

## HYMNS TO MARUTS

RV 5.52

ṛṣi: śyāvāśva ātreya; devatā: marudgaṇa; chanda:: anuṣṭup, 6, 17 paṅkti

प्र श्यावाश्व धृष्णुयार्चा मरुद्भिर् ऋक्वभिः ।  
 ये अद्रोघम् अनुष्वधं श्रवो मदन्ति यज्ञियाः ॥ ५-०५२-०१  
 ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया ।  
 ते यामन्नू आ धृषद्विनस् त्मना पान्ति शश्वतः ॥ ५-०५२-०२  
 ते स्यन्द्रासो नोक्षणो ऽति ष्कन्दन्ति शर्वरीः ।  
 मरुताम् अधा महो दिवि क्षमा च मन्महे ॥ ५-०५२-०३  
 मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया ।  
 विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥ ५-०५२-०४  
 अहन्तो ये सुदानवो नरो असामिशवसः ।  
 प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः ॥ ५-०५२-०५  
 आ रुक्मैर् आ युधा नर ऋष्वा ऋष्टीर् असुक्षत ।  
 अन्व एना अह विद्युतो मरुतो जज्झतीर् इव भानुर् अर्त त्मना दिवः ॥ ५-०५२-०६  
 ये वावृधन्त पार्थिवा य उराव् अन्तरिक्ष आ ।  
 वृजने वा नदीनां सधस्थे वा महो दिवः ॥ ५-०५२-०७  
 शर्धो मारुतम् उच्चं स सत्यशवसम् ऋभ्वसम् ।  
 उत स्म ते शुभे नरः प्र स्यन्द्रा युजत त्मना ॥ ५-०५२-०८  
 उत स्म ते परुष्याम् ऊर्णा वसत शुन्ध्यवः ।  
 उत पव्या रथानाम् अद्रिम् भिन्दन्त्य् ओजसा ॥ ५-०५२-०९  
 आपथयो विपथयो ऽन्तस्पथा अनुपथाः ।  
 एतेभिर् मह्यं नामभिर् यज्ञं विष्टार ओहते ॥ ५-०५२-१०

अ॒धा न॒रो न्यु॑ ओ॒हते ऽधा॑ न॒युत॑ ओ॒हते ।  
 अ॒धा पा॒राव॒ता इति॑ चि॒त्रा रू॒पाणि॑ द॒श्या ॥ ५-०५२-११  
 छ॒न्द॒स्तु॒भः कु॒भ॒न्यव॑ उ॒त्सम् आ॑ की॒रि॒णो नू॒तुः ।  
 ते मे॑ के॒ चिन् न॑ ता॒यव॑ ऊ॒मा आ॑सन् दृ॒शि त्वि॒षे ॥ ५-०५२-१२  
 य ऋ॒ष्वा ऋ॒ष्टि॒विद्यु॑तः क॒वयः॑ स॒न्ति वे॒धसः॑ ।  
 तम् ऋ॒षे मा॒रुतं॑ ग॒णं न॑म॒स्या र॒मया॑ गि॒रा ॥ ५-०५२-१३  
 अ॒च्छ ऋ॒षे मा॒रुतं॑ ग॒णं दा॒ना मि॒त्रं न॑ योष॒णा ।  
 दि॒वो वा धृ॒ष्णव॑ ओ॒जसा॑ स्तु॒ता धी॒भिर् इ॒षण्य॑त ॥ ५-०५२-१४  
 नू म॒न्वान॑ ए॒षां दे॒वा अ॒च्छा न॑ व॒क्षणा॑ ।  
 दा॒ना स॒चेत॑ सू॒रिभि॒र् याम॑श्रु॒तेभि॒र् अ॒ञ्जिभिः॑ ॥ ५-०५२-१५  
 प्र ये मे॑ ब॒न्ध्वेषे॑ गां वोच॒न्त सू॒रयः॑ पृ॒श्निं वोच॑न्त मा॒तरम् ।  
 अ॒धा पि॒तरम्॑ इ॒ष्मिणं॑ रु॒द्रं वोच॑न्त शि॒क्वसः॑ ॥ ५-०५२-१६  
 सप्त॑ मे॒ सप्त॑ शा॒किन॑ ए॒कंएका॑ श॒ता द॒दुः ।  
 यमु॒नायाम्॑ अ॒धि श्रु॒तम् उ॒द् रा॒धो ग॒व्यम् मृ॒जे नि॑ रा॒धो अ॒श्व्यम् मृ॒जे ॥ ५-०५२-१७

### Analysis of RV 5.52

प्र॒ श्या॒वाश्च॑ धृ॒ष्णु॒याच्चा॑ म॒रुद्भि॒र् ऋ॒क्वभिः॑ ।  
 ये अ॒द्रोघ॑म् अ॒नुष्व॑धं श्र॒वो म॑द॒न्ति य॒ज्ञियाः॑ ॥ ५-०५२-०१

prá śyāvaśva dhr̥ṣṇuyā ārcā marúdbhir ṛkvabhiḥ  
 yé adroghám anuṣvadhám śrávo mādanti yajñiyāḥ 5.052.01

Forward! Shyavasva, violently on with thy illumined thought by the Thought-powers that sing to thee their sentences of light, gods of the sacrifice who have rapture of an inspiration that betrays them not, for it follows Nature's self-forming force. (1)

Interpretation:

"Fulfilling all by daring movement forward, O Shyavashva, sing the illumining Hymn by which the gods of the Sacrifice get into the ecstasy of Knowledge, together with the Thought-gods who are the singers of the Hymns of Light! It cannot fail, for it is [working] in accordance with the Nature's force!"

