

मरुत्सूक्तार्थः

On the meaning of hymns to
Maruts in Rgveda.

Interpretation and notes by Dmitri Semenov.

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*ukṣṇā ṛṣvāya bībhrate
bheṣajā śāṁtamā sádam |
ásuro hí dhiyāḥ paró
prá me mánma bibharmi tád ||*

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Introduction

What is *Rgveda*? It is a collection of hymns meticulously preserved in every syllable and every accent by generations of learned Brahmins for at least three thousand years. Ancient Indian tradition holds *Rgveda* to be the “Book of Knowledge” that is a source of many subsequent spiritual ideas and philosophical schools.

The hymns of *Rgveda* were and are interpreted in variety of ways, yet many passages are still obscure. Even when received interpretations yield bring some clarity to the text they do not reveal the light of knowledge attributed to *Rgveda*. In words of Sri Aurobindo,

We have in the Rig Veda ... a body of sacrificial hymns couched in a very ancient language which presents a number of almost insoluble difficulties. It is full of ancient forms and words which do not appear in later speech and have often to be fixed in some doubtful sense by intelligent conjecture; a mass even of the words that it has in common with classical Sanskrit seem to bear or at least to admit another significance than in the later literary tongue; and a multitude of its vocables, especially the most common, those which are most vital to the sense, are capable of a surprising number of unconnected significances which may give, according to our preference in selection, quite different complexions to whole passages, whole hymns and even to the whole thought of the Veda.¹

...

Both of them (*Sāyana* and modern European scholarship) present one characteristic in common, the extraor-

¹The Secret of the Veda [Aur98, pp. 3–4]

dinary incoherence and poverty of sense which their results stamp upon the ancient hymns. The separate lines can be given, whether naturally or by force of conjecture, a good sense or a sense that hangs together; the diction that results, if garish in style, if loaded with otiose and decorative epithets, if developing extraordinarily little of meaning in an amazing mass of gaudy figure and verbiage, can be made to run into intelligible sentences; but when we come to read the hymns as a whole we seem to be in the presence of men who, unlike the early writers of other races, were incapable of coherent and natural expression or of connected thought. Except in the briefer and simpler hymns, the language tends to be either obscure or artificial; the thoughts are either unconnected or have to be forced and beaten by the interpreter into a whole.²

This book is an attempt to remedy the problems outlined by Sri Aurobindo, although only for a small segment of *Rgveda*.

Most hymns of *Rgveda* are addressing *deva-s*, which term — *deva* — can be loosely translated as “divinity” or even “god”, but such translations, accepted mostly without scrutiny, contribute to nothing but confusion. The words “god”, “divinity” conjure up something absolute, definite, having defined sphere of action, and well separated from other “gods” or “divinities”. Yet *deva-s* of *Rgveda* are born from each other “like days” though being immortal; none of them has full anthropomorphic representation like Olympians, and sometimes they take on each other’s functions or even become another *deva-s*. Thus, in what follows the term will be used as is without any translation. Among as many as thirty three various *deva-s* singly mentioned in *Rgveda* there is a troop of *deva-s* named *Marut-s* of which none is mentioned individually. Who or what are they? Despite the fact that this troop of *deva-s* is mentioned in the hymns of *Rgveda* 424 times, and derivatives of the word *marut* (*marutvat*, *māruta*, *sumāruta*, *māruti*) are used 112 times, it is far from clear. There are several interpretations of *Rgveda*’s *Marut-s*.

Nirukta³ 11.13-14⁴ states that *Marut-s* belong to a group of *deva-s* that are “positioned in the middle” (*madhyasthāna*) and de-

²The Secret of the Veda [Aur98, p. 6]

³ancient Sanskrit treatise by Yaska on etymology, philology and semantics

⁴[Sar98, p.173]

rives the name *Marut* from “having measured scream or cry” (*mitarāvin*) or from “having measured radiance” (*mitarocin*) or from “running or fleeing a lot” (*mahaddravanti*). Neither of these characteristics makes *Marut* hymns less obscure, and none of them reflects accurately characterizations of *Marut*-s given in the hymns.

Max Müller and with him many Western indologists accept that *Marut*-s are powers behind thunderstorms and strong winds.

Marut and maruta in ordinary Sanskrit mean wind, and more particularly a strong wind, differing by its violent character from *vāyu* or *vāta*. ... Storms which root up the trees of the forest, lightning, thunder, and showers of rain, are the background from which the Maruts in their personal and dramatic character rise before our eyes.[Mü, p. XXIII]

Their character has both naturalistic and social aspects. One one hand, they are the embodiment of the thunderstorm, especially of the monsoon, and many of their aspects reflect this natural phenomenon...

As a social phenomenon, the Maruts represent the Männerbund, an association of young men, usually at a stage of life without significant other social ties ..., who band together for rampageous and warlike pursuits.[JB14, p. 49]

A different naturalistic interpretation was given by T.Paramasiva Iyer who equated *Marut*-s with “snows”[Iye11, p.30]. Yet another naturalistic interpretation was given by R.N.Iyengar who proposed in [Iye10] to understand *Marut*-s as *meteoritic showers*.

The main problem with all of the mentioned naturalistic interpretations is that they fit well only to a small fraction of statements about *Marut*-s in the *Rgveda* while making the rest mostly disconnected or irrelevant. An interpretation quite diverging from these was proposed by Sri Aurobindo in the “The Secret of the Veda” where he stated that:

“The Maruts are the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations.”[Aur98, p. 255].

The very variety of existing interpretations demonstrates the complexity of the question “Who or what are *Marut*-s?”

This book presents an interpretation of “*Marut-s*” that builds upon Sri Aurobindo’s idea and aims at a unified vision of *Marut-s* as powers inside individuals that cause formation of troops akin to the Männerbund, and for which naturalistic phenomena mentioned above are a fitting metaphor. The method by which the interpretation is obtained is outlined in [Sem18].

There are several pitfalls of existing interpretations that I attempted to avoid. One is fitting only a small fraction of stanzas about *Marut-s*, picking and choosing ones that support the proposed idea. Another is to assume simplicity of underlying the hymns of *Rgveda* ideas which assumption was clearly formulated by Max Müller in [Mü, p.86] in notes to stanza 1.38.4 as “this seems almost too deep and elaborate a compliment for a primitive age” and dominates most attempts at interpretation of *Rgveda* up to this day (excluding Sri Aurobindo and his followers). Some level of allowable sophistication and depth of conception is set for the text *a priori* and every phrase that seems to go above that level is talked down and is coerced, emended, twisted into some clumsy simile or platitude. Thus, no *a priori* limits to sophistication and complexity of ideas of the text are set here. Another pitfall is unrestrained use of word polysemy on one hand, and unjustified by the text identifications of concepts, on the other. Thus the following rules were adopted.

1. Proposed interpretation shall fit more than about 90% of relevant stanzas (the other 10% tend to remain obscure due to poetic excesses and now lost cultural contexts);
2. *adhyātma* (reference to individual) shall be presumed to be the key to understanding *Marut-s* hymns, and that their complexity reflects complexities of psychological processes. “*The real thread of the sense is to be found in an inner meaning*” [Aur98, p. 9];
3. use of word polysemy shall be kept to a minimum while the number of synonyms shall be also minimized thus preserving semantic richness of the text.

It is further assumed that the text abounds in symbols, thus necessitating finding plain-language equivalents for the symbols used, and that the meaning of symbols is the same throughout entire *Rgveda*. Such equivalents will be provided in the next section. Also, meanings assigned to Sanskrit words are made explicit in the Vocabulary section (see 181).

It shall be noted that interpretation of the whole of *Rgveda* with similar assumptions ([RL17, pp.78–88]) was undertaken by

R.L.Kashyap taking works of Sri Aurobindo and T.V. Kapali Shastri as foundation. His assumptions, rules, and vocabulary are presented in [RL17]. The main difference between Sri Aurobindo's interpretation of *Marut-s* in *Rgveda*, R.L.Kashyap's and this one is in meanings assigned to some symbols and words. The difference is significant enough to justify new interpretation and translation.

The plan of this book is to give first an interpretation of the concept “*Marut-s*” along with the decipherment of symbols involved. Next, to present a translation based on the proposed interpretation of all relevant to *Marut-s* stanzas from *Rgveda*, and, finally, to give the vocabulary used for making the translation. Although this book abounds in Sanskrit words, reading and understanding it does not require from the reader any knowledge of Vedic Sanskrit, but those having the knowledge would be able to get a more critical view of its content.



Paradigm

Instead of building an understanding of ideas related to *Marut-s* step by step as if threading beads of deduction into a string, this presentation will follow an ancient Indian tradition of starting with conclusion, precisely and succinctly formulated, while providing details and justifications thenceforth.

In the deepest, inner psychological sense *Marut-s* are aspirations, yearnings, daydreams, charged with desires/emotions ideas, captivating plans, fancy, life-changing intentions that make one go on a quest. In *Rgveda* *Marut-s* are related to military activities. Thus, they are depicted as those who have them — young men, who are either inspired by glory, heroic stature, and accomplishments of warriors, or see warriorhood as the path to what they aspire to. Transformations that the inner *Marut-s* (that is, aspirations, yearnings, daydreams, etc.) create in young men and changes that these men effect in the material world around them are compared to those of torrential rain storms. The complexity of *Marut-hymns* is effected by the interweaving of three image threads — aspirations, yearnings, etc., young military recruits and their training, and torrential rain storms — without any clearly indicated separation between them.

Thus, the word “*Marut-s*” could signify either “aspirations, yearnings, dreams, etc.” or young men moved by them to join a military adventure. Throughout the translation there are notes what the word signifies, using “inner *Marut-s*” in the first case and “recruits” in the second. References to “inner *Marut-s*” are almost three times more frequent than references to “recruits”.

Why the word “recruits” was chosen instead of, for example, “young bloods” (which is also a good choice) used in [JB14], can be somewhat justified by the following constraints. First, one has to find a group of men (*Marut-s* are often called *narah* = men) in

a military context. Second, several passages imply that hardened warriors (*yudh*) or heroes (*vīrā*) were not referred to as *Marut-s*, while the adjective *márya* is often applied to *Marut-s*, and means “mortal, young man, one about to die” which points at recruits, since among fighters they have the highest chances to be killed in their first or second combats. Next, *Marut-s* are not presented as “an army” (*sénā*) but mostly as “swarm, flock, troop” (*śárdha*, *gana*), yet they are armed with spears, stones, bows and knifes. They are characterized as “reinforcing, auxiliary” (lit. “adorning”, “embellishing” regular troops) with expressions like “most reinforcing by being auxiliary” (*śubhā sóbhiṣṭhāḥ*). And, lastly, one of the main deeds of both types of *Marut-s* is to be helpers (*úmāḥ*), and, in particular, to help the warrior-par-excellence — *Indra*.

In sections that follow, characterizations and different aspects of the inner *Marut-s* are given with references to supporting passages from the text.

Marut-s characteristics

This section does not present a complete description of *Marut-s*, but gives a set of constraints that an interpretation of *Marut-s* shall fit. Some constraints are not applicable to just any interpretation since meaning of some words and expressions defining a constraint is made definite by an interpretation itself. However, even if relaxed, the constraints given in following subsections and the vocabulary make any existing naturalistic interpretation to be at odds with the text of *Rgveda*.

The origin of *Marut-s*

The mother⁵ of *Marut-s* is called *Pŕśni*⁶. She is also mentioned as the mother of a mighty one — the bull *Rudrá* (6.66.3c) — who was born in her resplendent udder (2.34.2cd), and who is the father⁷ of *Marut-s*. It seems that 6.66.3d says that for [anyone] of excellent nature she deposits an embryo of *Rudrá*. *Pŕśni* is said to begot *Marut-s* for an extensive battle (1.168.9a), and that in her lap they maintain their realm (8.94.2ab).

If the words “*Marut-s*”, “*Pŕśni*”, and “*Rudrá*” are substituted in the above statements with their symbolical meanings, then they

⁵that which creates conditions for something else to manifest, to emerge

⁶1.23.10c, 1.38.4a, 1.85.2d, 5.57.2c, 5.57.3c, 5.59.6c, 8.7.3b, 8.7.17c, 5.58.5c

⁷1.64.12b, 5.60.5c, 6.50.4a, 6.66.3c, 7.58.5a, 8.20.17a

state that an enticement to transgress, to rebel induces in a young man the process of individuation which together with the enticement gives rise to aspirations, yearnings, daydreams, charged with desires/emotions ideas, captivating plans, fancy, life-changing intentions, etc. that are maintaining their hold on maturing youths through the seductive power to transgress and give them energy to dare risky adventures.

The circumstances of *Marut*-s' birth are sometimes unknown (7.56.2a), sometimes are accompanied by "something terrifying" (7.58.2a); it is stated in 7.56.4 that the circumstances should have been noticed by someone who has mental schemas for an effective contemplation when *Prśni* "held the udder", that is, when the temptation to transgress captivated the mind and fed imagination. In any case, *Marut*-s are well-born⁸ and have an *Āditya* nature (10.77.8b), and that of honey (7.57.1a). Although they are "immortal"⁹, they, like days, are born again and again (5.58.5b). In 3.54.13b and 5.61.14c *Marut*-s are said to be born from *ṛtā* which seems to be an alternative to *Prśni* and *Rudrá*. The place of their birth, or emergence, seems to be the Heaven¹⁰, although the expression "from the Heaven" *divāḥ* might mean "of the Heaven".

