

RV 1.169

r̥ṣi: agastya maitrāvaruṇi; devatā: indra; chanda: triṣṭup, 2 catuṣpadā virāt

म॒हश् चि॒त् त्वम् इन्द्र॑ यत॑ ए॒तान् मह॑श् चि॒द् असि॑ त्यज॑सो वरू॒ता ।
स नो॑ वेधो॑ मरु॒तां चि॒कित्वा॑न् सु॒म्ना व॑नुष्व॒ तव हि॑ प्रे॒ष्ठा ॥ १-१६९-०१
अ॒युञ्जन् त इन्द्र॑ विश्व॑कृ॒ष्टीर् वि॒दाना॑सो नि॒ष्षिधो॑ म॒र्त्यत्रा॑ ।
मरु॒ताम् पृ॒त्सुति॑र् हा॒समा॑ना स्व॒र्मीळ॑हस्य॒ प्रध॑नस्य॒ सातौ ॥ १-१६९-०२
अ॒म्यक् सा त इन्द्र॑ ऋ॒ष्टिर् अ॒स्मे स॑नेम्य॒ अभ्व॑म् मरु॒तो जु॑नन्ति ।
अ॒ग्निश् चि॒द् धि घ्मा॑तसे शु॒शुक्वा॑न् आ॒पो न द्वी॑पं द॒धति॑ प्रया॒सि ॥ १-१६९-०३
त्वं तू न इन्द्र॑ तं रयिं॒ दा ओ॒जिष्ठ॑या दक्षि॒णये॒व रा॑तिम् ।
स्तु॒तश् च या॑स् ते च॒कन॑न्त वा॒यो स्त॑नं न म॒ध्वः पी॑पयन्त वा॒जैः ॥ १-१६९-०४
त्वे रा॒य इन्द्र॑ तो॒शत॑माः प्र॒णेता॑रः कस्य॒ चिद् ऋ॑तायोः ।
ते षु॑ णो॒ मरु॑तो मृ॒ळ्यन्तु॒ ये स्मा॑ पु॒रा गा॑तू॒यन्ती॑व दे॒वाः ॥ १-१६९-०५
प्रति॑ प्र या॒हीन्द्र॑ मी॒ळह॑षो नृ॒न् महः॑ पा॒थिवे॑ स॒दने॑ यतस्व ।
अ॒ध यद् ए॒षाम् पृ॒थुबु॑धा॒स ए॒तास् ती॑र्थे ना॒र्यः पौ॑र्य्या॒नि त॑स्थुः ॥ १-१६९-०६
प्रति॑ घो॒राणाम्॑ ए॒तानाम्॑ अ॒यासाम्॑ मरु॒तां शृ॑ण्व॒ आय॑ताम् उप॒ब्दिः ।
ये म॒र्त्यम् पृ॑तना॒यन्त॑म् उ॒मैर् ऋ॑णा॒वानं॑ न प॒तय॑न्त स॒र्गैः ॥ १-१६९-०७
त्वम् माने॑भ्य इन्द्र॑ विश्व॑ज॒न्या र॑दा मरु॒द्भिः शु॑रु॒धो गो॑ग्राः ।
स्त॒वाने॑भि॒ स्तव॑से दे॒व दे॒वैर् वि॒द्यामे॑षं वृ॒जनं॑ जी॒रदा॑नुम् ॥ १-१६९-०८

Analysis of RV 1.169

म॒हश् चि॒त् त्वम् इन्द्र॑ यत॑ ए॒तान् मह॑श् चि॒द् असि॑ त्यज॑सो वरू॒ता ।
स नो॑ वेधो॑ मरु॒तां चि॒कित्वा॑न् सु॒म्ना व॑नुष्व॒ तव हि॑ प्रे॒ष्ठा ॥ १-१६९-०१
mahás cit tvám indara yatá etán mahás cid asi tyájaso varūtá

sá no vedho marútāṃ cikivān sumnā vanuṣva táva hí práyīṣṭhā 1.169.01

1

As, Indra, from great treason thou protectest, yea, from great treachery these who approach us, So, marking well, Controller of the Maruts grant us their blessings, for they are thy dearest.

