अँसे॑षु र॒म्भिणी॑व रार॒भे ह॒स्तेषु॑ खा॒दिश् च॑ कृ॒तिश् च॑ सं॒ दधे॑ ॥ १-१६८-०३
 अ॒व स्व॑यु॒क्ता दि॒व आ वृ॒था य॒युर् अ॒मर्त्याः॑ क॒शया॑ चो॒दत॑ त्म॒ना ।
 अ॒रेण॑वस् तु॒विजा॑ता अ॒चुच्य॑वुर् दृ॒ळ्हा॒नि चिन् म॑रु॒तो भ्रा॒जदृ॑ष्टयः ॥ १-१६८-०४
 को वो ऽ॒न्तर् म॑रु॒त ऋ॒ष्टि॒विद्यु॑तो रे॒जति॑ त्म॒ना ह॒न्वेव॑ जि॒ह्वया॑ ।
 ध॒न्वच्यु॑त इ॒षां न॑ या॒मनि॑ पुरु॒प्रैषा॑ अ॒हन्यो॑ नै॒तशः॑ ॥ १-१६८-०५
 क्व स्वि॑द् अ॒स्य र॒जसो॑ म॒हस् परं॑ क्वा॒वर॑म् म॒रुतो॑ यस्मि॒न्न आय॑य ।
 यच् च्या॑व॒यथ॑ वि॒थुरे॒व सँ॒हितं॑ व्यु॒ अ॒द्रिणा॑ प॒तथ॑ त्वेष॒म् अ॒र्णव॑म् ॥ १-१६८-०६
 सा॒तिर् न वो॑ ऽ॒मव॑ती स्व॒र्वती॑ त्वेषा॒ विपा॑का म॒रुतः॑ पि॒पिष्व॑ती ।
 भ॒द्रा वो॑ रा॒तिः पृ॒णतो॑ न दक्षि॒णा पृ॒थु॒ज्रयी॑ अ॒सुर्ये॒व ज॒ञ्जती॑ ॥ १-१६८-०७
 प्र॒ति ष्ठो॑भन्ति सि॒न्धवः॑ प॒विभ्यो॑ यद् अ॒भ्रियां॑ वा॒चम् उ॒दीर॑यन्ति ।
 अ॒व स्म॑यन्त वि॒द्युतः॑ पृथि॒व्यां यदी॑ घृ॒तम् म॑रु॒तः प्रु॒ष्णु॑वन्ति ॥ १-१६८-०८
 अ॒सूत॑ पृ॒श्निर् म॒हते॑ र॒णाय॑ त्वेष॒म् अ॒यासाम्॑ म॒रुता॑म् अ॒नीक॑म् ।
 ते स॒प्सरा॑सो ऽ॒जन॑यन्ता॒भ्वम् आ॒द् इत् स्व॑धाम् इ॒षिराम्॑ पर्यु॒ अप॑श्यन् ॥ १-१६८-०९
 ए॒ष व॑ स्तो॒मो म॑रु॒त इ॒यं गी॑र् मा॒न्दार्य॑स्य मा॒न्यस्य॑ का॒रोः ।
 ए॒षा या॑सीष्ट॒ तन्वे॑ व॒यां वि॒द्यामे॑षं वृ॒जनं॑ जी॒रदा॑नुम् ॥ १-१६८-१०

Analysis of RV 1.168

यज्ञा-यज्ञा वः समना तुतुर्वणिर् धियं-धियं वो देवया उ दधिध्वे ।

आ वो ऽर्वाचः सुविताय रोदस्योर् महे ववृत्याम् अवसे सुवृक्तिभिः ॥ १-१६८-०१

1

SWIFT gain is his who hath you near at every rite: ye welcome every song of him who serves the Gods. So may I turn you hither with fair hymns of praise to give great succour for the weal of both the worlds.¹

Interpretation:

‘At every sacrifice your power of realization is striving to bring it near; and in every Thought you fix the aspirations for the Divine.

With my hymns I want to bring you from the beyond to this side for the perfect journey, for the growth and the greatness of the two shining firmaments.”