This idea that it cannot fail the movement of the Spirit, adrogham, because it is done in accordance with the Nature's force, anuṣvadam, is an indication of the Supramental action in the world. It is this characteristic which determines the power of Dharma as a particular action of the spirit conquering Nature. If it is done by the Supramental Force or its representatives: Indra with Maruts, it will reveal the Consciousness which embraces both domains of the Spirit and the Matter. It knows what is to be worked out first in the nature to fit the soul's vision. The Veda is this Universal Knowledge: the vision of the Soul to work out something of its own in Nature. The Veda is always given at the beginning of each Manvantara, according to the Brahmanic tradition, to work out new possibilities of the Spirit in manifestation.

Vocabulary:

ṛkvan, mfn. *praising, jubilant with praise* RV. AV. xviii , 1 , 47.  
 adrogham mfn. *free from falsehood, true* RV.; (a-drogham) ind. *without falsehood* RV. viii, 60, 4.  
 anuṣvadam, ind. *according to one's will, voluntary* RV.  
 arc, m. (instr. arcā)fn. *shining, brilliant* [Gmn.] RV. vi , 34 , 4.

ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया ।  
 ते यामन्न आ धृषद्विनस् त्मना पान्ति शश्वतः ॥ ५-०५२-०२

té hí sthírasya śávasaḥ sákhāyaḥ sánti dhr̥ṣṇuyā  
 té yāmann ā dhr̥ṣadv́inas tmánā pānti śásvataḥ 5.052.02

Violent are they, yet comrades of a firm gleaming Strength; full of boldness in their driving, but linked each to each they protect by their self-truth thy march. (2)

Intepretation:

"Violently they are friends of the steady might, in their movement full of courage, protecting all [creatures] by their own self."

It is interesting to note here about *tmanā pānti śaśvataḥ*, 'protecting all by their own Self'; where the root pā, to protect, is used; it has another meaning also 'to drink', which has a connotation of filling from within the body which thus cannot be harmed, for the dweller within is its protector. The protection does not take place from without but from within. I think that it is a major difference between *pānti* and *rakṣati*, where rakṣati is 'to protect from without': to scare away, as it were, the forces which try to come close from outside.

Vocabulary:

śavas, n. (orig. 'swelling , increase') *strength, power, might, superiority, prowess, valour, heroism* RV. AV.

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

ते॒ स्यन्द्रा॑सो नो॒क्ष॒णो ऽति॑ ष्कन्दन्ति॒ शर्व॑रीः ।

मरु॒ताम् अ॒धा महो॑ दि॒वि क्ष॑मा च॒ मन्म॑हे ॥ ५-०५२-०३

té syandrāso ná ukṣāṇo áti ṣkandanti śárvarīḥ  
marútām ádhā máho diví kṣamā ca manmahe 5.052.03

Swift-charging bulls of the diffusion, they leap beyond our Nights; then in their heaven as on our containing earth we mentalise the vast expansion of the Thought-gods. (3)

Interpretation:

"They are swift like bulls, they reach beyond our Nights! Thus we mentalize the greatness of the Maruts in Heaven and on Earth [of our being]."

Maruts are 'the thought-attaining powers of the Life' according to Sri Aurobindo. On the highest level they are the powers of the Vitality in the Universal Mind (Higher Mind) reaching to the levels of the Illumined Mind and to the ordinary physical universal Mind, the heaven of Yama, according to the Hiranyastupa Angirasa.

On the level of the Universal Vital they represent the vital life and link the two hemispheres of Heaven and Earth, Mind and Body. And on the level of embodied physical existence they represent the physical life, linking the physical mind and body. That is why the Rishi says: 'in their heaven as on our containing earth we mentalise the vast expansion of the Thought-gods'.

Vocabulary:

syandra, mfn. *running, rushing, swift, fleet* RV. *transient, transitory* ib.

śarvarī, f. *the (star-spangled) night* RV.; pl. *the spotted steeds of the Maruts* RV.

skand, 1. P., *to leap, jump, hop, dart, spring, spurt out, be spilt or effused* (esp. said of semen) RV. &c. &c.

kṣam (instr. of 2. kṣam q.v.) ind. *on the earth, on the floor* g. svar-ādi

मरु॒त्सु॑ वो दधी॒महि॑ स्तोमं॒ यज्ञं॑ च॒ धृष्णु॑या ।

विश्वे॑ ये मानु॒षा यु॒गा पान्ति॑ म॒र्त्यं रि॒षः ॥ ५-०५२-०४

marútsu vo dadhīmahi stómaṃ yajñāṃ ca dhṛṣṇuyā  
víśve yé mānuṣā yugā pānti mártiyaṃ riṣāḥ 5.052.04

In the Thought-gods we establish by their bold violence affirmation and sacrifice and they protect throughout our human epochs our mortality from the Enemy's harms. (4)

Interpretation:

"In the Thought-gods we should hold firmly our Affirmation of Yours and the Sacrifice, and in all those, who protect the mortal from the harm of those who are always trying to harm him over the epochs of human evolution."

This mortal form is to be protected by the higher light through Maruts, as the vital forces;

Vocabulary:

riṣ f. *injury or an injurer* RV.; (- riṣe, riṣas Ved. inf.) *to be hurt or injured, receive harm, suffer wrong, perish, be lost, fail* RV.

dhṛṣṇuyā ind. *boldly, strongly, firmly* RV.