Interpretation:

'From the great danger you are a protector, O Indra! From the great (difficulty) falling onto these (Maruts?)!

The one who is our Ordainer, the Knower of Maruts, [you O Indra,] win for us the perfect thoughts (the gracious formations) [of Maruts], for they are the most dear to you!

The great difficulty which is falling on the Maruts is their involvement in the battle with the forces of darkness, coming from the great regions of Inconscient, maho yata etān. They would need a protection of Indra, who is also from the great regions of Superconscient.

So the first line can be translated in this way:

mahás cit tvám indara yatá etān mahás cid asi tyájaso varūtā

'For you, O Indra, are from the Great [region], coming onto these Maruts!
From the Great Danger you are a Protector!'

It suggests that the representatives of the regions from the beyond, mahaś cit, are at the battle, where Maruts are also involved and play a crucial role; they are in danger and in need of Indra's protection; thus he has to win their sympathy, sumnā, which is said to be most precious for him, preṣṭhā.

So the whole verse can be translated as:

"Out of Greatness you are, O Indra, coming onto them! And you are a protector from the Danger of that Greatness!

You are the Lord, the Knower of the Maruts! Win you the perfect thoughts, sumnā vanuṣva, for these are the dearest to you!"

The perfect thoughts, sumnā, are the most loved by Indra, preṣṭhā; they have to be won by him here. It sheds some light on the meaning of sumna, sumati, sumanas in the Veda. It is the thought which combines both the aspiration from below and the answer from above (see the elaboration on it in 'Anumati' by Nishtha).

This combination of Marut's aspiration with Indra's inspiration, as it were, from above, results in realization of sumnā preṣṭhā, perfect thoughts most beloved by Indra.

Vocabulary:

varūtr, mfn. *one who wards off or protects, protector, defender, guardian deity*(with gen.) RV.; f. *a female protector, guardian goddess* (applied to a partic. class of divine beings) RV. TS. VS. ŚBr.

tyajas, n. *abandonment, difficulty, danger* RV.; *alienation, aversion, envy* (= krodha Naigh. ii, 13) RV. -jas m. `offshoot', *a descendant*, x, 10, 3.

vedhas, mfn. (in some meanings prob. connected with vi-dhā; nom. m. vedhās acc. vedhāsam or vedhām) *pious, religious, virtuous, good, brave* (also applied to gods) RV. AV. TS. MBh. Hariv.; m. *a worshipper of the gods* RV.; *an arranger, disposer, creator* (esp. applied to Brahmā, but also to Prajāpati, Puruṣa, Śiva, Viṣṇu, Dharma, the Sun &c.) MBh. Kāv. &c.
mah n. *great, strong, powerful mighty, abundant* RV. VS.

अ॒यु॒ज्रन् त इन्द्र॑ वि॒श्वकृ॑ष्टी॒र् वि॒दाना॑सो नि॒षि॒धो म॑र्त्य॒त्रा ।

म॒रुता॑म् पृ॒त्सुति॑र् हा॒समा॑ना स्व॒र्माळू॑हस्य प्र॒धन॑स्य सा॒तौ ॥ १-१६९-०२

áyujran ta indara viśvákrṣṭīr vidānāso niṣṣidho martiyatrā
marútām pṛtsutír hāsamānā súvarmāḷhasya pradhánasya sātau 1.169.02

2

The various doings of all mortal people by thee are ordered, in thy wisdom, Indra.
The host of Marut goeth forth exulting to win the light-bestowing spoil of battle.

Interpretation:

“They have yoked your Universal Workings (or Peoples), O Indra; they have discovered the offerings in the mortals!