The word tuturvaṇi is a derivation from root tur ‘to overpower’, ‘to rush’, or from tī, ‘to cross over’, it can be translated as that of the ‘crossing or overpowering movement’. So at every sacrificial action, yajñā-yajñā, the striving power of Maruts is trying to cross over, seeking realization of [the Divine], vaḥ samānā tuturvaṇiḥ, establishing the aspiration for the Divine, devayā u dadhidhve, in every Thought, dhiyam-dhiyam.

The striving power of the Maruts always, at every sacrificial action, is seeking to conquer, to realize, to obtain the union, samana. The Maruts establish in every higher thought an aspiration to reach the Divine.

So Agastya Rishi exclaims ‘May I turn you with my hymns towards our growth, avase, for our easy progress, suvitāya, and for the greatness of heaven and earth, rodasyor mahe.

Vocabulary:

samana, n. (prob. connected with sam, or sama) *meeting* (cf. a-samana), *assembly, concourse, festival* RV. AV.; *intercourse, commerce, pursuit* RV. i , 48, 6; *amorous union, embrace* RV. vi , 75 , 4 &c.; *conflict, strife* ib. vi , 73 , 3

tuturvaṇi, mfn. (fr. tur) *striving to bring near or obtain* RV. i , 168 , 1.

devayā, mfn. *going to the gods , longing for them* RV.

devaya Nom. P. , only p. -yat, *loving or serving the gods, religious* RV.

वव्रासो न ये स्वजाः स्वतवस इषं स्वर् अभिजायन्त धूतयः ।

सहस्रियासो अपां नोर्मय आसा गावो वन्द्यासो नोक्षणः ॥ १-१६८-०२

¹ Griffith’s translation is given first here.

vavrāso ná yé suajāḥ svátavasa íṣaṃ súvar abhijāyanta dhūtayaḥ
sahasrīyāso apāṃ ná ūrmāya āsā gāvo vāndiyāso ná ukṣāṇaḥ 1.168.02

2

Surrounding, as it were, self-born, self-powerful, they spring to life the shakers-down of food and light; Like as the countless undulations of the floods, worthy of praise when near, like bullocks and like kine.

Interpretation:

“Hidden are they who are self-born, who have their own power, the shakers of all, born for Svar and the Draught, in thousands as if the waves of the Ocean, as if the Cows worthy of praising, as if the Bulls conceiving all.”

“For hidden are they who are self-born, who have their own power, the shakers of all, born for Svar and the Draught! In thousands, as if the waves of the Ocean, as if the Bulls and the Cows worthy of praising [they are born to reach the Svar].”

The Maruts are born in secret, they have their own power and are called self-born. They are the shakers [of the foundations] born to realise Svar and the Draught as the power of delight, *īṣaṃ svar abhijāyanta dhūtayaḥ*.

Svar abhijāyanta, they are born for the Svar World. The Maruts were meant to conquer the Svar, the world of Indra. It was Prishni, the Divine Mother of the mixed color or intermediary regions (probably of *tisro dyāvaḥ*) who wanted to take revenge against Indra, who has destroyed her sons, Hiraṇyaksha and Hiraṇyakshipu, and decided to bring to birth the powerful warrior who would be able to conquer Indra. So Kashyapa, her husband, taught her how to perform *tapasya* to achieve the desired. In Puranas it is Diti, the Mother of dividing consciousness.

When she was still pregnant Indra secretly entered her womb and cut the embryo into seven pieces and then again into seven, which made it 49. So instead of being one powerful Asura, there were 49 Maruts, who thus became the gana of Indra.

Vocabulary:

abhi-jan, 4. *A to be born for or to* RV. i , 168 , 2 , &c.; *to claim as one's birthright to be born or produced to be reproduced or born again* Bhag. &c.

dhūti, m. *shaker, agitator* (Maruts) RV.; N. of an *Aditya* VP.; *shaking, moving to and fro fanning* Vop.

vavra, mfn. (fr. *vr*) *hiding or concealing one's self* RV.; m. *'hiding-place', a cavern, hole, cave* ib.

ās, 4 n. (?) *mouth, face*, (only in abl. and instr.) *āsas* (with the prep. *ā*), *from mouth to mouth, in close proximity* RV. vii , 99 , 7; *āsā* and *āsayā* (generally used

as an adv.), *before one's eyes; by word of mouth, personally, present in one's own person, immediately* RV. vi , 16 , 9 , &c.