Once born, *Marut*-s can grow or become stronger¹¹. They grow inside worshipers (1.38.15c) during swallowing of the elixir¹². Five inner places are mentioned as the places they can grow in — the Earth, the Heaven, the intermediate space, enclosure of flowing waters, and the meeting place of the Heaven (5.52.7). What nurtures them and makes them stronger are the Soma drink¹³, the three pools (8.7.10) (or stores of energy — the spring, the cask, and the well), the inexhaustible causing thunders fountain or spring¹⁴ in particular, cogitations (8.7.19c), the feeling of superiority¹⁵ of their worshipers, and just being extensive¹⁶. Fully grown, they obtain the power to increase in size¹⁷ on their own. *Marut*-s are characterized as expansive as mountains, growing far and wide¹⁸.

⁸ *sujātā* 5.59.6c, 8.20.8c

⁹ *ámartya* 1.168.4b

¹⁰ 1.64.2a, 5.54.1c, 5.54.10b, 5.59.6d, 3.54.13b

¹¹ ✓ *vṛdh* 5.59.5c, 1.38.15c, 1.85.7a, 1.37.5c

¹² = *Soma* 1.37.5c

¹³ 8.7.3c, 8.7.19b

¹⁴ the store of sexual energy — 8.7.16c, 1.64.6d

¹⁵ *máhas* 5.59.6b

¹⁶ *mahitvaná* 1.85.7a, 5.54.5a, 5.55.4a, 1.86.9b

¹⁷ *mahimán* 1.167.7b, 1.85.2a, 5.57.4d

¹⁸ 5.57.8d, 5.58.8d

Appearance

They are manifold¹⁹ like their mother *Prśni*; they have various representations²⁰. They are able to assume any form²¹. They might appear by themselves²² or are made-to-appear²³, but they seem to appear within²⁴. Their appearance is described as shining²⁵ as if with a ray of light (10.77.5b), shining with powers to control²⁶, shimmering²⁷ and intricate²⁸, well adorned “like mottled deer”²⁹, golden³⁰; they might have golden visors on the head (8.7.25b) and shining plates on their breasts (2.34.2c), sparkling like warriors (1.64.2d); they can be clearly seen³¹, but are ungraspable like a flame³². Verse 3.26.5 states that *Marut-s* “have rain for a garment”, which can be understood as that an expression of β -endorphin accompanies a presence of captivating, inspiring daydreams.

It is their direct³³ or straight³⁴ appearances that are emphasized. An appearance of *Marut-s* is causing fear³⁵.

Movements

The seat or abode of *Marut-s* is in the Heaven³⁶ — be it highest, middle or the lowest one (5.60.6ab), or, even more specifically, near the vault³⁷ of the Heaven (1.85.7b). Sometimes they “stay on the mountain” (8.94.12b) which expression might refer to a snowy mountain as a symbol of what lays beyond it — enticing unknown land — and one’s aspiration to get there.

When they set out, they mostly emerge from the Heaven³⁸, but

¹⁹ *prśnayas* 8.7.10a

²⁰ *citrábhānavas* 1.64.7, 1.85.11c

²¹ *viśvárūpa* 10.78.5d

²² *svábhānu* 5.54.1a

²³ *vyākta* 7.56.1

²⁴ *ni-ūh* 5.52.11a

²⁵ 5.55.2b, *súcayah súryā iva* 1.64.2c

²⁶ *ta'vi.siibhirarci'na.h* 2.34.1b

²⁷ *sucandrā* 2.34.13d, *candrávarṇa* 1.165.12c

²⁸ *supe'"sasa* 2.34.13d

²⁹ *piśā iva supiśo* 1.64.8b

³⁰ *hi'ra.nyavar.na* 2.34.11c

³¹ *vicetas* 5.54.13a

³² *ágrbhitaśocis* 5.54.5c

³³ *svábhānu* 5.53.4a, 5.54.1a, 5.59.1d

³⁴ *áhrutapsu* 8.20.7c

³⁵ *tvesám...áničam* 1.168.9b, *bhimásamdrś* 5.56.2d

³⁶ 1.19.6ab, 1.85.2b

³⁷ which seems to be above or close to the *sahasrāra* cakra

³⁸ 1.64.2a, 1.64.4d, 1.38.2b, 5.60.7b

might come from the intermediate space (5.53.8b). They arise easily (5.54.10a), and in their movements are agile³⁹, swift⁴⁰, quick as lightning (5.54.3a), moving quickly⁴¹, hastening⁴², or even darting (1.167.2d). The movements are compared to the flight of birds⁴³ or flow of streaming waters⁴⁴. The movements of *Marut*-s are characterized as volatile⁴⁵ and changing direction often (“like fire, going here and there” 6.66.10b, “arraying themselves like antelopes” 10.77.2c).

Marut-s fly through the intermediate space (8.7.35b) crossing the regions (1.64.12c), traversing earthly needs and compulsions of the bodies (1.39.3cd), moving up to the region (5.59.1c), rising upwards⁴⁶ like mad conceptions (1.39.5c); they move along their course together with winds (=vital airs)⁴⁷.

Lightning and rays seem to be their running easily chariots⁴⁸. To propel the chariots *Marut*-s employ dappled mares (=emotion-charged night dreams)⁴⁹ and antelopes (=fleeting visions in a wakeful state)⁵⁰.

The means with which *Marut*-s, their chariots, dappled mares, horses and antelopes move or are stopped are contemplation (1.165.2d), understanding (1.39.1c), mental gesture (1.165.1c), vision (8.27.8ab), stanza, or song (8.27.5c).

Character

Marut-s are frequently called “men”⁵¹, and 7.57.6b states that by all characteristics they are men, and not any men but “bulls”⁵².

They are ferocious, violent⁵³, vehement⁵⁴, but, unlike natural phenomena, they are vehement through the power to illuminate⁵⁵.

³⁹ *ghíṣu* 1.64.12a, *ayāś* 1.168.9b, 3.54.13b, 7.58.2b

⁴⁰ *āśú* 10.78.5a

⁴¹ *evayávan* 2.34.11a

⁴² *árvat* 1.64.13c

⁴³ 1.165.2c, 1.88.1d, 1.85.6b, 7.59.7bc

⁴⁴ 5.60.3d, 1.64.7b, 5.52.8d, 1.85.6a, 5.59.8d, 5.53.2c

⁴⁵ *jigatnú* 10.78.5c

⁴⁶ 1.39.5c, 7.56.22d, 8.7.17

⁴⁷ 8.7.4c, 8.7.17b

⁴⁸ 3.54.13a, 1.19.8a, 5.60.2b

⁴⁹ 1.85.4d, 3.26.4b, 3.26.6c, 8.7.28a

⁵⁰ 1.165.5c, 6.66.7a

⁵¹ *nárah* 1.39.3b, 1.86.8a, 5.52.8c, 7.56.1a, 7.57.6b, 8.20.7a, etc.

⁵² *vṛśanah* 1.165.1d, 7.58.6c, 8.7.33a, 1.85.4d, 8.20.20c *ukṣánah* 1.64.2a

⁵³ *ugrá* 1.19.4ab, 1.23.10c, 1.166.8c, 5.57.3d, 5.60.2c

⁵⁴ *tveśá* 1.38.7a, 5.56.9b

⁵⁵ *tveśādyumna* 1.37.4b

They are mighty⁵⁶, strong⁵⁷ and self-strong like mountains⁵⁸, rugged⁵⁹, energetic⁶⁰, possessing of energies⁶¹, forceful⁶², pressing forward⁶³, bursting forth⁶⁴, and are not to be constrained⁶⁵. They are sovereign⁶⁶, and in-control⁶⁷.

Marut-s are full of fervor⁶⁸, have vigour⁶⁹, are unceasing⁷⁰. They are enthusiastic⁷¹, spirited⁷², of good fighting spirit⁷³, seeking to join battles(1.85.8b).

They are impassioned⁷⁴, very passionate⁷⁵ and eagerly desiring⁷⁶, seeking benefits⁷⁷, seeking (inner) waters⁷⁸, aiming at the Heaven⁷⁹; they are agitated⁸⁰, exuberant⁸¹ and joyous⁸². At the same time, they are generous⁸³, liberal, bountiful⁸⁴, willing to give⁸⁵ and giving quickly⁸⁶, not stingy with their powers (5.58.5b).

⁵⁶*mahánt* 5.59.4a, 5.55.2b, 1.166.11a, *mahiṣá* 1.64.7a, *mahá* 8.94.8a, *máh* 2.34.11a

⁵⁷*tavás* 1.166.8c

⁵⁸*svátavas* 1.64.7b, 1.166.2d, 7.59.11a

⁵⁹*párvata* 8.20.5b

⁶⁰*tavás* 1.64.12c

⁶¹*tvíśimant* 6.66.10a

⁶²*ámatavat* 1.38.7a, 8.20.7b, 5.59.2a; 5.56.3d

⁶³*turá* 3.54.13d, 7.56.10a

⁶⁴*udbhíd* 5.59.6a

⁶⁵*ánedya* 1.165.12b

⁶⁶*samráj* 8.27.22a

⁶⁷*taviṣá* 5.54.2a

⁶⁸*párijri* 1.64.5d, 5.54.2d

⁶⁹*ójas* 7.56.7a, 2.34.1a

⁷⁰*ámrta* 1.166.13b, 5.57.8b, 5.58.8b

⁷¹*vedhás* 1.64.1a, 5.54.6b

⁷²*ghṛṣvi* 1.37.4a

⁷³*súmakha* 1.64.1a

⁷⁴*sámanyu* 2.34.3d, 5d, 6a, 8.20.1c, 8.27.14a

⁷⁵*tuvimanyu* 7.58.2b

⁷⁶*vanín* 1.64.12a, *vāvaśāná* 7.56.10b

⁷⁷*vasūyá* 1.165.1d

⁷⁸*udanyú* 5.54.2a

⁷⁹*abhídyu* 8.7.25a, 10.77.3d, 10.78.4b

⁸⁰*āyú* 5.60.8c

⁸¹*virapsín* 1.166.8c

⁸²*vímahas* 1.86.1b

⁸³*sudánu* 1.15.2c, 1.64.6a, 1.85.10c, 3.26.5d, 7.59.10c, 10.78.5b, 8.7.12a, 8.7.19a, 20a, 8.20.18a, 8.20.23b

⁸⁴*mīḍhvás* 8.20.3c, 1.169.6a, *tuvímagha* 5.57.8b, 5.58.8b

⁸⁵7.56.18b, 8.27.14b

⁸⁶*jírádānu* 5.53.5b

Marut-s are boisterous⁸⁷, noisy⁸⁸, roaring⁸⁹ youths⁹⁰; they are agreeable to *Rudra*⁹¹, are his recruits⁹², and are called *Rudra-s* themselves⁹³.

Similarity to each other

Marut-s are closely related to each other⁹⁴ having inner ties⁹⁵; they are connected through words⁹⁶ and by having fragments or extracts of each other (7.56.3a). They are companions⁹⁷, and are compared to spokes of a wheel⁹⁸ in that that there is no first or last of them and that they point outwards from the same center, and that they are held together⁹⁹; there are brothers with no eldest or youngest among them (5.59.6a, 5.60.5ab).

It is said that *Marut-s* are of the similar mental vigour¹⁰⁰ and of the same mind¹⁰¹. They fit each other (5.52.8c) and act in harmony with each other¹⁰².

Despite the similarity and relatedness to each other *Marut-s* remain apart through differing representations¹⁰³ and some groups of them are pointed at as separate from others (7.56.19, 8.94.10, 1.19.3ab).

Cognitive characteristics

Marut-s have refined mental power¹⁰⁴, they are poets gifted with insight¹⁰⁵, well-tongued¹⁰⁶, talking to poets of *Rgveda* (5.53.3a).

⁸⁷ *dhúni* 1.64.5a, 8.20.14b

⁸⁸ *sváritṛ* 1.166.11c, *svānīn* 3.26.5c

⁸⁹ 1.64.8a, 8.7.3b

⁹⁰ *yúvan* 8.20.17c, 18d, 1.165.2a, 5.57.8c, 5.58.3d, 8c

⁹¹ *rudrīya* 1.38.7b, 3.26.5c, 5.57.7c, 5.58.7d, 8.20.3a

⁹² *márya* 1.64.2b, 7.56.1b

⁹³ 1.39.4d, 1.39.7b, 1.85.2b, 8.7.12b, 8.20.2b, etc.