The Army of Maruts, oppressing and exciting [all], ready to win the major Price that of Svar of the Sun.”

Maruts are yoking the Universal fields (or workings, or Aryan peoples) of Indra with the offerings in the mortals.

The energetic oppressions of their attacks create an excitement [in the being] in gaining the major price of the Sun: Svar.

Vocabulary:

niṣṣidh, f. (from sidh) *granting, bestowing, gift, donation* RV.

viśvakṛṣṭi, mfn. *dwelling among all men, universally known, kind to all men* RV.

pṛtsuti, m. or f. *hostile attack* (Sāy. `a host') RV.

dhana, n. *spoil taken in battle, a prize gained by a victor, the battle or contest itself* RV. &c. &c. *the best of one's goods, valuables* Nār.

अ॒म्यक् सा त इन्द्र॑ ऋ॒ष्टि॒र् अ॒स्मे स॑ने॒म्य् अ॒भ्वम् म॑रुतो॒ जुन॑न्ति ।

अ॒ग्नि॑श् चि॒द् धि॒ ष्मात॑से शु॒शु॒क्वान् आपो॑ न द्वी॒पं द॑धति प्रया॒सि ॥ १-१६९-०३

ámyak sá ta indara ṛṣṭīr asmé sánemi ábhvam marúto junanti
agnís cid dhí ṣma atasé śuśukvān āpo ná dvīpāṃ dádhati práyāṃsi 1.169.03

3

That spear of thine sat firm for us, O Indra: the Maruts set their whole dread power in motion. E'en Agni shines resplendent in the brush-wood: the viands hold him as floods hold an island.

Interpretation:

“Straightforward blade of yours, O Indra, rests firmly in us [when it has pierced us from above]; and at the same time, sanemi, the Non-being is agitated (moved, animated) by the Maruts [from below]!

The Flame starts to burn in the plants, and the waters hold the delights for him like the floods hold an island.”

When the blade (sword or a spear) of Indra is piercing through and is set firmly within the being then simultaneously Maruts shaken or move the depth of the Nescience, abhvam junati, and the heat of the Fire is born in the shrubs, and the waters hold for him (Agni) all the delights, prayāṃsi.

It is a psychological picture of the Vedic Vision in relation to Agni and Apas, Indra and Maruts. When Indra is piercing the lower hemisphere with his blade of light from above, the Maruts then shaken the foundations of the Non-being, out of which the Agni starts to shine or burn in matter, the plants, and the waters bring their rasa, the essence of the plants, their delights (of Soma) for Him to grow. It is a mysterious description of how Soma is extracted from the being feeding the growth of Agni within it.

Vocabulary:

amyak, ind. `towards, here' (Nir. and Sāy. on RV. i , 169 , 3) , but see myakṣ, 1. P., to be fixed or situated in (loc.), rest firmly RV.; to be present, exist.

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

jū, (cf. jinv , cl , i. A1. , 9. P. javate, junāti); to press forwards, hurry on, be quick RV. iii , 33 , 1 ŚBr. X; to impel quickly, urge or drive on, incite RV. TS.: to scare RV. i , 169 , 3; to excite, promote, animate, inspire RV.

atasa, n. shrubs RV.

sanemi, mfn. having a felly (as a wheel) RV.; complete, perfect ib.; ind. completely, at all times, always ib.

prayas, n. (prī) pleasure, enjoyment, delight RV.; object of delight, pleasant food or drink, dainties, libations ib.; mfn. valuable, precious (?) W.

त्वं तू न इन्द्र तं रयिं दा ओजिष्ठया दक्षिणयेव रातिम् ।

स्तुतश् च यास् ते चकनन्त वायो स्तनं न मध्वः पीपयन्त वाजैः ॥ १-१६९-०४

tuvāṃ tū na indara tāṃ rayiṃ dā ojiṣṭhayā dākṣiṇayeva rātīm

stútaś ca yās te cakánanta vāyó stánaṃ ná mádhvaḥ pīpayanta vājaiḥ 1.169.04

4

Vouchsafe us now that opulence, O Indra, as guerdon won by mightiest donation. May hymns that please thee cause the breast of Vayu to swell as with the mead's refreshing sweetness.