सोमा॑सो न॒ ये सु॒तास् तृ॒प्तांश॑वो हृत्सु पी॒तासो॑ दु॒वसो॑ नासते ।
 ए॒षाम् अँसे॑षु र॒म्भिणी॑व रार॒भे ह॒स्तेषु॑ खादि॒श् च कृ॒तिश् च॑ सं द॒धे ॥ १-१६८-०३

sómāso ná yé sutās tr̥ptāaṃśavo hr̥tsú pītāso duváso ná āsate
 aiśām aṃseṣu rambhīṇīva rārabhe hāsteṣu khādīś ca kṛtīś ca sām dadhe 1.168.03

3

They who, like Somas with their well-grown stalks pressed out, imbibed within the heart, dwell there in friendly wise. Upon their shoulders rests as 'twere a warrior's spear and in their hand they hold a dagger and a ring.

Interpretation:

'They are brought forth like the pressed streams of Soma, as if stirring when drunk in the hearts [of man].
 On their shoulders and the arms they have ornamentations, holding the spear and the sword!'

Vocabulary:

duvas, mfn. *stirring, restless* (Soma) RV. i , 168 , 3.

rambhīn, mfn. *carrying a staff or stick* (m. an old man , a doorkeeper Sāy.) RV. (-ṇī) f. (prob.) *the shaft of a spear* RV.

rambh (mostly comp. with a prep. ; cf. grabh and see labh with which rabh is connected);
 1. A, *to take hold of, grasp, clasp, embrace.*

khādi, m. (f.?) *a brooch, ring* (worn on the hands or feet by the Maruts) RV.

kṛtī, f. *hurt, hurting, injuring* L.; (is) m. or f. *a kind of weapon, sort of knife or dagger* RV. i, 168 , 3.

tr̥ptāṃṣu, mfn. *having well-nourished shoots* RV. i , 168. 3

aṃṣu, m. *a filament* (especially of the Soma plant); *a kind of Soma libation* ŚBr.; *thread; end of a thread, a minute, particle* [1,2] *a point , end, array, sunbeam.*

अव॑ स्वयु॒क्ता दि॒व आ वृ॒था य॒युर् अ॒मर्त्याः॑ क॒शया॑ चोदत॒ त्मना॑ ।
 अ॒रेण॑वस् तु॒विजा॑ता अ॒चुच्य॑वुर् दृ॒ळ्हा॒नि चिन् म॒रुतो॑ भ्राजदृष्टयः ॥ १-१६८-०४

áva sváyuktā divá ā vṛthā yayur amartiyāḥ káśayā codata tmánā
 areṇavas tuvijātā acucyavur dṛḥhāni cin marúto bhrājadr̥ṣṭayah 1.168.04

4

Self-yoked they have descended lightly from the sky. With your own lash, Immortals, urge yourself to speed. Unstained by dust the Maruts, mighty in their strength, have cast down even firm things, armed with their shining spears.

Interpretation:

“They have descended from the Heaven at will. O Immortals, compel yourself by your own lashing! Pure, who are born mighty in strength, Maruts cast down the steady foundations, shining by their flashing spears!”

There is a clear indication that Maruts descend from Heaven, *ava divaḥ ā yauḥ*, at will, *vṛthā*. They are *svayukta*, self-yoked, they move by themselves, *codata tmanā*.

They descend from heaven to break the firm foundations of the rock and to release the light hidden there.

Vocabulary:

vṛthā, ind. (prob. connected with *vr*) *at will, at pleasure, at random, easily, lightly, wantonly, frivolously* RV. Br. Gobh. Mn. Yājñ. MBh. ; *in vain, vainly, uselessly, fruitlessly, idly* TBr. &c. &c.; *wrongly, falsely, incorrectly, unduly* MBh. Kāv. &c.
bhrājad-rṣṭi, mfn. *having bright spears* (said of the same) ib.
kaśā, f. (Naigh. i , 11 Nir. ix , 19) *a whip* RV. AV. ŚBr. MBh. R. &c.; *a rein, bridle*.