⁹⁴ *sábandhu* 5.59.5a, *sánīḍa* 1.165.1a; 1.166.13a, 7.56.1a

⁹⁵ *niyu'tvant* 5.54.8a

⁹⁶ *góbandhu* 8.20.8c

⁹⁷ *sákhi* 1.165.13b

⁹⁸ 5.58.5a, 8.20.14c, 10.78.4a

⁹⁹ *sabharas* 5.54.10a

¹⁰⁰ *sávayas* 1.165.1a

¹⁰¹ *sámanas* 8.27.5a

¹⁰² *sajóśas* 5.54.6c, 5.57.1a, 8.27.5b

¹⁰³ 8.7.8c, 8.7.36c

¹⁰⁴ *pútádakṣa* 5.29.1c, 8.94.7c, 10a

¹⁰⁵ *kaví* 1.31.1c, 5.57.8c, 5.58.3d, 8c, 7.59.11b

¹⁰⁶ *sujihvá* 1.166.11c

They are foresighted¹⁰⁷, have extraordinary illuminating power¹⁰⁸; they disclose/reveal “all terrestrial realms and luminous spheres of the Heaven” (8.94.9); they have schemas for contemplations¹⁰⁹ and their seer is *Indra* (5.29.1d). They are adept of an *asura* (*Rudra* 8.20.17b) and are *asura*-s themselves (8.27.20a).

Marut-s are competent¹¹⁰, artful¹¹¹ and acting effectively¹¹². They are unerring¹¹³, irreproachable¹¹⁴, faultless¹¹⁵, and pure¹¹⁶. They are free from deceit¹¹⁷ through cogitation (8.7.15c) and free from malice¹¹⁸. Their powers to control is emphasized¹¹⁹ and are contributing to *Indra*'s victories (1.39.4).

Marut-s know what is old and what is recent (5.55.8abc), they know desires of those who are yearning, exerting themselves (1.86.8); they find fearlessness among mortals (1.169.2b). Favouring formulas (1.165.2a) and recitations (1.166.13b), enjoying good speech (7.58.6b), they can be pleased with knowledge (1.171.1c), and can be exhilarated by the power to change (7.57.1b). They frequent an endeavoring man (7.56.20b), visiting by means of the mind (1.171.2c), working through knowledge (1.31.1c) with benevolent thoughts (7.56.17d), hurling ideas as if flames of fire (1.39.1b), ascertaining *rta* (5.57.8b, 5.58.8b) and giving ear to truth (5.57.8c, 5.58.8c). They commingle with each other through their own mental gesture (5.58.5d).

What do Marut-s do

Marut-s are agents of change¹²⁰, their power to transform is real¹²¹. As such, they are agitating¹²² again and again (2.34.3c). They agitate the Heaven and the Earth (1.37.6b) and fix them apart (8.94.11ab); they shake off the limits (1.37.6c) and vigorously tear

¹⁰⁷ *práctetas* 1.39.9b, 1.64.8a

¹⁰⁸ *dasmávarcas* 8.94.8c

¹⁰⁹ *dhíra* 3.26.6d

¹¹⁰ *isānakṛt* 1.64.5a

¹¹¹ *sumāyá* 1.88.1d

¹¹² *hesákratu* 3.26.5d

¹¹³ *asredhant* 7.59.6c

¹¹⁴ *anavadyá* 7.57.5b

¹¹⁵ *arepás* 1.64.2b, 10.78.1d

¹¹⁶ *súci* 7.57.5b

¹¹⁷ *ádābhya* 2.34.10d, 3.26.4d, 8.7.15c

¹¹⁸ *adrúh* 1.19.3b, 8.27.9a, 8.27.15a

¹¹⁹ *táviṣī* 2.34.1b, 1.64.5b, 1.39.2c; *taviṣá* 5.54.2a

¹²⁰ *śúra* 7.56.22b, 10.78.4b; 5.52.2ab, 5.59.5b

¹²¹ *satyáśavas* 1.86.8b, 9a, 5.52.8b

¹²² *dhúti* 7.58.4, 8.20.16d

down obstacles (5.56.4a). They shake “the knotty ones” (3.26.4d, 5.54.1b) and make them move back and forth (1.19.7a); they shake celestial places of existence (1.64.5c) and celestial sheath (5.59.8c).

Then, they are sprinkling, abundantly (3.26.4c) and together (7.58.1a), ghee (10.78.4c). They swell “the spring”(5.54.8c), the waters, and ghee-rich juice (1.64.6ab); they discharged a fountain for thirsty Gotama (1.85.11b). They make the ground (=physical body) swell with the juice (1.64.5d), drench the Earth with the juice of honey (5.54.8d).

Marut-s envelope streams (2.34.1a) and carry the waters (5.58.3a), bind the rain (5.58.3b) and blow over *Rodas-es* with it (8.7.16bc). These few images are what gives an impression that *Marut-s* are connected with stormy raining weather, but 5.58.7d specifies that “the rain” is sweating.

Several other actions are mentioned. *Marut-s* caused a king to be born (5.58.4ab), made a scout for an easy passage (5.59.1a), effected a courser (5.54.14c), and started a fight (5.59.5b).

Marut-s as benefactors, helpers and warriors

Marut-s are often mentioned together with *Indra*, being called his companions (1.165.11cd) and *Indra* being called their companion (5.57.1a, 1.165.11cd, 5.58.4cd). *Marut-s* strengthen *Indra* (8.96.8a) and with their help *Indra* wins his battles (8.96.7cd, 1.39.4cd). They have gleaming spears¹²³, stones (5.54.3a), and lightning bolts (1.88.1a, 8.7.25a) as weapons. They are reinforcing¹²⁴ and replenishing¹²⁵.

Marut-s are helping in dire straits “bulls” (1.64.2a) and they help instantly (5.54.15a); they are protectors in battles¹²⁶, they guard against injuries¹²⁷, and fend off deadly weapons (2.34.9d); they drive away hostilities (7.58.6c) and help one to get over conflicts (7.59.2b), guard against evil (1.166.8a) and curses (1.166.8d), and also protect one’s recitations (7.56.19c).

Marut-s provide an easy passage¹²⁸, an unimpeded path(1.169.5d), a guidance (7.59.1b), they uncover “cows”¹²⁹. *Marut-s* spread out

¹²³ *bhrājadṛṣṭi* 1.31.1d, 2.34.5b; *rṣtimáti* 1.88.1b, 3.54.13a

¹²⁴ *śubhāná* 1.165.3c

¹²⁵ *śubhrá* 1.19.5a, 1.85.3b, 1.167.4a, 8.7.25c, 8.7.28.c

¹²⁶ 7.56.22d, 7.59.4a

¹²⁷ 2.34.9b, 1.166.8a, 5.52.4d

¹²⁸ *suvitá* 1.38.3b, 5.59.1a, 8.7.33b

¹²⁹ =contemplation-defining, thematic words; 2.34.1d

a shelter or a refuge¹³⁰, and are themselves a refuge (5.53.4c); they give protection¹³¹ to courageous ones (5.52.2cd), and shower blessings¹³² and favours¹³³ onto their worshipers. They give the gift of fighting spirit (8.7.27a) and a satisfaction that does not fade (3.26.6c). *Marut-s* are often asked to be gracious and merciful¹³⁴.

They are known¹³⁵ to everyone, common to all men¹³⁶, not-disrespected¹³⁷, much desired¹³⁸ and ever dear¹³⁹.

Marut-s and sacrifices

Marut-s are characterized as “seeking the first of a sacrifice”¹⁴⁰ which epithet they share with *Agni*, *Indra*, and *Vayu*, and are said to be worthy of or deserving a sacrifice¹⁴¹.

Marut-s are “thirsty”(7.59.4d) for *Soma* to the point that they ravish it (5.54.6ab) and get intoxicated, exhilarated by it (8.7.14a, 1.85.6d); it is not only *Agni* who carries it to them, but they drink it themselves from the cup of him who purifies *Soma* (1.15.2ab); they are, like *Indra* and *Soma* itself, in possession of *Soma*’s residue¹⁴².

At a sacrifice they receive loud praises before libations (1.165.12b) and their presence is auspicious (5.60.6b, 3.26.5a). *Marut-s* purify a sacrifice (1.15.2b) and during offerings are helpers (10.77.8a); they help by “crushing those that have placed traps along the course of a sacrifice” (7.104.18d), by being foresighted during intoxications caused by *Soma* (8.7.12c), and by helping *Soma* to procure the rush of vigour (7.56.23d) and be victorious (7.58.4b). They also provide content for *Soma*-induced visions (7.59.6).

¹³⁰ śárman 1.85.12a, 5.55.9b, 7.56.25c

¹³¹ 1.86.1, 8.20.15a, 1.64.13b

¹³² svasti 7.56.25d, 7.57.7d, 7.58.6d; sumná 8.20.16d, 8.27.10d

¹³³ 5.54.14b, 7.59.6a

¹³⁴ mr̥data 5.57.8a, 5.58.8a, 5.55.9a, 8.7.30c

¹³⁵ viśvávedas 1.64.8b, 3.26.4c, 5.60.7a, 8.27.2c, 4c, 11c, 21c

¹³⁶ vaiśvānará 5.60.8d

¹³⁷ ádhrṣṭa 6.50.4b, 6.66.10d

¹³⁸ puruspŕh 8.20.2c

¹³⁹ kadhaprī 8.7.31a

¹⁴⁰ práyajyu 1.39.9a, 1.86.7a, 5.55.1a, 7.56.14b, 8.7.33a

¹⁴¹ yajñīya 3.54.13c, 5.52.5c, 1.87.5d; yájatra 5.55.10c, 5.58.4b, 7.57.1a, 4c, 5c

¹⁴² r̥jīśín 1.64.12d

Marut-s' effects on humans

Marut-s are said to be beneficial¹⁴³; they evoke admiration¹⁴⁴ and are purifying¹⁴⁵. They are invigorating¹⁴⁶, strengthening¹⁴⁷, giving powers¹⁴⁸ and overwhelming strength¹⁴⁹, and a lucid fervor¹⁵⁰. They impart that substance through conveyance of which one might cross over hundred winters (5.54.15) — all-pervading auspicious lifeforce (5.53.13d), and are even asked to give immortality (5.55.4c, 7.57.6c).

Effects on cognition

Marut-s are patrons of visions (8.27.2d), they guide cogitation of a sacrificer (7.57.2b) and excite him by means of those visions¹⁵¹. They bring right conceptions¹⁵², spark and develop cogitations (1.165.13c), and find for worshipers mental space (8.27.14d); they create light (1.86.10c).

They strike aside what is persevering, and cause what is ponderous to exhibit itself (1.39.3ab), for an intelligent man they promote mind's obedience through a vision (1.166.13c).

Marut-s give an effective gesture¹⁵³, a sacred formulation¹⁵⁴ that achieves its purpose. They also give extensive mental energy¹⁵⁵ and visualizations adorned with the rush of vigour¹⁵⁶.

Marut-s extend a fence (*chardís*) for the sake of their worshipers¹⁵⁷. This “fence” is what makes the mind undisturbed by external or bodily stimuli. Ordinarily it is “stretched out” in a sleep, but various deva-s (*Savitrī*, *Agni*, *Indra*, etc.) can put it in place during other states of mind.

¹⁴³ *vásu* 5.55.8b, 6.50.4b, 7.56.17d, 7.56.20b, 7.59.8b, 8.27.2c, 8.27.9c, 10.77.6c

¹⁴⁴ *panasyú* 5.56.9b, 10.77.3c

¹⁴⁵ *pávaká* 1.64.2c, 1.64.12a, 7.57.5b

¹⁴⁶ 1.39.10a, 5.60.8c, 5.54.13b

¹⁴⁷ *vrdhá* 1.171.2d

¹⁴⁸ *tavisáni* 1.166.1d

¹⁴⁹ *sahas* 2.34.7d

¹⁵⁰ *dyumántam śúṣmaṇi* 1.64.14b

¹⁵¹ *dhī* 5.52.14d

¹⁵² *maniṣā* 10.77.8c

¹⁵³ *sumatí* 1.166.6b, 7.57.5c

¹⁵⁴ *brāhmaṇ* 2.34.7b

¹⁵⁵ *bṛhád váyāḥ* 7.58.3a, 8.7.35

¹⁵⁶ 2.34.6d

¹⁵⁷ 8.27.4d, 8.27.20b

Effects on emotional and social sphere

Marut-s are “devouring gaps”¹⁵⁸. It can be interpreted as that they compensate in one’s mind what one feels is missing in his/her personality — a quality, a possessions, a status, or a state of mind lack of which is “a gap”, an empty space that needs to be filled. 1.87.4c formulates it a bit differently — *Marut-s* make a recruit “riding what is missing”¹⁵⁹. In an intelligent man this “devouring of gaps” is for strengthening him (8.27.4ab).

Marut-s are setting free beasts [inside men] (1.166.6d), they give the gift of fighting spirit (8.7.27a), and incite to fight (1.169.2c); they give the strength of resolve¹⁶⁰ and inspire the meek (7.56.20a); they give authority (7.56.7b). At all times *Marut-s* inspire something immense (1.169.3b).

Marut-s are capable to bend even resolute minds (8.20.1c), and to pass through all-consuming fears (1.86.10b); they are companions of non-wavering impulse to change (5.52.2ab) and end deliberations (8.7.31c). As such, they “pierce defensiveness” (1.86.9c), seek and seize guarding (against changes) inner defenses (7.104.18ab).

At the same time, they are terrifying like a phantom¹⁶¹, intimidating like wild beasts¹⁶², of fearsome appearance¹⁶³, making humans afraid¹⁶⁴. They shake one’s world view (6.50.5d) and disturb equipoise (7.58.2d). Despite these disturbing aspects, *Marut-s* rescue a willing one from anxiety (2.34.15a), or lead it towards a good course (5.54.6cd), and free men from imposed constraints (2.34.15b); they drive away hostilities¹⁶⁵. Further, they effect delight (1.168.9c, 1.169.3d) and give thrills (1.37.4b), they exhilarate (8.7.20b).