Interpretation:

“Give us, O Indra, that shining substance of Soma: Rayi, as the fruit gained by the most substantial Discernment [of Yours]!
Affirmed you and all those (affirmations) that make you happy, may they increase in us as if in the breasts of Vayu by their powerful and luminous substance of honey!”

This most substantial Discernment of Indra is experienced as a touch rather than a vision, according to Sri Aurobindo. So this vision-touch, or substantial discernment, is different from the vision without this intuitive touch of the Truth. It is this characteristic of Indra that makes him similar to Maruts, who are also the powers but seeking that Truth. They also have this power of touch and therefore of destruction, but they don't have the higher Discernment. These powers have to be engaged and yoked with the Indra's Discernment.

त्वे राय॑ इन्द्र॑ तो॒शत॑माः प्र॒णेतारः॑ कस्य॑ चिद् ऋ॒तायोः॑ ।

ते षु॑ णो॑ मरु॒तो मृ॒ळयन्तु॑ ये स्मा॒ पुरा॑ गा॒तूयन्ती॑व दे॒वाः ॥ १-१६९-०५

tuvé ráya indara tośátamāḥ pranētārah kásya cid ṛtāyóḥ
té śú ṇo marúto mṛḷayantu ye smā purā gātūyántīva devāḥ 1.169.05

5

With thee, O Indra, are most bounteous riches that further every one who lives uprightly.

Now may these Maruts show us loving-kindness, Gods who of old were ever prompt to help us.

Interpretation:

‘It is in thee, O Indra, are all these riches, which dripping with delight most satisfying lead everyone who seeks to find the Truth in Matter [to the goal]! May Maruts be soft to us and kind, the gods who were meant from the beginning to help us go.’

This verse is confirming their character in comparison with Indra's powerful discernment. They were meant from the beginning to help men go and to achieve the Svar world. It is their real value. They only needed the truth-touch of Indra to align with it.

Vocabulary:

tośa, mfn. (tuš) *distilling, trickling* RV. iii , 12 , 4; *granting* , i , 169 , 5 (tośa-tama, Superl.).

tuš, 1 cl. 1., *to drip, trickle; to be satisfied or pleased with* (instr.) AV. iii , 17 , 5; *to appease* RV. viii , 15 , 11 and 50 , 5.

gātūya, Nom. P. (Impv. 2. sg. -yā: pr. p.-yat ; 3. pl. gātūyanti, Pada-p. gātuy-) *to wish to obtain or to procure free progress* RV. i , 52 , 8 and 169 , 5 viii , 16 , 12.

प्रति प्र याहीन्द्र मीळुषो नृन् महः पार्थिवे सदने यतस्व ।

अध यद् एषाम् पृथुबुध्नास एतास् तीर्थे नार्यः पौंस्यानि तस्थुः ॥ १-१६९-०६

prāti prā yāhīndra mīlhuṣo nṛṇ mahāḥ pārthive sādane yatasva
ādha yād eṣām pṛthubudhnāsa étās tīrthé ná aryāḥ paúmsiyāni tasthúḥ 1.169.06

6

Bring forth the Men who rain down boons, O Indra: exert thee in the great terrestrial region;
For their broad-chested speckled deer are standing like a King's armies on the field of battle.

Interpretation:

“Come forth, O Indra, to the souls that offer the delight of Soma! Expand thy greatness in the earthly region, where these hero-powers of the Lord stood ready of these [souls] brilliant forces having vast foundations.”

It is a very vivid vision of universal march of the hero souls offering Soma to their Lord Indra, engaging their powers of realization, uniting them with His Force. This vision suggests the role of the Maruts. They are those brilliant forces with vast foundations, pṛthubudhnāsa etā, which stand ready to march into the battle to reach the Svar world of the Sun.