को वो॑ अन्तर॑ मरुत॑ ऋष्टिविद्युतो॑ रेजति॑ त्मना॑ हन्वेव॑ जिह्वया॑ ।

धन्वच्युत॑ इषां॑ न यामनि॑ पुरुप्रैषा॑ अहन्यो॑ नैतशः॑ ॥ १-१६८-०५

kó vo antár maruta rṣṭividyo to réjati tmánā hánuveva jihváyā
dhanuacyúta iṣāṃ ná yāmani purupraīṣā ahaníyo ná étaśaḥ 1.168.05

5

Who among you, O Maruts armed with lightning-spears, moveth you by himself, as with the tongue his jaws? Ye rush from heaven's floor as though ye sought for food, on many errands like the Sun's diurnal Steed.

Interpretation:

“Who is within you, O Maruts, who have spears of lightning, who moves you by his own self, as if the tongue moves the jaws?

The shakers of the foundations in your march you move inciting many in search of the streams of Draught, like the Steed of the Day of the Sun!”

Vocabulary:

rṣṭi-vidyut, mfn. *glancing or glittering with swords* (as the Maruts) RV. i , 168 , 5; v , 52
rej, 1. P. A., *to go* Naigh. ii , 14, *to cause to tremble or shake* RV.; (A.) *to shine* (cf. *rāj*)
Dhātup. vi , 23; to shake, tremble, quiver RV.
dhanvacyut, mfn. *shaking the ground* , i , 168 , 5.

yāman, n. *going, coming, motion, course, flight* RV.; *march, expedition* ib.; *approaching the gods, invocation, prayer, sacrifice* &c. ib. AV. TS.
purupraīṣa, mfn. *inciting many* RV.

क्व॑ स्वि॒द् अस्य॑ रज॒सो मह॑स् परं॒ क्वा॒वरम्॑ मरु॒तो यस्मि॑न् आय॒य ।
यच् च्या॒वय॑थ॒ विथु॑रेव॒ सँहि॑तं॒ व्यु॒ अद्रि॑णा॒ पत॑थ॒ त्वेष॑म् अ॒र्णव॑म् ॥ १-१६८-०६

kúva svīd asyá rájaso mahás páraṃ kuvāvaram maruto yásmin āyayá
yác cyāváyatha vithuréva sámhitam ví ádriṇā patatha tveṣám arṇavám 1.168.06

6

Say where, then, is this mighty region's farthest bound, where, Maruts, is the lowest depth that ye have reached,
When ye cast down like chaff the firmly established pile, and from the mountain send the glittering water-flood?

Interpretation:

“Where is a border of this great space? Where is a bottom of this that you have reached, when you have shaken the well-established as if it was not solid, and made the luminous waters flow out of the rock?”

Vocabulary:

vithura, mfn. (vyath) *staggering, tottering* RV. AV.; *not solid, defective, precarious* AitBr.

सा॒तिर् न॒ वो ऽम॑वती॒ स्वर्व॑ती॒ त्वेषा॑ वि॒पाका॑ मरु॒तः पि॑पिष्वती ।
भद्रा॑ वो॒ रातिः॑ पृ॒णतो॑ न दक्षि॑णा पृथु॒ज्रयी॑ असु॒र्येव॑ जञ्जती ॥ १-१६८-०७

sātīr ná vo ámavatī súvarvatī tveṣā vipākā marutaḥ pípiṣvatī
bhadraḥ vo rātiḥ pṛṇatō ná dáksiṇā pṛthujrāyī asurīyeva jāñjatī 1.168.07

7

Your winning is with strength, dazzling, with heavenly light, with fruit mature, O Maruts, fall of plenteousness. Auspicious is your gift like a free giver's meed, victorious, spreading far, as of immortal Gods.

Interpretation:

‘Your victory is won by the power of Svar; it is the power of overwhelming and overgrowing, O Maruts!

Blissful is your realization like a gift of deliverer, widely extended, full like the power of Asura, flashing with lighting.’

Vocabulary:

sāti, f. *gaining, obtaining, acquisition, winning of spoil or property* RV.
 amavat, mfn. *impetuous, violent, strong* RV.
 vipāka, mfn. *ripe, mature* RV.
 pipiṣvat, (fr. pi = pī, pyā) *swollen, overfull, abundant* RV.
 prthujraya, (f. ī) and mfn. *widely extended* RV.
 jañj, p. (f. jañjati) *glittering, flashing* (= abhibhavanti Sāy.) RV. i , 168 , 7.