With *Marut-s*’ help some attain prophetic inspiration (5.59.4b), some perform manly deeds (5.59.4b). They give rise to feeling of superiority and to vigour (7.58.2c; 7.56.14a).

Effects on physical body

Marut-s make the body with its muscles and joints (the knotty one)

¹⁵⁸ *riśādas* 1.64.5a, 5.60.7c, 7.59.9c, 8.27.4b, 8.27.10a

¹⁵⁹ *rṇayāvan*

¹⁶⁰ *medhā* 2.34.7d

¹⁶¹ *ghorāvarpas* 1.19.5a, 1.64.2d

¹⁶² 2.34.1b; 7.58.2b

¹⁶³ 1.85.8d, 1.168.9b, 5.56.2d

¹⁶⁴ 1.39.6d, 8.20.7a

¹⁶⁵ 7.58.6c, 10.77.6d

tremble with fear¹⁶⁶ and shake¹⁶⁷, to quake (8.7.4b) and to move back and forth (1.19.7a). It might even make the body go haywire like an overloaded ship goes astray (5.59.2b). They render service to the flesh (8.20.24b) — they loosen hardened (=older) body and set back in order crooked infirmity (8.20.26cd).

Marut-s stir “springs” of the body (5.59.7d) and stir “the waters” (5.58.6c); they discharged a fountain for thirsty Gotama (1.85.11b) and cause “the spring” to swell (7.57.1d). They envelope streams (2.34.1a), refresh *Sindhu* (8.20.24a) and effect rain (=sweating) (5.58.7d).

Marut-s excite by means of vital airs (8.7.3a), produce bursts of heat (5.54.1c) and induce fervor that is replenishing (7.56.8a). They contribute to effecting a rush of vigour (7.56.23d) and those rushes of vigour that have *Marut-s'* influence are distinguished (8.7.33c) and make worshipers thrive (7.57.5d).

Symbols

Here is the list of symbolic meanings. In many cases they are still provisional.

Prśni — means “the seductive power of transgression; an enticement to rebel, to transgress or violate social norms”. The “milk” that “the cow” *Prśni* gives is “the energy to dare”;

Rudrá — a *deva* and *asura*, an entity behind emergence and development of individuality in a person, of inner separation from the family, community, and tribe; *Rudrá*'s missile (*hetí, didyút*) which poets of *Rgveda* ask him to divert from them (2.33.14, 6.28.7, 6.74.4, 7.46.3) is a cause of a psychosomatic illness (which illness is described in 6.74.3d “committed fault, crime bound in bodies”), and for which same *Rudra* has remedies or medicine (*bheśája* 2.33, 6.74.3ab, 5.42.11b) which likely denotes unleashing of inner resources of one's being.

Heaven *dyú* or *dyaúś* — in the external sense means the sky; in the inner sense, it means “the realm of everything mental”, “the pure mentality which is symbolised by Dyaus”[Aur98, p. 118]

¹⁶⁶5.59.2a, 5.59.4c, 7.57.1c, 8.20.5c

¹⁶⁷5.54.1b, 5.54.3b, 7.58.1c

Earth *prthivi* — in the external sense means “the ground, the land”; in the inner sense, it means “one’s physical body, material existence”;

knotty or rugged one *párvata* — the flesh and bones of the body with its knotty joints;

mountain *giri* — symbolically it stands for the skull;

the intermediate space *antáríkṣa* in the external sense means “the air between the sky and the earth”; in the inner sense, it means “psycho-physiological realm; the realm of vital energies or airs; that which mediates between mental and bodily processes”.

“Dyaus and Prithivi represent the pure mental and the physical consciousness; between them is the Antariksha, the intermediate or connecting level of the vital or nervous consciousness. Dyaus and Prithivi are Rodasi, our two firmaments; but these have to be overpassed, for then we find admission to another heaven than that of the pure mind — to the wide, the Vast which is the basis, the foundation (budhna) of the infinite consciousness, Aditi.”[Aur98, p. 118]

Ródasī — dual, given in translations here as “Rodas-es”, that denotes the Earth and the Heaven in their inner senses;

rain *vṛṣṭi* — in the external sense means “continuous descent of something (like stones); sweating”; in the inner sense, it means “expression in the body of some substances that bring reduction of stress, disappearance of pain, relief of suffering”; it is likely that these substances are endorphins, and β -endorphin in particular.

lightning *vidyút* — in the external sense means “lightning or lightning bolt”; in the inner sense, it means “flash of insight; a vision that strikes the mind with a clear picture that shows how disconnected aspects of something fit together to form a whole”.

spear *rṣti* — in the inner sense, it means “an aspect that touches raw emotions”.

chariot *rátha* — in the inner sense it means in general that which contains and brings something to mind; in particular, it means a *cakra* (as understood in *tantra*-s, and of which

there are seven major ones) connected with energy flows through spine.

pole *dhur* — in the external sense often means “the pole of a chariot”; in the inner sense, it means “the spine”.

a sheath *kóṣa* — in inner sense it means “the subtle body”;

waters *āpas* — in the external sense it means physical waters like those of rain, of rivers, of lakes. In the internal sense it means “inner waters” referring to the psycho-physiological background of psychological processes that has as a significant component various expressions of hormones and other long-lasting psychoactive substances in the body.

the spring, the fountain *útsa* — in the inner sense it means “the store of sexual vigour”;

the cask *kavandha* — in the inner sense it means “the store of endorphins”;

the well *udrin* — in the inner sense it means “the store of sugars-base energy”;

a river *síndhu* — in the external sense it means a river or a particular river called *Sindhu*; in the internal sense, in singular it means “the flow of *suṣumnā*”; in plural it means “flows of sensory stimuli plus flow of stimuli from internal organs plus flow of speech; it can also denote the streams of blood flowing through the body”;

Rodasi — is a symbol of rising Kundalini that creates harmony between the Earth and the Heaven (that is, between the mind and the body);

bull *vṝṣan* — it stands for something or someone mighty, overpowering, forceful, being in charge, in-control, bearing strong sway, impregnating;

horse *áśva* — in the inner sense it means sometimes “a rhythm”, sometimes a charge of energy which might be physical as well as mental;

dappled mares *pṝsatīḥ* — emotion-charged night dreams; images in such dreams;

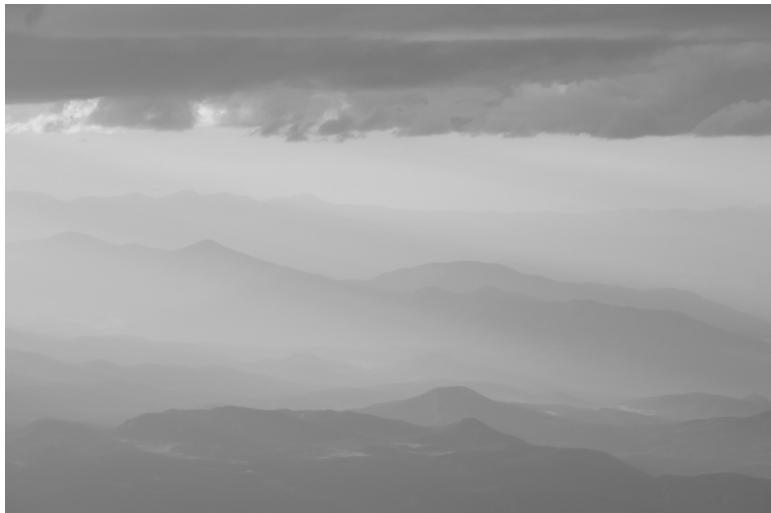
black antelopes *étaḥ* — fleeting visions, mostly in wakeful state, that might be so strong as to make one momentarily see things among perceived reality that are not there, like taking a bush moved by wind at dusk for a wild animal, or hearing a voice of a person one longs to see in a rustling of the wind;

bird *vi* — fantasy;

cow *gó* — symbolically it means a self-replenishing source of something nourishing, strengthening, invigorating the mind and/or body that is called “milk”. In the domain or language, “a cow” might mean a single word, particularly a thematic, contemplation-defining word, or it might be a verbal expression. An important for *Marut*'s realm non-verbal “cow” is *Prśni*;

ghee *ghṛtā* — various things that give a momentary boost to energy of some manifestation like real ghee put into a fire makes it brighter and stronger;

abode *dháman* — abode, of which elsewhere in *Rgveda* are mentioned seven; these seven correspond to the seven cakras and are places where *deva*-s are manifested. There might be other abodes besides these seven.



Translation

Following are translations of all hymns to *Marut-s* and of most stanzas characterizing them. The order is the traditional one of *r̄gvedasam̄hita*. Original Sanskrit text is given in IAST transliteration with accents following [RVS00]. When Sanskrit line is broken not at | or || then it is broken at *pada*¹'s end unless vowel *samdhī* prevents that.

Translation follows the original stanza-by-stanza while only in some cases line-by-line since differences in sentence structure between Sanskrit and English prevent that. Sanskrit text employs directly or through verbal forms references to mentioned or implied nouns in a precise manner differentiating between single, dual, and plural forms, so, to avoid confusion, archaic forms of English pronouns “thou”, “thy”, “thee” are used for references to a single person instead of “you”, “your”, using the latter only for plural cases. Words in [] have no direct correspondence to the Sanskrit original but are introduced on the basis of syntax and/or context.

Here is the complete list of hymns and stanzas translated here:
1.15.2, 1.19, 1.23.10–12, 1.37, 1.38, 1.39, 1.64, 1.85, 1.86, 1.87,
1.88, 1.161.14, 1.165, 1.166, 1.167, 1.168, 1.169, 1.171, 1.172;
2.34;
3.26.4–6, 3.54.13
5.29, 5.52, 5.53, 5.54, 5.55, 5.56, 5.57, 5.58, 5.59, 5.60;
6.50.4–5, 6.66;
7.56, 7.57, 7.58, 7.59, 7.104.18;
8.7, 8.20, 8.27, 8.94, 8.96.5–10;
10.77, 10.78.

Syntax markup for these hymns and stanzas that was used for translation can be found at http://thesis.net/RgV/RV_index2.html

¹metric line in Sanskrit poetry

RigVeda 1.15

*márunṭah píbata rtúnā potrād yajñám punītana |
yūyám hí śthá sudānavah || 2||*

2. O *Marut*-s, at the right moment drink
from [the cup of] the purifier; purify the sacrifice —
since you surely exist, O generous ones!

This verse refers to inner *Marut*-s.

RigVeda 1.19

*práti tyám cárumadhvaram gopītháya prá hūyase |
marúdbhiragna á gahi || 1||*

*nahí devó ná mártyo mahástáva krátum paráh |
marúdbhiragna á gahi || 2||*

*yé mahó rájaso vidúrvíśve deváso adrúhah |
marúdbhiragna á gahi || 3||*

*yá ugrá arkámānṛcúránādhṛṣṭāsa ójasā |
marúdbhiragna á gahi || 4||*

*yé śubhrá ghorávarpasah sukṣatrásō riśádasah |
marúdbhiragna á gahi || 5||*

*yé nákasyádhi rocané diví devásā ásate |
marúdbhiragna á gahi || 6||*

*yá ṫñkháyanti párvatāntiráh samudrámarnavám |
marúdbhiragna á gahi || 7||*

*á yé tanvánti raśmībhīstiráh samudrámójasā |
marúdbhiragna á gahi || 8||*

*abhí tvā pūrvápītaye srjámi somyám mádhu |
marúdbhiragna á gahi || 9||*

1. Thou are invoked upon this agreeable proceeding on its path [sacrifice] for protection.
Through *Marut-s*, O *Agni*, come here!
2. Surely not a *deva*, nor a mortal is mighty beyond your resourcefulness.
Through *Marut-s*, O *Agni*, come here!

3. Who have become acquainted with the great region [those] all [are] free from malice *deva-s*.
Through *Marut-s*, O *Agni*, come here!
4. Who, ferocious, have shined the ray [those are] not impaired through vigour.
Through *Marut-s*, O *Agni*, come here!
5. Who [are] replenishing, terrifying like a phantom, [those are] conferring power, devouring gaps [in one's person].
Through *Marut-s*, O *Agni*, come here!
6. Who [are] above the luminous sphere of the Heaven's vault [those are] *deva-s* [that] abide in the Heaven.
Through *Marut-s*, O *Agni*, come here!
7. [Those,] who cause the knotty ones to move back and forth, [are] beyond the restless sea².
Through *Marut-s*, O *Agni*, come here!
8. Who here have spread by means of rays, [those are] through [their] vigour beyond the sea.
Through *Marut-s*, O *Agni*, come here!

9. For the sake of precedence in drinking into thee³ I pour containing Soma honey.
Through *Marut-s*, O *Agni*, come here!

Verses 3–8 refer to inner *Marut-s*.