अ॒र्ह॑न्तो॒ ये सु॒दान॑वो॒ नरो॑ अ॒सामि॑शवसः ।

प्र॒ यज्ञं॑ य॒ज्ञिये॑भ्यो॒ दि॒वो अ॒र्चा मरु॑द्भ्यः ॥ ५-०५२-०५

árhanto yé sudānavo náro ásāmiśavaṣaḥ  
prá yajñám yajñīyebhiyo divó arcā marúdbhyaḥ 5.052.05

They are soul-strengths that become adept in us for the conquest, perfect in force of achievement, no half-strengths of the light; forward through heaven illumine the sacrifice with thy verse for the Thought-powers, gods of the sacrifice. (5)

Interpretation:

"Great are the souls who are pouring out abundantly [onto us the heavenly rain of the Truth], and not those semi-powerful ones! Flame by the Word, fulfilling the Sacrifice for the Thought-gods worthy of Sacrifice!"

When the soul is joining with the movement of the Maruts, they become the adepts of knowledge for the conquest, and they change their status from the half-illuminated state into the fully illumined power of the mind: asāmi-śavaṣaḥ.

Vocabulary:

arhat, mfn. *deserving, entitled to* (acc.) RV.; *worthy, venerable, respectable* ŚBr. AitBr. &c. sudānu, mfn. *pouring out or bestowing abundantly, bounteous, munificent* (said of various gods) RV. AV.

asāmi, mfn. *not half, entire, complete* RV.; ind. *completely* RV.

आ॒ रु॒क्मै॑र् आ॒ यु॒धा न॑र ऋ॒ष्व्वा ऋ॒ष्टी॑र् अ॒सु॒क्षत॑ ।

अ॒न्व् ए॒नाँ अ॒ह वि॒द्युतो॑ मरु॒तो ज॒ज्झती॑र् इ॒व भा॒नुर् अ॒र्त॑ त्म॒ना दि॒वः ॥ ५-०५२-०६

ārukmaír āyudhā nára ṛṣvā ṛṣṭīr asṛkṣata  
ánv enām'áha vidyúto marúto jájhjatīr iva bhānúr arta tmánā divaḥ 5.052.06

By their golden gleamings, by their battling these soul-strengths move towards knowledge and cast out their searching spears; yea, the lightnings leap at the will of the Thought-gods,<sup>1</sup> then of itself the Light of the Sun arises in our heaven. (6)

Interpretation:

"With golden radiant discs and weapons the noble hero-souls released their shining spears!

And following these Thought-gods [and their casting] the lightnings leap out from Heaven as if laughing (or splashing), and the Light of the Sun comes thus from Heaven."

Vocabulary:

rukma, m. 'what is bright or radiant', an ornament of gold, golden chain or disc RV. AV. (here n.) VS. Br.

r̥ṣva, mf(ā)n. (r̥ṣ ?), elevated, high RV. AV. VS.; sublime, great, noble (as gods) RV.

aha, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly RV. AV. ŚBr.

jhajh, f. pl. (scil. āpas) splashing or rushing waters (Nir. vi, 16) RV. v, 52, 6.

ये वावृ॑धन्त॑ पार्थि॑वा य उ॒राव् अ॒न्तरि॑क्ष आ ।  
वृ॒जने॑ वा नदी॑नां स॒धस्थे॑ वा महो॒ दिवः॑ ॥ ५-०५२-०७

yé vāvṛdhānta pāṛthivā yá urāv antárikṣa ā  
vrjāne vā nadīnāṃ sadhásthe vā mahó divaḥ 5.052.07

They increase the mights of our clay in the wide intervening spaces and in the energy of the rivers of Truth and in their place in the vast heaven. (7)

Interpretation:

"Those who have grown and growing still in the wideness of the earthly regions, who also grew in the wide spaces of the air, or in the sacred place of the Rivers, and in the vastness (togetherness) of the Greater Heaven!"

Vocabulary:

vrjana, (once vrj-) n. an enclosure, cleared or fenced or fortified place (esp. 'sacrificial enclosure' ; but also 'pasture or camping ground, settlement, town or village and its inhabitants') RV.; crookedness, wickedness, deceit, wile, intrigue ib.

श॒र्धो॑ मा॒रुत॑म् उ॒च्च॑ छंस॒ सत्य॑शवसम् ऋ॒भ्वस॑म् ।  
उ॒त स्म॑ ते शु॒भे नरः॑ प्र स्य॒न्द्रा यु॑जत॒ त्मना॑ ॥ ५-०५२-०८

śárdho mārutam úc chaṃsa satyásavasam ṛbhvasam

<sup>1</sup> Or, their lightnings obey them

utá sma té śubhé nárah prá syandrāyujata tmánā 5.052.08

Express upward the force of the Thought-gods who have the luminous power of the truth and skill to shape it; then of themselves these strengths of the soul are self-yoked and they charge in our forward march towards the light and bliss. (8)

Interpretation:

"Aspire in your prayer to the multitude of the Thought-gods, which is true in power and skillful in manifesting the Truth!

And thus these swift hero-souls by themselves move ahead in search of light and bliss."

Vocabulary:

śardhas, mfn. = śardhat (only in compar. śadhas-tara, more daring or defiant) RV.; n. a troop, host, multitude (cf. śārdha) ib.

ṛbhvas, mfn. clever, skilful, prudent, wise (N. of Indra, Tvaṣṭṛ, Agni, &c.) RV. AV.