प्रति॑ ष्टोभन्ति॑ सिन्धवः॑ पवि॒भ्यो यद् अ॒भ्रियां॑ वाचम् उदीरयन्ति॑ ।
 अव॑ स्मयन्त विद्युतः॑ पृथिव्यां॑ यदी॒ घृतम् मरुतः॑ प्रुष्णुवन्ति॑ ॥ १-१६८-०८

prāti ṣṭobhanti sīndhavaḥ pavībhyo yád abhríyāṃ vācam udīráyanti
 áva smayanta vidyútaḥ pṛthivyāṃ yádī ghr̥tām marútaḥ pruşṇuvánti 1.168.08

8
 The rivers roar before your chariot fellows when they are uttering the voice of rain-clouds. The lightnings laugh upon the earth beneath them, what time the Maruts scatter forth their fatness.

Interpretation:

“The Oceans answer to their thunders raising the voice of the raining clouds! Smiling Maruts look down on Earth with their lightnings, when they moisten Her with the Ghrita.”

Vocabulary:

stubh, (connected with stu and stumbh) cl. 1. P. *to utter a joyful sound, hum, make a succession of exclamations, shout* (esp. applied to the chanted interjections in a Sāman) RV. Br.; 1. A. *stobhate, to pause, stop, cause to stop, paralyze &c.; to praise in successive exclamations, celebrate* RV. [Cf. Eng. stop]
 abhriya, mfn. *belonging to or produced from clouds* RV. AV.; m. n. *thunder-cloud* RV. pruş, 5. P. A. *to sprinkle, shower, wet, moisten* RV. VS. TS.

असू॑त पृश्नि॑र् मह॒ते रणा॑य त्वेष॒म् अया॑साम् मरु॒ताम् अनी॑कम् ।
 ते सप्स॑रासो ऽजनयन्ता॒भ्वम् आदू॑ इत् स्व॒धाम् इषि॑राम् पर्य॑ अपश्यन् ॥ १-१६८-०९

ásūta pṛśnir mahaté ráṇāya tveṣām ayāsām marútām ánikam
 té sapsarāso 'janayanta ábhvam ād ít svadhām iṣirām páry apaśyan 1.168.09

9

Prishni brought forth, to fight the mighty battle, the glittering army of the restless Maruts.

Nurtured together they begat the monster, and then looked round them for the food that strengthens.

Interpretation:

'Prishni has brought them for a great battle here, the army of the agile Maruts. Put together they generated Abhva. Then the self-establishment, full of draught they could see all over.'

It is a very mysterious statement. Prishni is the Cow, the Mother, spotted with light. She can be identified as Diti and yet she is something else. She can represent the state of Aditi and Diti, in-between the two hemispheres: the state of three heavens. So She produced the Maruts for the battle here and they produced the Abhva, Nescience, Non-being. From where the foundation was seen, full of delight, which elsewhere is mentioned as the rock, adri, full of Soma.

Vocabulary:

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

sa-psara, mfn. (of doubtful meaning) either `doing injury' (= hiṃsaka Sāy.) or 'having the same form' (= samāna-rūpa cf. 2. psu) or (accord. to others) `eating the same food' (cf. psaras), or `inspiring awe' (said of the Maruts) **RV. i , 168 , 9.**

psaras, n. *a feast, enjoyment, delight RV.* (cf. deva-psaras).

abhva, mfn. (cf. a-bhuva) *monstrous, immense, terrible RV;* n. *immense power, monstrosity, horror RV. ŚBr.; a monster RV. AV. ŚBr.*

iṣira, mfn. *refreshing, fresh, flourishing, vigorous, active, quick RV. AV. VS.*

pr̥ṣni, mfn. (Uṇ iv , 52) *variegated, dappled, piebald, speckled, spotted* (said esp. of cows, serpents, frogs &c.) *RV. AV. Br. ŚrS. MBh.; a ray of light L.; N. of the mother of the Maruts RV.*

एष व स्तोमो मरुत इयं गीर् मान्दार्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १-१६८-१०

eṣā va stómo maruta iyāṃ gīr māndāriyāsya māniyāsya kārōḥ
ā iṣā yāsiṣṭa tanúve vayāṃ vidyāmeṣāṃ vrjānaṃ jīrādānum 1.168.10

10

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 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.