²that is, beyond immediate emotions

³*Agni*

RigVeda 1.23

*víśvān deván havāmahe marútaḥ sómapitaye |
ugrá hí pŕśnimātaraḥ || 10||*

*jáyatāmiva tanyatúr marútām eti dhṛṣṇuyá |
yáccchúbhaṇ yáthána naraḥ || 11||*

*haskārād vidyútas páry áto jātā́ avantu nah |
marúto mṛdayantu nah || 12||*

10. We call upon all *deva*-s, *Marut*-s,
for a draught of Soma,
because ferocious are they whose mother is *Pṛśni*.
 11. The thunder of *Marut*-s becomes taunting
as [that] of conquerors
when you, O men, become a reinforcement.
 12. [Though] away from this exclamation⁴ of the lightning
[but] engendered by it, help us!
May *Marut*-s be gracious to us!
-

“Men” in 11.c are military recruits and they are also addressed in 12ab. “*Marut*-s” here are inner *Marut*-s. The “thunder and lightning” refer to strong effects of potential, but appearing as very likely, victories upon the minds of men involved in a military campaign.

⁴“thunder” of previous verse

RigVeda 1.31

*tvámagne prathamó ángirā ṛśirdévó deváñamabhavaḥ śiváḥsákhā |
távavratékaváyo vidmanápaso'jāyanta marútobhrájadṛṣṭayah || 1 ||*

1. Thou, O *Agni*, the foremost *Āngiras*, a sage,
a *deva*, thou became benevolent companion of *deva*-s.
In thy sphere of action gifted with insight ones,
working by means of knowledge, emerged —
Marut-s having gleaming spears.
-

Marut-s here are inner *Marut*-s.

RigVeda 1.37

*kṛīḍāṁ vah śárdho mārutamanarvāṇam rathesúbhām |
kāṇvā abhí prá gāyata || 1||*

*yé pŕśatībhīrrṣṭībhīḥ sākāṁ vāśībhīrañjībhīḥ |
ájāyanta svābhānavah || 2||*

*ihéva śṛṇva esāṁ káśā hásteṣu yádvádān |
ní yámañcitrámṛñjate || 3||*

*prá vah śárdhāya ghṝsvaye tveṣádyumnāya śuṣmíne |
deváttām bráhma gāyata || 4||*

*prá śāṁsā gósvághnyam kṛīḍāṁ yáchárdho mārutam |
jámbhe rásasya vāvṛdhē || 5||*

*kó vo várṣiṣṭha á naro diváśca gmáśca dhūtayah |
yátsīmántam ná dhūnuthá || 6||*

*ní vo yáṁāya mānuṣo dadhrá ugráya manyáve |
jihīta párvato girīḥ || 7||*

*yéśāmájmesu prthivī jujurvāñ iva viśpátiḥ |
bhiyā yámeṣu réjate || 8||*

*sthiráṁ hí jánameṣāṁ váyo mātúrníretave |
yátsīmánu dvitá śávah || 9||*

*údu tyé sūnávo gírah kāṣṭhā ájmeṣvatnata |
vāśrá abhijñú yátave || 10||*

*tyáṁ cidghā dīrgháṁ pṛthúṁ mihó nápātamámṛdhram |
prá cyāvayanti yámañbhiḥ || 11||*

1. Ye shall start praising in song, O *Kanya-s*,
your playful having *Marut-s*' trait flock
to the not-to-be-obstructed reinforcement on chariot.
2. [Them,] who with dappled mares, with spears,
with pointed knives, with body-paint
emerged appearing as they are;
3. one hears as if [they were] right here —
when whips in hands speak.
They arranged into a procession what attracts attention.

4. Ye shall be singing forth given-by-deva formulation
to your thrill-inducing swarm
that is spirited, vehement through the power to illuminate.
5. Announce not-to-be-killed one among the cows
which [is] the playful flock having *Marut-s*' trait.
It has grown during swallowing of the elixir.
6. Who among you [is] the greatest here
when you do not shake off the limits,
O men agitating the Heaven and the Earth!
7. A human entrusts himself to your course:
to a violent passion
a rugged mountain shall give way,
8. [to you,] during whose marches
the Earth shakes with fear in [its] movements
like a grown old tribal chief.

9. Since the origin of these here is ascertained —
the mental energy to get away from a mother —
whatever [comes] after [is] the power to change even more.
10. The sons [stirred] up the chants;
during [their] marches they endured race-grounds
howling [when made] to move on [their] knees.
11. Through the drills they cause to depart
at least this — the long-lasting expansive
unremitting descendant of the fog⁵.

⁵“unremitting descendant of the fog” = disorientation, indecisiveness

*máruto yáddha vo bálam jánāñ̄ acucyavītana |
giriñ̄racucyavītana || 12||*

*yáddha yánti marútah sám̄ ha bruvaté' dhvanná |
śrṇóti káscideśām || 13||*

*prá yāta śíbhamāśubhiḥ sánti káñveṣu vo dúvah |
tátro sú mādayādhvai || 14||*

*ásti hí smā mādāya vah smási smā vayámeśām |
víśvam̄ cidáyurjīváse || 15||*

12. O *Marut*-s, when indeed yours [was] the power,
you stirred the men again and again,
you stirred again and again the mountains.

13. When *Marut*-s do move,
they talk together on the way.
Does anyone give ear to them?

14. You shall move quickly forward with the swift ones,
among *Kanva*-s are honors for you
to cause much delight there.

15. Because it is always your delight,
we are forever of these [*Marut*-s who are] here—
just to live the entire life force.

Verses 1–3, 9–13 refer to recruits;
verses 4–8, 14–15 refer to inner *Marut*-s.

RigVeda 1.38

káddha nūnám kadhapriyah pitá putrám ná hástayoh |
dadhidhvé vṛktabarhiṣah || 1||

kvà nūnám kádvo ártham gántā divó ná pr̄thivyāḥ |
kvà vo gávo ná raṇyanti || 2||

kvà vaḥ sumná návyāmsi márutaḥ kvà suvitá |
kvò viśvāni saúbhagā || 3||

yádyūyám pŕsnimātaro mártasah syātana |
stotá vo amṛtaḥ syāt || 4||

má vo mrgó ná yávase jaritá bhūdájoṣyah |
pathā yamásya gādúpa || 5||

mó śú ṣah párāparā níṛtīrdurháṇā vadhit |
padīṣṭá tṛṣṇayā sahá || 6||

satyám tveṣā ámavanto dhánvañcidā rudrīyāsaḥ |
mūham kṛṇvantyavātám || 7||

vāśréva vidyúnmiṁāti vatsám ná mātā sisakti |
yádeśām vṛṣṭirásarji || 8||

dívā cittámah kṛṇvanti parjányenodavāhénā |
yátpr̄thivíṁ vyundánti || 9||

ádha svanáñmarútām víśvamá sádma párthivam |
árejanta prá mānuṣah || 10||

1. What now, O ever-dear ones,
you have directed attention upon —
 like a father on a son in [his] hands —
 O you for whom the grass has been twisted?
2. Where [are you] now, what [is] your aim?
Set out from the Heaven as if from the Earth!
Where they delight in you as in cows?
3. Where [are] your new favours,
O *Marut-s*, where [are] easy to traverse pathways?
Where all auspicious [things are]?
4. If you, O whose mother is *Pṛśni*,
 were mortal,
 [and] the one praising you could be immortal,
5. never your invoker would be unwelcomed
 as wild beast [is unwelcomed] on a [domestic] pasture,
 [or] would approach [you] through the path of restraint.
6. May recurring disintegration [or] harm
 never destroy us,
 may she⁶ fall [away] together with the thirst.

7. Verily vehement, forceful,
they, agreeable to *Rudra*, bring a windless fog
even to a desert⁷.
8. The lightning bellows as a lowing cow;
 like mother [follows] the calf, she follows
 after the rain of these ones here is released.
9. Even by day they make darkness
 with water-carrying rain-cloud
 when they make the earth wet.
10. Then, from the roar of *Marut-s*,
 every single terrestrial abode
 trembled, then humans.

⁶the recurring disintegration

⁷deprivation

*máruto viḍupānībhīścitrá ródhasvatīránu |
yātémákhidrayāmabhiḥ || 11||*

*sthirá vah santu nemáyo ráthā ásvāsa eṣām |
súsamṣkṛtā abhīśavah || 12||*

*áchā vadā tánā girá jaráyai bráhmaṇaspátim |
agním mitrám ná darśatám || 13||*

*mimihí ślókamāsyè parjánya iva tatanaḥ |
gāya gāyatrámukthyām || 14||*

*vándasva mārutam gaṇám tveṣám panasyúmarkíṇam |
asmé vrddhá asannihá || 15||*

- 11. O *Marut*-s, do move with strong-hoofed ones
along variegated, facing obstructions ones
with those whose movements lack interruptions!
- 12. Let wheel-rims be firm for you,
chariots, horses of these
[be] well fashioned, [and] reins [too].

- 13. Without an interruption [do thou] address with a chant —
for the sake of invocation — the master of the sacred formula,
Agni, seen as a patron.
- 14. Pace the divine voice in [thy] mouth!
Like a rain-cloud thou shall stretch [it].
Do thou sing a hymn of praise in the *gāyatrī* meter.
- 15. Thou do homage to vehement, evoking admiration,
radiant, having *Marut*-s' trait troop.
Here in us they shall increase.

This hymn refers to inner *Marut*-s. Verses 13–15 give instructions while addressing a participant of a sacrifice .

Verses 7–10 present analogy of inner *Marut*-s to a violent rain-storm. A windless fog and the roar of stormwinds are not coincident in nature, but corresponding to them in this analogy effects

of inner *Marut*-s could be. The “windless fog” refers to a state of disorientation caused by being pulled out of familiar environment, that is, out of routine, habitual behaviour. The “desert” is a state of deprivation which causes inner “waters” (see vocabulary entry for *ap*) to be scarce. A manifestation of inner *Marut*-s in this state makes a person oblivious to surroundings as if darkness fell during the day, and the visions that negate the deprivation strike person’s mind as lightning bolt during a rainstorm and cause release of inner waters as if rain from a cloud. Such visions bring disturbance to routine existence and thus make personal constructs related to material, familiar existence unstable — “every single terrestrial abode trembled”, and, as a consequence, constructs related to mental existence — the ones that make one human — also become unstable. When such unstable state occurs, one shall desire for *Marut*-s to keep coming assuredly, as expressed in verses 11–12, and perform actions described in verses 13–15.

RigVeda 1.39

prá yáditthá parāvátah śocírná mánamásyatha |

kásya krátvā marutaḥ kásya várpasā

kám̄ yātha kám̄ ha dhūtayah | | 1||

sthirá vah̄ santváyudhā parāṇúde viḍú utá pratiṣkábhe |

yuṣmákamastu táviṣī pánīyasī má martyasya māyínah | | 2||

párā ha yátsthirám̄ hathá náro vartáyathā gurú |

ví yāthana vanínah̄ pr̄thivyā vyāśāḥ párvatānām | | 3||

nahí vah̄ sátrurvividé ádhi dyávi ná bhúmyām̄ riśādasaḥ |

yuṣmákamastu táviṣī tánā yujá rúdrāso nū cidādhṝse | | 4||

prá vepayanti párvatānví viñcanti vánaspátin |

pró ārata maruto durmádā iva dévāsaḥ sárvayā viśā | | 5||

úpo rátheṣu pŕ̄satīrayugdhvam̄ práśtirvahati róhitah |

á vo yámaya pŕ̄thiví cidaśrodábhīhayanta mānuṣāḥ | | 6||

á vo makṣú tánāya kám̄ rúdrā ávo vr̄ṇīmahe |

gántā nūnám̄ nō'vasā yáthā puréthá káṇvāya bibhyúṣe | | 7||

yuṣmésito maruto mártyeṣita á yó no ábhva īṣate |

ví tám̄ yuyota sávasā vyójasā ví yuṣmákābhīrūtibhiḥ | | 8||

ásāmi hí prayajyavaḥ káṇvām̄ dadá pracetasaḥ |

ásāmībhīrmaruta á na útībhīrgántā vr̄ṣṭím̄ ná vidyútah | | 9||

ásāmyójo bibhr̄thā sudānavó'sāmi dhūtayah̄ sávah̄ |

r̄ṣidvīṣe marutaḥ parimanyáva īṣum̄ ná sr̄jata dvíṣam | | 10||

1. When from afar you hurl forth an idea as if a flame,
by whose understanding, with whose phantom,
along what [path] you move,
what indeed, O agitating ones!?
2. May your weapons be steady to push away
and also firm to withstand,
may your power of control be more awesome —
not [that] of having the power to frame ideas mortal.
3. When ye strike aside indeed what is persevering,
ye cause what is ponderous to exhibit itself;
ye traverse earthly needs⁸
[and] compulsions⁹ of knotty ones.
4. Surely the enemy has not found you
neither in Heaven, nor on Earth, O devouring gaps!
May your power to control
be with [your] companion¹⁰ continually,
O true *Rudra*-s, for an assault!
5. Then¹¹, they¹² stir up the knotty ones,
discern principal desires¹³;
then you, O *Marut*-s, rise upwards like mad conceptions,
O *deva*-s, with the entire tribe [of *deva*-s].
6. You harnessed to chariots dappled mares;
reddish one¹⁴, being in front, conveys.
Even the Earth has listened for your move,
humans have become afraid.