उ॒त॒ स्म॒ ते॒ प॒रु॒ष्ण्या॑म् ऊ॒र्णा॑ व॒सत॑ शु॒न्ध्य॑वः ।

उ॒त॒ प॒व्या॑ र॒थाना॑म् अ॒द्रिम् भि॑न्दन्त्यु॒ ओज॑सा ॥ ५-०५२-०९

utá sma té páruṣṇiyām ūrṇā vasata śundhyávaḥ  
utá pavyārāthānām ádrim bhindanti ójasā 5.052.09

Both in the streams of its wide-flowing flood they purify themselves and garb themselves with its densities and here with the wheel of their chariots they break open the material hill. (9)

Interpretation:

"And thus they wore the woolen cloth in the wide-flowing flood of Paruṣṇī, bright and radiant! And by the wheel of their chariots they split by force the Rock of Subconscious."

Sri Aurobindo translates *te paruṣṇām ūrṇā vasata śundhyavaḥ* as 'in the streams of the wide-flowing flood they purify themselves and garb themselves with its densities'. Wool, ūrṇa is always used in a sense of purification; it is through a sieve made of wool that the Soma is purified. So here it is an allusion of the wide-flowing flood, paruṣṇī, in which the Maruts dive and dress themselves in wool, which symbolically can be understood as purifying themselves in the wide flood of the River and garbing themselves with its densities.

Vocabulary:

śundhyu, mfn. pure, bright, radiant, beautiful

ūrṇa, n. wool

paruṣa, mf(ā)n. (older f. paruṣṇī) knotty (as reed) AV.; spotted, variegated, dirty-coloured RV. &c. &c.; hard, stiff, rugged, rough, uneven, shaggy MBh. Kāv. &c.; intertwined with creepers (as a tree) Kathās. [606,1]; piercing, keen, sharp, violent, harsh, severe, unkind ib.;(-ṣṇī) f. N. of one of the rivers of the Panjab now called Ravī RV.; n. harsh and contumelious speech, abuse MBh. Kāv. &c.

आपथयो विपथयो ऽन्तस्पथा अनुपथाः ।

एतेभिर् मह्यं नामभिर् यज्ञं विष्टार ओहते ॥ ५-०५२-१०

āpathayo vípathayo ántaspathā ánupathāḥ  
etébhīr máhyaṃ nāmabhir yajñāṃ viṣṭārā ohate 5.052.10

With paths that come home to us and paths that radiate out wide from us and paths within us and paths that follow our movement, and by all these their Names extended, they come galloping to my sacrifice. (10)

Interpretation:

“With paths that return and go widely out, with paths that lead inside and the paths one has to follow, by these different ways (names) they rush onto me, widely scattered they rush onto my sacrifice.”

It is a description of experience of interaction with the Maruts. The last phrase one can literally translate as ‘for me by these different ways they, who got scattered all over, *viṣṭārah*, consider the sacrifice, *yajñam ohate*.’

The sacrifice is considered, noted or attended by them, who are now moving all over, by these different Names, for me, *mahyam*, or for my sake.

Vocabulary:

āpathi, m. (fr. pathin with ā) , *travelling hither or near* RV. v , 52 , 10.

antaspatha, mfn. being on the way RV. v , 52 , 10.

anupatha, mfn. following the road RV. v , 52 , 10

viṣṭārah, m. a layer of grass (?) RV. v , 52 , 10 (others ‘the far spread host’, of the Maruts)

ūh, 1. P. A. ūhati, -te (Ved. ohate) , &c., *to observe , mark , note , attend to , heed , regard* RV. AV. ; *to expect , hope for , wait for , listen for* RV.; *to comprehend, conceive, conjecture, guess, suppose, infer, reason, deliberate upon* MBh. BhP. Nyāyam. &c.

ūh, 1. P. A. ūhati, -te, (connected with vah, q.v. , and in some forms not to be distinguished from it) , *to push , thrust , move , remove* (only when compounded with prepositions) *to change , alter , modify*.

अधा नरो न्यू ओहते ऽधा नियुत ओहते ।

अधा पारावता इति चित्रा रूपाणि दर्श्या ॥ ५-०५२-११

ādhā nāro ní ohate ādhā niyúta ohate  
ādhā pāravatā íti citrārūpāṇi dārśiyā 5.052.11

Now as human things they gallop in and now as yoke-steeds of the nervous Life and now they are thoughts from the supreme and wear richly-shining forms of vision. (11)

Interpretation:

"Now they attend [to the core of our being] as the soul-powers, now they attend as the yoked steeds of the vital force, and now from the beyond, it is thus that their forms should be seen."

It is interesting that there are three positions mentioned here by which they attend to the sacrifice as:

- 1) the soul-powers, narāḥ, in the depth of our being *ni ohate*;
- 2) the vital forces, which are controlled: *niyutaḥ*;
- 3) the transcendental power, *pārāvataḥ*.

Vocabulary:

*niyut*, *team of horses* (esp. of Vayu's horses) *ib.* VS. TS.; *pl. series of words, verses, a poem RV.*; *forming a series, flowing continuously or abundantly* (as Soma) *ib.*

छन्दस्तुभः कुभन्यव उत्सम् आ कीरिणो नृतुः ।

ते मे के चिन् न तायव उम्मा आसन् दृशि त्विषे ॥ ५-०५२-१२

chandastúbhaḥ kubhanyáva útsam ā kīriṇo nr̥tuḥ  
té me ké cin ná tāyáva ūmā āsan dr̥śi tviṣé 5.052.12

They maintain the rhythms, they thirst for the waters and, victorious in the work, they dance about the source. They are unseen extenders of my being, my increasers who were with me for a blazing force in the vision. (12)

Interpretation:

"Affirming (cosmic) Rhythm, desiring heavenly Waters, they dance, moving closer to the source, doing all the work of the Sacrifice. They are like some extenders of my self become the helpers in the Vision to uphold the dynamic Power [of the Truth]."