Vocabulary:

yat, 1. A. (prob. connected with yam and orig. meaning, to stretch "" Dhātup. ii , 29) yatate (Ved. and ep. also P. -ti; p. yatamāna, yatāna RV. ; to place in order , marshal , join , connect RV.; to keep pace, be in line, rival or vie with (instr.) ib. (A.) to join (instr.), associate with (instr.), march or fly together or in line ib.; to conform or comply with (instr.) ib.; to endeavour, to reach, strive after, be eager or anxious for Mn. MBh. Kāv. &c.; to exert one's self, take pains, endeavour, make effort, persevere, be cautious or watchful ib.

pṛthubudhna, mfn. broad-based, having a broad basis or foot, having a broad sole or under-part RV. AV. VS.; broad in the hinder part (as a worm) Car.

tīrtha, n. (rarely m. MBh.) a passage, way, road, ford, stairs for landing or for descent into a river, bathing-place, place of pilgrimage on the banks of sacred streams, piece of water RV. &c.; the usual or right way or manner TS. ŚBr.; the right place or moment ChUp. Anup. &c.

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

प्रति घोराणाम् एतानाम् अयासाम् मरुतां शृण्व आयताम् उपब्दिः ।

ये मर्त्यम् पृतनायन्तम् उमैर् ऋणावानं न पतयन्त सर्गैः ॥ १-१६९-०७

prāti ghorāṇām étānām ayāsām marútām śrṇva āyatām upabdiḥ
yé mártiyam pṛtanāyāntam úmair ṛṇāvānaṃ ná patáyanta sárgaiḥ 1.169.07

7

Heard is the roar of the advancing Maruts, terrific, glittering, and swiftly moving,
Who with their rush o'erthrow as 'twere a sinner the mortal who would fight with
those who love him.

“Echoed is the clanking of the approaching Maruts, terrible and shining and
restless in their movement!

They over-flooded with their downpours of the helping powers the mortal man
who wants to resist the oppressions of the Darkness.”

Vocabulary:

ayās, *agile, dexterous, nimble* RV.

upabdi, m. *noise, sound, rattling, clanking* RV. vii, 104, 17 (= AV. viii, 4, 17).

pṛtanāyat, Nom. P., *fighting together, engaged in combat* RV. AV. VS.

ūma, m. (Un2. i, 143) *a helper, friend, companion* RV. AV. v, 2, 1

ṛṇāvan, mfn. *being under obligation, indebted* RV. i, 169, 7

sarga, m. *starting (a race-horse), racing* RV.; *a draught of air, gust of wind* RV.; *a stream, gush, rush, downpour; a dart, shot* ib.

त्वम् मानेभ्य इन्द्र विश्वजन्या रदा मरुद्भिः शुरुधो गोग्राः ।

स्तवानेभि स्तवसे देव देवैर् विद्यामेषं वृजनं जीरदानुम् ॥ १-१६९-०८

tvám mānebhya indara viśvājanyā rádā marúdbhiḥ śurúdhō góagrāḥ
stávānebhi stavase deva devaír vidyāmeśaṃ vṛjanaṃ jīradānum 1.169.08

8

Give to the Manas, Indra with Maruts, gifts universal, gifts of cattle foremost.
Thou, God, art praised with Gods who must be lauded. May we find
strengthening food in full abundance.

Interpretation:

“You, O Indra, together with Maruts, bestow upon the children of Manas the gifts,
which are good for all, healing most with the Rays of light in their front!

To affirm you, O God with Gods affirmed, may we come to know your purposeful
impulsion, which is breaking through all the obstacles fully and totally.”

Vocabulary:

śurudh, f. pl. (prob. connected with śṛdh) *invigorating draughts, healing herbs,*
any refreshment or comfort RV.