7. Here we choose promptly your assistance
for the sake of offsprings, O *Rudra*-s.
Approach us now with [your] assistance
as before [you approached] frightened *Kanva*.
8. What immense — sent out here by you, O *Marut*-s,
[or] sent out by a mortal — attacks us,
deprive that of the power to change,
of vigour, of your means of helping.

⁸lit. “possessing of a desire”

⁹lit. “reaching to, striving for, obtaining what is desired; food”

¹⁰*Indra*

¹¹when your power to control is with *Indra*

¹²worshippers

¹³lit. “chiefs or lords of desires”

¹⁴*Agni*

9. O ye who seek the first of a sacrifice,
since ye have given [to us] *Kanya* completely, O foresighted ones,
come to us with your unhalved means of helping,
as lightning bolts [come to] the rain.
10. Ye bring unhalved vigour, O generous ones,
unhalved power to change, O agitating ones!
For hostile to sages, O *Marut*-s, furious one
you shall set loose hostility as if an arrow.

This hymn refers to inner *Marut*-s. Verses 1–6 describe what happens when inner *Marut*-s “hurl” at a person an idea.

RigVeda 1.64

vṝṣne śárdhāya súmakhāya vedháse
 nódhah suvṛktím prá bharā marúdbhyah |
 apónádhírománasāsuhástyo gírah sámañje vidátheśvābhúvah || 1 ||

té jajñire divá ṛṣvása uksáno rudrásya máryā ásurā arepásah |
 pāvakásah sícayah síryā iva
 sátvā no nádrapsíno ghorávarpasah || 2 ||

yúvāno rudrá ajárā abhoggháno vavakṣúrádhrigávah párvatā iva |
 dṝghá cidvísvā bhúvanāni párthivā
 prá cyāvayanti divyáni majmánā || 3 ||

citrárañjibhirvápuše vyàñjate vákṣassu rukmáñ ádhiyetire śubhé |
 ámṣesvesām ní mimṝksurṛṣṭáyah
 sākám jajñire svadháyā divó nárah || 4 ||

īśānakrto dhúnayo riśádaso vátānvidyútastávisibhirakrata |
 duhántyúdhardivyáni dhútayo
 bhúmim pinvanti páyasā párijrayah || 5 ||

pínvantyapó marútaḥ sudánavah páyo ghṝtavadvidátheśvābhúvah |
 átyam ná mihé ví nayanti vājínam
 útsam duhanti stanáyantamákṣitam || 6 ||

mahiśáso māyínaścitrábhānavo giráyo ná svátavaso raghuṣyádah |
 mrgā iva hastínah khādathā vánā
 yádáruṇīsu táviṣiráyugdhvam || 7 ||

simhá iva nānadati prácetasah piśá iva supíso viśvávedasah |
 kṣápo jínvantah pŕ̄śatibhirṛṣṭibhīḥ
 sámitsabádhah sávasáhimanyavaḥ || 8 ||

ródasi ā vadatā gaṇaśriyo nýśācaḥ śūrāḥ sávasáhimanyavaḥ |
 ā vandhúreṣvamátirná darśatā
 vidyúnná tāsthau maruto rátheṣu vaḥ || 9 ||

1. For the bullish swarm of good fighting spirit [and] enthusiastic,
O *Nodhas*, present a well-twisted verse — for *Marut-s*.
Having schemas for contemplation, as if skillful in art,
imaginative,
I anoint chants [that] are assisting during teaching sessions.

2. They, helping in dire straights bulls,
have emerged from the Heaven —
recruits of *Rudra*, faultless *asura-s*¹⁵,
purifying, shining like suns,
sparkling as warriors, terrifying like a phantom.

3. Young *Rudra-s* not subject to old age,
warding off him¹⁶ who lacks enjoyment,
they, independent like rugged [mountains],
have nurtured [their dreams].
All terrestrial places of existence — even stable ones —
they cause to shake [and] celestial ones [too]
with [their] majesty.
4. They display catching the eye body-paints for the sake of beauty,
on breasts they fastened shining [plates] for enhancement;
spears have rubbed into their shoulders.
At the same time the men emerge spontaneously
from the Heaven.
5. Acting as competent ones, boisterous, devouring gaps,
by means of [their] power to control
they effected winds, lightnings;
they, shaking the celestial [places of existence], milk the udder;
they, full of fervor, make the ground swell with the juice.
6. Generous *Marut-s* cause the waters, ghee-rich juice to swell,
they, present at teaching sessions.
As if leading away a steed
having the rush of vigour to emit [the semen]
they milk inexhaustible causing thunders fountain.

¹⁵guiding spirits

¹⁶*Yamá*

7. Mighty, having power to frame ideas,
 having various representations,
 like mountains self-strong, [their] flow is rapid.
-

Like wild elephants you consume forests
when you yoked powers to control to reddish [blazes of fire].

8. They, foresighted, roar like lions,
 well-adorned like mottled deer, known to everyone;
 with spears they urge on the nights
 together with dappled mares,
 completely enraged like snakes
 annoyed by an impulse to change.
-

9. Address the two *Rodas*-es, O having troop insignia ones,
 in a company of men, O agents of change,
 [you,] enraged like snakes by an impulse to change.
Perceived as lack of determination in chariot seats,
it remains as if flashing on your chariot, O *Marut*-s.

*viśvávedaso rayibhiḥ sámokasah
 sámmislāsastáviśibhirvirapśinah |
 ástāra iṣum dadhire gábhastyor
 anantáśuṣmā vṛṣakhādayo nárah || 10||*

*hiraṇyáyebhiḥ pavibhiḥ payovídha
 újjighnanta āpathyònápárvatān |
 makhā ayāsaḥ svasṛto dhruvacýúto
 dudhrakṛto maruto bhrājadrṣṭayah || 11||*

*ghṛṣum pāvakām vanínam vícarsanīm
 rudrásya sūnūṇ havásā gṛṇīmasi |
 rajastúram tavásam mārutaṁ gaṇám
 rjīśīnam vṛṣanam saścata śriyé || 12||*

*prá nū́ sá mártah sóvasā jánāñ áti
 tastháu va ūtī maruto yámāvata |
 árvadbhirvájām bharate dhánā nṛbhīr
 āpṛchyām krátumá kṣeti púṣyati || 13||*

*carkrityām marutah prtsú duṣtāram
 dyumántām śúṣmaṇ maghávatsu dhattana |
 dhanaspītamukthyām viśvácarṣanīm
 tokām puṣyema tánayām śatām hímāḥ || 14||*

*nū́ ṣṭhirām maruto vīravantam
 ṛtiśāham rayimasmásu dhatta |
 sahasrīnam śatínām śūśuvāṁṣam
 prātārmakṣú dhiyávasurjagamyāt || 15||*

10. Known to everyone, furnished with treasures,
well-endowed with powers to control, exuberant,
they, who are about to shoot, placed an arrow in hands —
men of unlimited fervor, in helmets with bull-horns.
 11. With bronze tips, they, strengthened by the juice,
strike upwards at the mountains as at impediments.
Having fighting spirit, agile, self-moving, shaking what is fixed,
acting headstrong [are] *Marut-s* having gleaming spears.

 12. We extol with an invocation agile, purifying,
desiring, disengaging offspring of *Rudra*.
For a good fortune ye shall follow
crossing the regions energetic troop
having *Marut-s'* trait, receiving the residue of Soma, fertilizing.
 13. By the power to change that mortal stood above the people
whom you, O *Marut-s*, favoured with your protections.
With hastening ones he brings the rush of vigour,
with the men — the prizes;
he possesses commendable resourcefulness, he thrives.
 14. O *Marut-s*, put into liberal ones
renowned, difficult to overcome in battles, lucid fervor —
[the one] that carries away the prize, [that is] worthy of a hymn,
[that is] drawing to itself everyone,
so that we can nurture for hundred winters
propagating [our] family children.
 15. Now then, O *Marut-s*, put into us the treasure
that is lasting, rich in heroes, [that] prevailed over assailants,
that, containing a thousand,
containing a hundred [gifts], has swelled.
May he, who benefits with visions, come promptly at daybreak!
-

Verses 1, 3, 4abc, 7cd, 9–11 refer to recruits; lines 12cd address them as well.

Verses 2, 4d, 5, 6, 7ab, 8, 12–15 refer to inner *Marut-s*.

RigVeda 1.85

*prá yé súmbhante jánayo ná sáptayo
yámanrudrásya sūnávah sudáṁsasah |
ródasī hí marútaścakriré vṛdhé
mádanti vīrā vidáthesu ghṝsvayah || 1||*

*tá uksitáso mahimánamāśata
diví rudráso ádhi cakrire sádah |
árcanto arkám janáyanta indriyám
ádhi sríyo dadhire pŕsnimātaraḥ || 2||*

*góṁātaro yáchubháyante añjibhis
tanúsu śubhrá dadhire virúkmataḥ |
bádhante viśvamabhimātínamápa
vártmānyesāmánu rīyate ghṝtam || 3||*

*ví yé bhrájante súmakhāsa rstibhiḥ
pracyāváyanto ácyutā cidójasā |
manojúvo yánmaruto rátheṣvá
vīśavrātāsah pŕsatiráyugdhvam || 4||*

*prá yádráthesu pŕsatiráyugdhvam
váje ádriṃ maruto ramháyantaḥ |
utáruṣásya ví ṣyanti dhárāś
cármevodábhírvyùndanti bhúma || 5||*

*á vo vahantu sáptayo raghuṣyádo
raghupátvānah prá jigāta bāhúbhiḥ |
sídatā barhírurú vaḥ sádaskṛtám
mādáyadhvam maruto mádhvo ándhasah || 6||*

*tē'vardhanta svátavaso mahitvaná nákam
tasthúrurú cakrire sádah |
vīśṇuryáddhávadvīśaṇam madacyútam
váyo ná sīdannádhi barhíṣi priyé || 7||*

1. Those who adorn themselves like wives —
steeds in a procession,
having marvelous power offsprings of *Rudra*,
they, valiant, thrill-inducing, exult in teaching sessions
(since *Marut-s* made two *Rodas*-es to gain strength).
2. They, fully grown, obtain the power to increasing in size,
they, dreadful, made a seat above, in the Heaven;
Singing a hymn of illumination,
giving existence to the power of the senses
they whose mother is *Pr̥ṣṇi* put on auspicious signs.
3. When they whose mother is cow
adorn themselves with body-paints,
they¹⁷, replenishing, have [already] put onto [their] bodies
bright armour.
They force every insidious one back,
along their tracks ghee melts,
4. who, of good fighting spirit, shine forth with spears
vigorously causing to fall even what is firm,
when you, O *Marut-s*, being a troop of bulls,
yoked to chariots swift-as-the-mind dappled mares.
5. When you yoked to chariots dappled mares
making the stone to speed during a rush of vigour, O *Marut-s*,
and they make streams of tamed one¹⁸ loose,
they make the earth wet with waters as if it was a [water-]skin.
6. Let rapidly flowing steeds¹⁹ convey you;
rapidly flying, advance by means of [*Soma* pressers'] arms;
Sit here upon the sacrificial grass —
made ready for you seat [is] wide.
Make yourself delighted in the honey²⁰ from the herb.
7. They grew strong, self-strong by being extensive;
they stayed near the vault of the Heaven, they made wide seat.
When *Viṣṇu* favours impregnating, oozing exhilaration [drink]
like birds they shall sit on the cherished sacrificial grass.

¹⁷inner *Marut-s*

¹⁸prob. "the inner *Agni*" — body heat

¹⁹drops of *Soma*

²⁰*Soma*

śúrā ivédyúyudhayo ná jágmayah
 śravasyávo ná pýtanāsu yetire |
 bháyante viśvā bhúvanā marúdbhyo
 rájāna iva tvesásamṛḍśo náraḥ || 8||

tváṣṭā yádvájram súkrtam hiraṇyáyam
 sahásrabhṛṣṭim svápā ávartayat |
 dhattá índro náryápāṁsi kártavé'hanvrtrám
 nírapámaubjadarṇavám || 9||

ūrdhvám nunudre'vatám tá ójasā
 dādṛhāṇám cidbibhidurví párvatam |
 dhámanto vāṇám marútaḥ sudánavo
 máde sómasya rányāni cakrire || 10||

jihmám nunudre'vatám tāyā diśá
 siñcannútsam gótamāya tṛṣṇáje |
 ā gachantīmávasā citrábhānavah
 kámaṁ víprasya tarpayanta dhámabhiḥ || 11||

yá vah śárma śaśamānáya sánti
 tridhátiṇi dāśúṣe yachatádhi |
 asmábhyam tāni maruto ví yanta
 rayím no dhatta vṛṣaṇaḥ suvíram || 12||

8. Just like agents of change,
 in constant motion as if always fighting,
 they seek to join battles as if seeking fame.
 All places of existence are afraid of *Marut-s*.
 The men are like kings whose appearance causing fear.
9. When *Tvaṣṭṛ*, well-skilled, creates
 wells-made having thousand spikes golden thunderbolt
 Indra accepts in [that] man works to do:
 he kills *Vṛtra*, lets loose the flood of waters.
10. Upwards they vigorously pushed the cistern²¹,
 they have loosened even a hardening knotty one.
 Fanning²² music, generous *Marut-s*
 effected [these] joys in the exhilaration of Soma.
11. They pushed the oblique cistern in this direction,
 discharged a fountain for thirsty Gotama.
 They who have various representations
 go to him with an assistance;
 the poet's desire they shall make satisfied throughout abodes.
12. Which your [abodes] are a refuge for exerting himself [man] —
 threefold ones stretch over for a worshiper,
 for us do extend those, O *Marut-s*!
 Fix for us the very manly treasure, O bulls!