Vocabulary:

*kubhanyu*, *mfn. desirous of water* [Sāy. said of the poets] *RV. v , 52 , 12.*  
*kīrin*, *mfn. praising* *RV. v , 4 , 10 and 40 , 8; m. a praiser* *RV. i , 100 , 9; v , 52 , 12.*  
*tāyu*, *m. = st- , a thief* *RV.*

य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः ।

तम् ऋषे मारुतं गणं नमस्या रमया गिरा ॥ ५-०५२-१३

yá ṛṣvār̥ṣṭīvidyutaḥ kaváyaḥ sánti vedhásaḥ  
tám ṛṣe mārutaṃ gaṇám namasyāramáyā girā 5.052.13

They are finders of knowledge and their lightnings are as spears that search; they are seers, they are creators of harmony; O sage, bow down to the banded Thought-gods and give them delight by thy speech. (13)

Interpretation:

"Who are great warriors with lightning-spears, the poets wise are they, creating order, vedhasah!

O Rishi, this crowd of Maruts you by your voice should gladden, and thus surrender to the Thought-gods."

Vocabulary:

vedhas, mfn. (in some meanings prob. connected with vi-dhā) *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 Prajapati, Purusha, Śiva, Viṣṇu, Dharma, the Sun &c.) MBh. Kāv. &c.

अच्छ ऋषे मारुतं गणं दाना मित्रं न योषणा ।

दिवो वा धृष्णव ओजसा स्तुता धीभिर् इषण्यत ॥ ५-०५२-१४

ácha r̥ṣe mārutam gaṇam dānāmitrām ná yoṣāṇā  
divó vā dhr̥ṣṇava ójasā stutā dhībhir̥ iṣanyata 5.052.14

O sage, approach the banded Thought-gods as one comes to a friend with the goddess who discerns and disparts as with the bride of thy love; then shall they in thy heavens, affirmed, aggressive in their energy rush forward with thy thoughts. (14)

Interpretation:

"Straight, O Rishi, to the crowd of Maruts, like a woman to a friend as a gift, who discerns.

O Strong upholders [of the Sacrifice], by your force, rush from the heaven, *divo vā*, with your thought powers, *dhībhir̥*, when you are affirmed here, *stutāḥ*."

Vocabulary:

dāna, 2 n. *cutting off, splitting, dividing* L.; m. (only in RV. but cf. vasu-) *distribution of food or of a sacrificial meal; imparting, communicating, liberality part, share, possession distributor, dispenser* RV. vii, 27, 4.

iṣanya, Nom. P. iṣanyati (p. iṣanyat RV. iii, 61, 7) *to cause to make haste, excite, drive* RV.

नू मन्वान एषां देवाँ अच्छा न वक्षणा ।

दाना सचेत सूरिभिर् यामश्रुतेभिर् अञ्जिभिः ॥ ५-०५२-१५

nū manvāná eṣām devāṃ áchā ná vakṣāṇā  
dānāsaceta sūrībhir̥ yāmaśrutebhir̥ añjībhiḥ 5.052.15

If a man mentalises these, towards the godheads by the thought that bears, then by the thought that discerns and disparts he shall be joined to them in the light of knowledge, in their inspiration of movement, in their gleamings out. (15)

Interpretation:

"And now, who mentalises them [he comes to them], as if the offering would go to godheads; and with the thought discerning he should join them together with the shining ones who thus distill delight of their being, sūribhiḥ, having become inspired by the movement [towards the Truth], smoothened (illumined) by clarity of its mentalisation."

Vocabulary:

vakṣaṇa, 2 m. ( vah ) , prob. 'rushing along' N. of Agni; mf(i)n. *strengthening, refreshing, invigorating* RV. x , 64 , 9; *refreshment, oblation* RV. v , 52 , 15.

acchā, or to attain , go towards RV. &c. (so at the end of a pada) , or usually acchā ind. , Ved. to , towards (governing acc. and rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives.

añji, mfn. *applying an ointment or pigment* RV.; *ointment, brilliancy* RV.; *unctuous, smooth, sleek* (membrum virile) VS.

sūri, m. *a presser or extractor of Soma, Soma sacrificer* RV.

प्र॒ ये॑ मे॒ बन्ध्वे॑षे गां॒ वोच॑न्त॒ सूर॑यः ।

पृ॒श्निं॑ वोच॒न्त मा॒तर॑म् अ॒घा पि॒तर॑म् इ॒ष्मिणं॑ रु॒द्रं वोच॑न्त॒ शि॒व्वसः॑ ॥ ५-०५२-१६

prá yé me bandhueṣé gāṃ vócantā sūrāyaḥ  
pṛśniṃ vocanta mātāram ádhā pitāram iṣmīṇaṃ  
rudrāṃ vocanta śikvasaḥ 5.052.16

That I might seek the divine Friend, they illumined, declared to me first their many-hued Mother,<sup>2</sup> yea, they declared the bright Mother of the herds; then their Father who gives us the impulsions they declared, the Terrible One<sup>3</sup> (they who are his mights). (16)

Interpretation:

"Those who distill delight of their being told me about the Mother of the Light that I may seek my kinship [with the Truth]! They called the Mother Prishni, and the Father Rudra, the Lord of Power of luminous Impulsion, for they are his powers."

Vocabulary:

bandhveṣa, m. *inquiring after kindred* RV.

iṣmin, mfn. *going quickly, speedy, impetuous* (said of the winds) RV.

śikvas, mfn. *mighty, powerful, able* RV.

सप्त॑ मे॒ सप्त॑ शाकि॒न ए॒कं॑ ए॒का श॑ता द॒दुः ।

य॒मुना॑याम् अ॒धि श्रु॒तम् उ॒द् रा॒धो ग॒व्यम् मृ॒जे नि॒ रा॒धो अ॒श्व्यम् मृ॒जे ॥ ५-०५२-१७

saptá me saptá śākína ékam-ekā śatādaduḥ

<sup>2</sup> The dappled Cow, mental Nature, mother of the Thought-gods by her light.

<sup>3</sup> Rudra, the dread Master of Life, the terrible and easily-angered Compeller of the ascending evolution, father of the upward storming Thought-powers by his nervous impulsions.

yamúnāyām ádhi śrutám úd rādhō gáviyam mrje  
ní rādhō áśviyam mrje 5.052.17

Seven by seven in their power, each seven his complete hundred gave to me; in the waters of Yamuna I cleanse my wealth and inspiration of her shining herds, I purify my glad wealth of his steeds. (17)

Interpretation:

“Seven times seven the powerful beings, one by one bestowed upon me their hundred; In the streams of Yamuna I purify my inspiration and realization of Knowledge and of Power.”

There is an interesting usage of the verb mrj, to cleanse, in the last phrase:

úd rādhō gáviyam mrje  
ní rādhō áśviyam mrje

“I cleanse my realization of Knowledge upwards;  
I cleanse my realization of Power downwards.”

Vocabulary:

śākin, mfn. *helpful or powerful* RV.

*Appendix:*

*On two roots of protection pā and rakṣ*

rakṣati, 1. P. (Dhātup. xvii , 6)

- to guard , watch , take care of , protect , save , preserve ('from' abl.) RV. &c. &c.;
- to guard against, ward off, keep away, prevent, frustrate, injure AV.; (A1.)
- to conceal, hide (?) RV. ix , 68 , 4;
- to conceal one's self, be afraid (?) ib. x , 68 , 1: Caus. rakṣayati, -te (Pāṇ. 7-4 , 93), to guard , watch , save or protect from (abl.) Kāv. Pañcat.

pāti, 2. P. (Dhāt. xxiv , 48)

- to watch , keep , preserve to protect from , defend against (abl.) RV. &c. &c.
- to protect (a country) i.e. rule , govern Rājat.
- to observe , notice , attend to , follow RV. AitBr.
- to drink, quaff, suck, sip, swallow (with acc., rarely gen., also: pibati, 1. P. (Dhātup. xxii, 27) RV. &c. &c.
- (met.) to imbibe, draw in, appropriate, enjoy , feast upon (with the eyes , ears &c.) Mn. MBh. Kāv. &c.

### **On Brihaspati and Maruts**

Brihaspati is more frequently the hero of this victory. "Brihaspati, coming first into birth from the great Light in the supreme ether, seven-mouthed, multiply-born, seven-rayed, dispelled the darknesses; he with his host that possess the stubh and the Rik broke Vala into pieces by his cry. Shouting Brihaspati drove upwards the bright herds that speed the offering and they lowed in reply" (IV.50). And again in VI.73.1 and 3, "Brihaspati who is the hill-breaker, the first-born, the Angirasa . . . Brihaspati conquered the treasures (vasūni), great pens this god won full of the kine." The Maruts also, singers of the Rik like Brihaspati, are associated, though less directly in this divine action. "He whom ye foster, O Maruts, shall break open the pen" (VI.66.8), and elsewhere we hear of the cows of the Maruts (I.38.2). Pushan, the Increaser, a form of the sun-god is also invoked for the pursuit and recovery of the stolen cattle, (VI.54); "Let Pushan follow after our kine, let him protect our war-steeds. . . . Pushan, go thou after the kine. . . . Let him drive back to us that which was lost." Even Saraswati becomes a slayer of the Panis. And in Madhuchchhandas' hymn (I.11.5) we have this striking image, "O lord of the thunderbolt, thou didst uncover the hole of Vala of the cows; the gods, unfearing, entered speeding (or putting forth their force) into thee."

Is there a definite sense in these variations which will bind them together into a single coherent idea or is it at random that the Rishis invoke now this and now the other deity in the search and war for their lost cattle? If we will consent to take the ideas of the Veda as a whole instead of bewildering ourselves in the play of separate detail, we shall find a very simple and sufficient answer. This matter of the lost herds is only part of a whole system of connected symbols and images. They are recovered by the sacrifice and the fiery god Agni is the flame, the power and the priest of the sacrifice;—by the Word, and Brihaspati is the father of the Word, the Maruts its singers or Brahmas, brahmāno marutah, Saraswati its inspiration;—by the Wine, and Soma is the god of the Wine and the Ashwins its seekers, finders, givers, drinkers. The herds are the herds of Light and the Light comes by the Dawn and by the Sun of whom Pushan is a form. Finally, Indra is the head of all these gods, lord of the light, king of the luminous heaven called Swar,—he is, we say, the luminous or divine Mind; into him all the gods enter and

take part in his unveiling of the hidden light. We see therefore that there is a perfect appropriateness in the attribution of one and the same victory to these different deities and in Madhuchchhandas' image of the gods entering into Indra for the stroke against Vala. Nothing has been done at random or in obedience to a confused fluidity of ideas. The Veda is perfect and beautiful in its coherence and its unity.<sup>4</sup>