Verses 1abc, 2cd, 3acd, 4ab, 5cd refer to recruits.

Verses 1d, 2ab, 3b, 4cd, 5ab, 6–12 refer to inner *Marut-s*.

The phrase “making the stone to speed during a rush of vigour” in verse 5 probably refers to a training exercise when a man, having effected the rush of vigour, throws a stone that in a normal physiological state he could hardly lift.

²¹prob. “physical heart”

²²lit. “blowing” as wind when kindling a fire

RigVeda 1.86

*máruto yásya hí kṣáye pāthá divó vimahasah |
sá sugopātamo jánah || 1||*

*yajñáirvā yajñavāhaso víprasya vā matīnām |
márutah śṛṇutā hávam || 2||*

*utá vā yásya vājínó'nu vípramátaksata |
sá gántā gómati vrajé || 3||*

*asyá vīrásyā barhiṣi sutāḥ sómo dīviṣṭiṣu |
ukthám mádaśca śasyate || 4||*

*asyá śroṣantvā bhúvo vísuvā yáścarṣaṇírabhí |
súram citsasrúṣīṣah || 5||*

*pūrvībhīrhí dadaśimá śarádbhīrmāruto vayám |
ávobhiścarṣaṇīnām || 6||*

*subhágah sá prayajyavo máruto astu mártyah |
yásya práyāmsi párṣatha || 7||*

*śaśamānásya vā narah svédasya satyaśavasah |
vidā kámasya vénatah || 8||*

*yūyám tátsatyaśavasa āvískarta mahitvanā |
vídhyatā vidyútā rákṣah || 9||*

*gúhatā gúhyam támo ví yāta vísavamatrínam |
jyótis̄kartā yáduśmási || 10||*

1. O *Marut-s*, since over whose abode
ye watch from the Heaven, O joyous ones,
that one is the best protected person.
 2. Whether through sacrifices, O ye whose transport is a sacrifice,
or from poet's sacred utterances,
O *Marut-s*, do hear the call!
 3. And whose steeds
ye fashioned along with the poet
he is the one who approaches the enclosure rich in cows.

 4. On sacrificial grass of this valiant one
Soma [was] extracted during seeking the Heaven [activities];
the verse and exhilarating drink are repeated.
 5. May beings hear from this one,
who is in front of all drawing-to-themselves,
about the sun, about ever-flowing libations.

 6. Throughout previous autumns
we honored [you], O *Marut-s*,
through favours of those drawing-to-themselves.
 7. May he be very fortunate,
O seeking the first of [a] sacrifice *Marut-s*,
the mortal whose pleasures ye besprinkle.

 8. Ye know of the desire of him who is yearning, O men,
And of him who exerting himself, of him who is sweating,
O ye whose power to transform is real!
 9. Ye, whose power to transform is real, do this openly:
through being extensive
pierce with lightning bolt the defensiveness.
 10. Hide kept secret gloom,
pass through every all-consuming fear,
create the light that we long for!
-

This hymn refers to inner *Marut-s*.

RigVeda 1.87

*prátvakṣasah̄ prátavaso virapśínó' nānatā
 ávithurā ṛjīṣīṇah̄ |
 júṣṭatamāso nṛtamāso añjībhīr
 vyānajre kē cidusrā iva stṛbhīh̄ || 1||*

*upahvaréṣu yádácidhvam̄ yayím
 váya iva marutaḥ kéné citpathá |
 ścótanti kóśā úpa vo rátheṣvá
 ghṛtámukṣatā máduvarṇamárcate || 2||*

*práśāmájmeṣu vithuréva rejate
 bhūmiryámeṣu yáddha yuñjáte śubhé |
 té kriḍáyo dhúnayo bhrájadṛṣṭayah̄
 svayám̄ mahitvám̄ panayanta dhútayah̄ || 3||*

*sá hí svasṛtpṛṣadaśvo yúvā gaṇò'yá
 īśānástáviṣibhirávrtaḥ |
 ási satyá ḥnayávánedyo'syá
 dhiyāh̄ prāvitáthā výṣā gaṇāh̄ || 4||*

*pitúh̄ pratnásya jánmanā vadāmasi
 sómasya jihvá prá jigāti cákṣasā |
 yádīmíndram̄ sámyékvāṇa
 áśatádínnaṁāni yajñíyāni dadhire || 5||*

*śriyáse kám bhānúbhīh̄ sám mimiksire
 té raśmībhistá ḥkvabhih̄ sukhādáyah̄ |
 té vásīmanta iṣmíṇo ábhīravo
 vidré priyásya mārutasya dhámnah̄ || 6||*

1. Imagining, projecting power, exuberant,
not humbled, not staggering,
receiving the residue of Soma, most welcome, most manly —
they have anointed themselves thoroughly with body-paints —
some of them — like morning light with stars.
2. When midst twists and turns you seek for means to move
like mental energy [seeks for means to express itself],
O *Marut-s*, in whatever manner [possible],
in your chariots the subtle bodies ooze [the waters].
Sprinkle having the color of honey ghee
for the one who praises [you]!
3. During their marches the earth shakes as if staggering.
when in [their] movements they join to enhance [the effect]
they, sporting, boisterous, having gleaming spears, agitating,
they cause [anyone] to be surprised at [his] own might.
4. Since such — self-propelling having-spotted-horses,
young — [is the] troop,
agile, authoritative, surrounded by controlling powers,
thou²³ are sincere, riding what is missing, not to be constrained.
Of this vision futherer [is] then the bullish troop.
5. According to custom we address the ancient father — Soma.
The tongue advances with the eye.
When through effort they²⁴, reciting verses,
reached him, *Indra*,
only after that they²⁵ got worthy-of-a-sacrifice aspects.
6. Just for auspiciousness they [, recruits,]
furnish themselves with [various] appearances
these — with whips, these, well[-protected]
with studded leather plates — with reciters of verses
Having pointed knives, arrows, [and] not timid,
they know the favourite abode related to [inner] *Marut-s*.

Verses 1–2, 4c, 5c, 6 refer to recruits; verses 3, 4abd, 5d refer to inner *Marut-s*.

²³recruit

²⁴recruits

²⁵inner *Marut-s*

RigVeda 1.88

á vidyúnmadbhirmarutah svarkái
 ráthebhiryāta ṛṣṭimádbhiráśvaparnaiḥ |
 á várṣiṣṭhayā na iṣā
 váyo ná paptatā sumāyāḥ || 1 ||

tē'runébhiváramá piśáṅgaiḥ
 śubhé kám yānti rathatúrbhiráśvaiḥ |
 rukmó ná citrāḥ svádhitiwān
 pavyá ráthasya jaṅghananta bhúma || 2 ||

śriyé kám vo ádhi tanúṣu vásīr
 medhá vánā ná kṛṇavanta ūrdhvá |
 yusmábhyam kám marutah sujātās
 tuvidyumnáśo dhanayante ádrim || 3 ||

áhāni gr̥dhrāḥ páryá va águr
 imáṁ dhíyaṁ vārkāryáṁ ca devíṁ |
 bráhma kṛṇvánto gótamāśo arkáir
 ūrdhvám̄ nunudra utsadhím̄ pībadhyai || 4 ||

etáttyánná yójanamaceti
 sasvárha yám̄maruto gótamō val |
 páśyanhíraṇyacakrān
 áyodamṣtrānvidhávato varáhūn || 5 ||

esá syá vo maruto'nuḥartrí
 práti ṣṭobhati vāgháto ná vāṇī |
 ástobhayadvíthásām
 ánu svadháṁ gábhastyoh || 6 ||

1. Do come here, O *Marut-s*, by means of having lightning bolts,
well-illuminating, fitted with spears,
having horses as wings chariots!
Together with for-us-the-strongest libation
fly here like birds, O very artful ones!
 2. To reinforce, they move by means of
giving at will a chance to move upwards,
having flame-like bypassing-chariots horses²⁶.
-

Attracting attention as if shining with reflected light [is] he
who is furnished with her who is self-positioning²⁷.

With the tip of the chariot they²⁸ shall keep striking the Earth.

3. Just for you²⁹ to be auspicious,
pointed knives [are] on [their] bodies,
by the power of resolve they³⁰ shall not make
earnest desires elevated [into fantasies].
- Just for your sake, O good-to-manifest *Marut-s*,
inspired to a high degree ones³¹ make the rock speed.
-

4. For days vulture-like [thoughts] were circling around ye,
[around] this vision to be effected with [inner] waters,
and [around] the *devī*³².

Gotamas, performing the sacred formula
together with illuminating [it] hymns,
have pushed upwards the receptacle of the fountain
in order to drink.

5. This very [formula] has been figured out as a daily track [is]
when, O *Marut-s*, Gotama was secretly looking
at [those of] you [, recruits,]
[who] have gold for wheels and metal for teeth³³
running in different directions, hiding anxieties.

²⁶drops of Soma

²⁷prob. *Sarasvatī*

²⁸worshipers

²⁹inner *Marut-s*

³⁰recruits

³¹recruits

³²*Sarasvatī*

³³lit. “biter”

6. This very [vision] of you, O *Marut-s*, bearing after [you],
echoes as if being the voice of him who makes the effort —
it easily caused [him] to make a succession of exclamations
according to the nature of these [thoughts]
[that are] in the two hands³⁴.
-

This hymn refers to inner *Marut-s*; verses 2bcd and 3 mention recruits as “they” and “you” in 5bcd.

³⁴that is, being worked with

RigVeda 1.161.14

*divá yānti marúto bhúmyāgnír
ayápi vás to antárikṣeṇa yāti |
adbhíryāti várūṇah samudráir
yuṣmáñ ichántah śavaso napātah || 14||*

14. *Marut-s* move through the Heaven, *Agni* — along the Earth,
this wind moves through the intermediate space,
Varuṇa moves through waters, through the seas —
[all of them] striving to obtain you,
O offsprings of the impulse to change!

This verse refers to the inner *Marut-s* while recruits are addressed in lines cd as “you” and “offsprings of the impulse to change”.

RigVeda 1.165

káyā śubhā́ sávayasah sánīḍāḥ
 samānyā̄ marútaḥ sáṃ mīmikṣuh |
 káyā matí kúta étāsa eté'rcanti
 śúṣmam vṛṣaṇo vasūyá || 1 ||

kásya bráhmāni jujuṣuryúvānah
 kó adhvaré marúta ḍ vavarta |
 śyenáñ̄ iva dhrájato antárikṣe
 kéna mahá mánasā rīramāma || 2 ||

kútastvámindra māhinaḥ sánnéko
 yāsi satpate kíṃ ta itthá |
 sám pṛchase samarāṇāḥ śubhānáir
 vocéstánno harivo yátte asmé || 3 ||

bráhmāni me matáyah sám sutāsah
 śúṣma iyarti prábhṛto me ádriḥ |
 ḍ sásate práti haryantyukthémá
 hári vahatastá no ácha || 4 ||

áto vayámantamébhiryujānāḥ
 svákṣatrehistánvāḥ śúmbhamānāḥ |
 māhobhirétāñ̄ úpa yujmahe
 nvíndra svadhámánu hí no babhútha || 5 ||

[Poet *Āgastyā*:

1. By what enhancement *Marut*-s — of similar mental vigour,
closely related [to each other] —
have become present together with the universal one³⁵?
By what mental gesture, from where are these
who have approached?
Bulls roar fervently seeking benefits.
2. Whose formulas youthful ones favoured?
Who during proceeding on its path [sacrifice]
turned to gliding like hawks in air *Marut*-s?
By means of what mighty contemplation shall we stop [them]?

[Leader of *Maruts*:

3. Wherefrom you, causing joy, O *Indra*,
do travel alone, O protector of truth?
What [is there] for you [in doing] thus? —
you ask yourself, having met with reinforcing ones [before].
You can answer [it] yourself: that [was] for us,
O possessing the pale yellow³⁶,
what [now] yours [was] for us.

[*Indra*:

4. Formulations [are] for me, the mental gesture [is for me];
fortunately [for me are] extracted [drops of *Soma*];
the fervor rises; the rock is brought forth for me.
They [, the worshipers,] expect [me]; the verses enchant [them];
these two³⁷ pale yellow carry those [formulations] towards us.

[Leader of *Maruts*:

5. O *Indra*, since thou became [manifest]
according to our natural disposition,
hence we, attaching ourselves to readily present³⁸ [powers],
adorning [our] bodies with innately strong [powers],
employ with [those] powers the antelopes.