### **On Indra and Maruts**

"With the conquest of the shining herds is also associated the conquest or the birth or illumination of the Dawn and the Sun, but this is a point whose significance we shall have to consider in another chapter. And associated with the Herds, the Dawn and the Sun are the Waters; for the slaying of Vritra with the release of the waters and the defeat of Vala with the release of the herds are two companion and not unconnected myths. In certain passages even, as in I.32.4, **the slaying of Vritra is represented as the preliminary to the birth of the Sun, the Dawn and Heaven**, and in others the opening of the Hill to the flowing of the Waters. For the general connection we may note the following passages: VII.90.4, "The Dawns broke forth perfect in their shining and unhurt; meditating they (the Angirasas) found the wide Light; they who desire opened the wideness of the cows and the waters for them flowed forth from heaven"; I.72.8, "By right thought the seven Mighty Ones of heaven (the seven rivers) knew the truth and knew the doors of bliss; Sarama found the strong wideness of the cows and by that the human creature enjoys"; I.100.18, of Indra and the Maruts, "He with his shining companions won the field, won the Sun, won the waters"; V.14.4, of Agni, "Agni, born, shone out slaying the Dasyus, by the Light the Darkness; he found the cows, the waters and Swar"; VI.60.2, of Indra and Agni, "Ye two warred over the cows, the waters, Swar, the dawns that were ravished; O Indra, O Agni, thou unitest (to us) the regions, Swar, the brilliant dawns, the waters and the cows"; I.32.12, of Indra, "O hero, thou didst conquer the cow, thou didst conquer the Soma; thou didst loose forth to their flowing the seven rivers."<sup>5</sup>

"Indra in becoming the Angiras, becomes Marutwan, possessed of or companioned by the Maruts, and these Maruts, luminous and violent gods of the storm and the lightning, uniting in themselves the vehement power of Vayu, the Wind, the Breath, the Lord of Life and the force of Agni, the Seer-Will, are therefore seers who do the work by the knowledge, kavayo vidmanā apasaḥ, as well as battling forces who by the power of the heavenly Breath and the heavenly lightning overthrow the established things, the artificial obstructions, kṛtrimāṇi rodhāṃsi, in which the sons of Darkness have entrenched themselves, and aid Indra to overcome Vritra and the Dasyus. They seem to be in the esoteric Veda the Life-Powers that support by their nervous or vital energies the action of the thought in the attempt of the mortal consciousness to grow or expand itself into the immortality of the Truth and Bliss. In any case, they also are described in VI.49.11 as acting with the qualities of the Angiras (aṅgirasvat), "O young and seers and powers of the sacrifice, Maruts, come uttering the word to the high place (or desirable plane of earth or the hill, adhi sānu pṛṣṇeh, which is probably the sense of varasyām),

<sup>4</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 143

<sup>5</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 146

powers increasing, rightly moving (on the path, gāt like the Angiras,<sup>6</sup> give joy even to that which is not illumined (acitram, that which has not received the varied light of the dawn, the night of our ordinary darkness).” We see here the same characteristics of the Angiras action, the eternal youth and force of Agni (agne yaviṣṭha), the possession and utterance of the Word, the seerhood, the doing of the work of sacrifice, the right movement on the great path which leads as we shall see to the world of the Truth, to the vast and luminous bliss. The Maruts are even said to be (X.78) as it were “Angirases with their Sama hymns, they who take all forms,” viṣvarūpā aṅgirasō na sāmabhiḥ.”<sup>7</sup>

### **On Agni and Maruts**

“The Veda speaks expressly of “luminous sages”, dyumanto viprāḥ, hand the word sūri, a seer, is associated with Surya, the sun, by etymology and must originally have meant luminous. In I.31.1 it is said of this god of the Flame, “Thou, O Agni, wast the first Angiras, the seer and auspicious friend, a god, of the gods; in the law of thy working the Maruts with their shining spears were born, seers who do the work by the knowledge.” Clearly, then, in the conception of Agni Angiras there are two ideas, knowledge and action; the luminous Agni and the luminous Maruts are by their light seers of the knowledge, \,r\,si, kavi; and by the light of knowledge the forceful Maruts do the work because they are born or manifested in the characteristic working (vrata) of Agni. For Agni himself has been described to us as having the seer-will, kavikratuh, the force of action which works according to the inspired or supramental knowledge (śravas), for it is that knowledge and not intellectuality which is meant by the word kavi. What then is this great force, Agni Angiras, saho mahat, but the flaming force of the divine consciousness with its ***two twin qualities of Light and Power*** working in perfect harmony,—even as the Maruts are described, kavayo vidmanā apasaḥ, seers working by the knowledge? We have had reason to conclude that Usha is the divine Dawn and not merely the physical, that her cows or rays of the Dawn and the Sun are the illuminations of the dawning divine consciousness and that therefore the Sun is the Illuminer in the sense of the Lord of Knowledge and that Swar, the solar world beyond heaven and earth, is the world of the divine Truth and Bliss, in a word, that Light in the Veda is the symbol of knowledge, of the illumination of the divine Truth. We now begin to have reason for concluding that the Flame, which is only another aspect of Light, is the Vedic symbol for the Force of the divine consciousness, of the supramental Truth.”<sup>8</sup>

### **Invocation of Indra and Agni by Maruts**

“Then after the invocation of Indra and Agni by the “words of perfect speech that are loved of the gods”,—for by those words the Maruts<sup>9</sup> perform the sacrifices as seers who by their seer-knowledge do well the sacrificial work, ukthebhir hi śmā kavayaḥ suyajñā . . . maruto yajanti,—the Rishi next puts into the mouth of men an exhortation and

<sup>6</sup> It is to be noted that Sayana here hazards the idea that Angiras means the moving rays (from aṅg to move) or the Angiras Rishis. If the great scholar had been able to pursue with greater courage his ideas to their logical conclusion, he would have anticipated the modern theory in its most essential points.

<sup>7</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 170

<sup>8</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 165

<sup>9</sup> The thought-attaining powers of the Life as will appear hereafter.

mutual encouragement to do even as the Fathers and attain the same divine results. "Come now, today let us become perfected in thought, let us destroy suffering and unease, let us embrace the higher good," eto nu adya sudhyo bhavāma, pra ducchunā minavāma ā varīyah; "far from us let us put always all hostile things (all the things that attack and divide, dveṣāṃsi); let us go forward towards the Master of the sacrifice. Come, let us create the Thought, O friends, (obviously, the seven-headed Angiras-thought), which is the Mother (Aditi or the Dawn) and removes the screening pen of the Cow." The significance is clear enough; it is in such passages as these that the inner sense of the Veda half disengages itself from the veil of the symbol."<sup>10</sup>

### **On Mantra, Brahman and Maruts**

"The process of formation of the mantra is described in the second verse along with the conditions of its effectivity. Agastya presents the stoma, hymn at once of affirmation and of submission, to the Maruts. Fashioned by the heart, it receives its just place in the mentality through confirmation by the mind. The mantra, though it expresses thought in mind, is not in its essential part a creation of the intellect. To be the sacred and effective word, it must have come as an inspiration from the supra-mental plane, termed in Veda, Ritam, the Truth, and have been received into the superficial consciousness either through the heart or by the luminous intelligence, manīṣā. The heart in Vedic psychology is not restricted to the seat of the emotions; it includes all that large tract of spontaneous mentality, nearest to the subconscious in us, out of which rise the sensations, emotions, instincts, impulses and all those intuitions and inspirations that travel through these agencies before they arrive at form in the intelligence. This is the "heart" of Veda and Vedanta, hṛdaya, hṛd, or brahman. There in the present state of mankind the Purusha is supposed to be seated centrally. Nearer to the vastness of the subconscious, it is there that, in ordinary mankind,—man not yet exalted to a higher plane where the contact with the Infinite is luminous, intimate and direct,—the inspirations of the Universal Soul can most easily enter in and most swiftly take possession of the individual soul. It is therefore by the power of the heart that the mantra takes form. But it has to be received and held in the thought of the intelligence as well as in the perceptions of the heart; for not till the intelligence has accepted and even brooded upon it, can that truth of thought which the truth of the Word expresses be firmly possessed or normally effective. Fashioned by the heart, it is confirmed by the mind.

But another approval is also needed. The individual mind has accepted; the effective powers of the Cosmos must also accept. The words of the hymn retained by the mind form a basis for the new mental posture from which the future thought-energies have to proceed. The Maruts must approach them and take their stand upon them, the mind of these universal Powers approve and unite itself with the formations in the mind of the individual. So only can our inner or our outer action have its supreme effectivity.

Nor have the Maruts any reason to refuse their assent or to persist in the prolongation of discord. Divine powers who themselves obey a higher law than the personal impulse, it should be their function, as it is their essential nature, to assist the mortal in his surrender to the Immortal and increase obedience to the Truth, the Vast towards which his human faculties aspire."<sup>11</sup>

<sup>10</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 213

<sup>11</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 271

### **On Swar**

“From what we already know of these symbols we can easily grasp the inner sense of the hymn. Indra, the Divine Mind-Power takes their secret wealth from the powers of the Ignorance with whom he refuses to ally himself even when they are rich and prosper; he gives the imprisoned herds of the illumined Dawn to the man of the sacrifice who desires the godheads. He is himself the Aryan who brings the life of the ignorance into complete subjection to the higher life so that it yields up to it all the wealth it holds. The use of the words ārya and arya to signify the gods, not only in this but in other passages tends to show in itself that the opposition of Arya and Dasyu is not at all a national or tribal or merely human distinction, but has a deeper significance. The fighters are certainly the seven Angirases; for they and not the Maruts, which is Sayana's interpretation of satvabhiḥ, are Indra's helpers in the release of the Cows. But the three persons whom Indra finds or comes to know by entering among the bright cows, by possessing the trooping illuminations of the Thought, are more difficult to fix. In all probability it is these three by whom the seven rays of the Angiras-knowledge are raised to ten so that they pass successfully through the ten months and release the sun and the cows; for it is after finding or knowing the two and getting help of the third that Indra releases the cows of the Panis. They may also be connected with the symbolism of the three Aryan peoples led by the light and the three luminous worlds of Swar; for the attainment of the supreme knowledge-vision, upamā ketuḥ, is the final result of their action and this supreme knowledge is that which has the vision of Swar and stands in its three luminous worlds, rocanāni, as we find in III.2.14, swardṣaṃ ketuṃ divo rocanastham uṣarbudham, “the knowledge-vision that sees Swar, that stands in the shining worlds, that awakes in the dawn.”<sup>12</sup>

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<sup>12</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 226