³⁵ *Sarasvatī*

³⁶ *Soma*

³⁷ prob. *Soma* and the moon

³⁸ lit. “nearest”

*kvà syá vo marutah svadhásid
yánmámékam samádhattáhihátye |
ahám hyùgrástavisástúviṣmān
víśvasya sátroránamam vadhasnáh || 6||*

*bhúri cakartha yújyebhirasmé
samānébhírvṛṣabha paúṣsyebhīḥ |
bhúrīṇi hí kṛṇávāmā śavisthén̄dra
krátvā maruto yádváśāma || 7||*

*vádhīm vrtrám maruta indriyéṇa
svéna bhámena taviṣó babhūváń |
ahámetā mánave viśváscandrāḥ
sugá apáscakara vájrabāhuḥ || 8||*

*ánuttamá te maghavannákirnú
ná tvávāñ asti devátā vídānah |
ná jāyamāno náśate ná jātó
yáni kariṣyá kṛṇuhí pravṛddha || 9||*

[*Indra*:]

6. Where was that same natural disposition of yours
when you put me [up] to slay the snake by myself³⁹?
Because I am ferocious, in-control, having authority,
with deadly weapons, I bend [the natural disposition]
of every enemy [to be favourable to me].

[Leader of *Maruts*:]

7. Thou have accomplished much with to-be-deployed for us
similar manly deeds, O resembling a bull,
just [as] many [deeds] we shall [yet] accomplish,
O having the most power to change,
O *Indra*, we, O *Marut*-s, shall wish [to accomplish]
through [your⁴⁰] resourcefulness!

[*Indra*:]

8. I have slayed *Vṛtra*, O *Marut*-s,
having become in control by the power of senses
and through my own fury.
For an intelligent man these having-allpervading-glitter waters
I, armed with a thunderbolt, made easy-flowing.

[*Maruts*:]

9. That of thee is not downplayed here, O munificent one!
No one similar to thee is known among *deva*-s.
May thou, [being] full grown,
accomplish yet-to-be-accomplished [deeds]
which neither just being born nor [already] born one succeeds in.

³⁹lit. “alone”

⁴⁰*Indra*'s

*ékasya cinme vibhvàstvójo
yá nú dadhṛṣvánkrṇávai man̄śá |
ahám hyùgró maruto vídāno
yáni cyávamíndra ídiśa eṣām || 10||*

*ámandanmā maruta stómo átra
yánme narah śrútyam bráhma cakrá |
índrāya vŕṣne súmakhāya máhyam
sákhye sákhāyastanvè tanúbhīḥ || 11||*

*evédeté práti mā rócamānā
ánedyah śráva éso dádhānāḥ |
samcákṣyā marutaścandrávarṇā
áchānta me chadáyāthā ca nūnám || 12||*

*kó nvátra maruto māmahe vah
prá yātana sákhīñpráchā sakhāyah |
mánmāni citrā apivātāyanta
eṣām bhūta návedā ma rtánām || 13||*

*á yádduvasyádduváse ná kārúr
asmáñcakré mānyásya medhá |
ó sú vartta maruto vípramáchemá
bráhmāṇi jaritá vo arcat || 14||*

*eṣá va stómo maruta iyám gír
māndāryásya mānyásya kārōḥ |
éśā yāsiṣṭa tanvè vayāṁ
vidyámeṣām vṛjánam jūrādānum || 15||*

[*Indra*:]

10. May only mine vigour be abundant
whatever [deeds] I, daring, shall still perform
with the right conception!
Since I am known to be violent, O *Marut*-s,
whatever [things] I were to stir, just I, *Indra*,
will be the master of them.
11. This time, the chant exhilarated me, O *Marut*-s,
that to-be-heard formula ye created for me, O men,
for the bull *Indra*, for me who is of good fighting spirit,
companions for a companion,
manifestations for a manifestation!
12. Just so, these in opposition to me are splendid,
not to be constrained [band],
receiving loud praise before the libations.
Observing, O *Marut*-s, [ye,] having a shimmering appearance,
ye seemed good to me [before], ye shall be considered good now.

[Poet *Āgastya*:]

13. Who indeed in this case, O *Marut*-s, has aroused ye?
Journey forth ye, companions, to [your] companions!
O attracting attention ones, ye, fanning out cogitations
do become cognizant of these my coherences.
14. Here — since the singer of eulogies rouses [us]
as if to ready [us] for action,
the strength of resolve of the venerable [singer] took hold of us.
Here as well turn to the inspired one, O *Marut*-s;
the invoker shall recommend these formulations to ye.

[Invoker:]

15. This chant is for you, O *Marut*-s, this song
[is] of a venerable singer [who is] capable to please.
Through a libation let it become a mental vigour for him!
May we find possessing sap and strength,
quick to bestow [sacrificial] enclosure.
-

This hymn refers to inner *Marut*-s.

RigVeda 1.166

tánnú vocāma rabhasáya jánmane
 púrvam̄ mahitvám̄ vṛṣabhásya ketáve |
 aiḍhéva yámanmarutastuviṣvano
 yudhéva śakrāstavisáñni kartana || 1 ||

nítym̄ ná sūnúm mádhu bīhrata úpa
 kriḍanti kriḍā vidáthesu ghṛṣvayah |
 nákṣanti rudrá ávasā namasvínam̄
 ná mardhanti svátavaso haviṣkṛtam || 2 ||

yásmā ūmāso amṛtā árāsata
 rāyáspóṣam̄ ca haviṣā dadāśúṣe |
 ukṣántyasmai marúto hitā iva
 purú rájāmsi páyasā mayobhúvah || 3 ||

á yé rájāmsi távisibhirávyata
 prá va évāsaḥ sváyatāso adhrajān |
 bháyante viśvā bhúvanāni harmyá
 citró vo yámaḥ práyatāsvṛṣṭíṣu || 4 ||

yáttveṣáyāmā nadáyanta párvatān
 divó vā pṛṣṭhám̄ náryā ácucyavuḥ |
 viśvo vo ájmanbhayate vánaspáti
 rathīyántīwa prá jihāta óṣadhiḥ || 5 ||

yūyám̄ na ugrā marutah sucetúnáriṣṭagrāmāḥ
 sumatím̄ pipartana |
 yátrā vo didyúdrádati krívirdatī
 rináti paśvāḥ súdhiteva barháṇā || 6 ||

1. Now we shall mention this to the impetuous race,
the former greatness [we shall describe] to the vanguard of him
who resembles a bull.
Like shots of energy on a journey, O loud-sounding *Marut*-s,
do effect powers⁴¹, O abled ones,
like [those evoked] by a warrior.
2. Bringing the honey closer as if one's own son,
playful ones are playing during teaching sessions —
they, thrill-inducing.
Rudra-s with [their] favours come near a reverential one.
They, self-strong, do not neglect him who prepares an oblation.
3. For whom imperishable helpers granted riches and thriving,
for him who worships with an oblation —
for that one *Marut*-s sprinkle often (as if impelled)
the regions with the juice —
they, becoming [thus] a counterbalance.
4. Which here enveloped regions with controlling powers
[those] your speedy, self-directing ones⁴² swooped forward.
All charming-the-mind places of existence become scary —
your varying course [is] among set out spears.
5. When they, whose course is violent,
fill the mountains with noises,
or [when] agreeable to men ones shook the base of the Heaven,
every principal desire causes anxiety during your passage;
like a woman who goes on a chariot, the herb gives way [to you].

6. Ye [who are] for us violent, O *Marut*-s, with her
who affords basis for good concentration,
ye, of not non-torn-off⁴³ group,
bring [us] an effective mental gesture!
Wherever your flesh-biting flame scratches [the mind]
it sets free beasts [inside men] with certainty —
like a well contrived [mental gesture].

⁴¹powers keeping under control assailing forces

⁴²scouts

⁴³prob. “not asocial”

*prá skambhádeṣnā anavabhrárādhaso'�ātrṇāśo
vidátheṣu sūṣṭutāḥ |
árcantyarkáṇ madirásya pītáye
vidúrvīrásya prathamáni paúṁsyā || 7||*

*śatábhujibhistámabhíhruteragháṭ
pūrbhí rakṣatā maruto yámāvata |
jánam yámugrāstavaso virapśinah
pāthánā śáṁsāttánayasya puṣṭíṣu || 8||*

*vísvāni bhadrá maruto rátheṣu vo
mithasprédhyeva taviṣáṇyáhitā |
áṁseṣvá vah prápatheṣu khādáyó'kṣo
vaścakrá samáyā ví vāvṛte || 9||*

*bhúriṇi bhadrá náryeṣu bāhúṣu
vákṣassu rukmá rabhaśáso añjáyāḥ |
áṁseṣvétāḥ pavíṣu kṣurā ádhī
váyo ná pakṣánvyánu śríyo dhire || 10||*

*mahnáto mahna vibhvò vibhūtayo
dūredṛśo yé divyá iva střbhīḥ |
mandrāḥ sujihvāḥ sváritāra āsábhīḥ
sámmislā índre marútāḥ pariṣṭubhāḥ || 11||*

*tádvah sujātā maruto mahitvanám
dīrghám vo dātrámáditeriva vratám |
índraścaná tyájasā ví hrūṇāti
tájjánāya yásmai sukṛte árādhvam || 12||*

*tádvo jāmitvám marutah páre yugé
purú yácháṁsamamṛtāsa ávata |
ayá dhiyá mánave śruṣ्टímávyā
sākám náro daṁsánairá cikitrire || 13||*

7. Then they whose giving [becomes] a pillar,
 [who give] satisfaction that does not fade,
 [who are] like thorny twigs,
 [who are] highly praised during teaching sessions,
 they sing a hymn of illumination to drink the exhilarating one⁴⁴,
 they know the foremost manly deeds of the hero.
8. By means of having-hundred-enclosures fortresses
 guard against injury [and] evil him
 whom you, O *Marut-s*, favoured —
 the person whom you, O ferocious, strong, exuberant ones,
 midst flourishing of [his] grandchildren protect from curse.
9. All auspicious things, O *Marut-s*, [are] placed on your chariots
 like competing with each other powers to control.
 On long journeys there are studded spaulders on your shoulders
 your axle spins the wheels evenly.
10. Many auspicious things [are] in manly arms,
 on breasts [are] shining [plates], fierce-looking body-paints
 antelope skins on shoulders, barbs on the tips,
 like birds [spread out their] wings
 they spread out auspicious signs.
11. Mighty by being ever-exciting, penetrating, all-pervading,
 seen at a distance like celestial ones with the stars,
 pleasantly sounding, well-tongued,
 noisy by means of [their] mouths,
 commingled around *Indra*, *Marut-s* exclaim abundantly.
12. That your state of being extensive,
 O good-to-manifest *Marut-s*, [is] long-lasting;
 like the sway of *Aditi* [is] allotted to ye portion;
 not even *Indra* through alienation makes it go awry
 for a person to whom, [because of his] correct actions,
 ye surrendered.
13. Such⁴⁵ [was] your relatedness [to each other] in olden times
 (when often ye, O imperishable ones, favoured a recitation
 thus promoting — for an intelligent man —
 [mind's] obedience through a vision),
 [that] together men distinguished themselves
 with wonderous deeds.

⁴⁴*Soma*

⁴⁵extensive

*yéna dīrghám marutah śūśávāma yuṣmákena párīnasā turāsaḥ |
á yáttatánanvrjáne jánāsa ebhíryajñébhistádabhíṣṭimasyām || 14||*

*eṣá va stómo maruta iyám gírmāndāryásya mānyásya kārōḥ |
éṣá yāsiṣṭa tanvē vayám vidyámeṣám vrjánam jīrádānum || 15||*

14. With what we have grown the long-lasting [fervor/enthusiasm⁴⁶],
 O *Marut-s*,
 pressing forward through your plenitude,
 what people here, in the [sacrificial] enclosure, expand, —
 that I will be able to achieve with these sacrifices —
 for the sake of the request.
15. This chant is for you, O *Marut-s*,
 this song is of a venerable singer capable to please.
 Through a libation let it become a mental vigour for him!
 May we find possessing sap and strength,
 quick to bestow [sacrificial] enclosure.
-

In each of verses 1–5 first two lines refer to recruits, last two lines to inner *Marut-s*. Verses 7,9, 10 refer to recruits; verses 6, 8, 11–15 refer to inner *Marut-s*.

⁴⁶ *śuṣma*

RigVeda 1.167

*sahásram ta indrotáyo nah sahásramiṣo harivo gūrtátamāḥ |
sahásram ráyo mādayádhyai sahasríṇa úpa no yantu vājāḥ || 1||*

*á nó'vobhirmarúto yāntváchā jyéṣṭhebhīrvā bṛháddivaiḥ sumāyāḥ |
ádhā yádeśāṁ niyútaḥ paramāḥ
samudrásya ciddhanáyanta párē || 2||*

*mimyákṣa yéṣu súdhitā ghṛtácī híranyanirṇigúparā ná ṛṣṭīḥ |
gúhā cárantī mánuṣo ná yóṣā sabhávatī vidathyèva sám̄ vāk || 3||*

*párā śubhrá ayáśo yavyá sādhāraṇyéva marúto mimikṣuḥ |
ná rodasí ápa nudanta ghorá jusánta vṛdhām sakhyáya deváḥ || 4||*

*jósadyádīmasuryā̄ sacádhyai vísitastukā rodasí nṛmánāḥ |
ā̄ sūryéva vidható ráthām gāttveśápratīkā nábhāso nétyā́ || 5||*

*āsthāpayanta yuvatím yúvānah śubhé nímiślām viddátheṣu pajrām |
arkó yádvo maruto havíṣmān
gáyadgāthām sutásomo duvasyán || 6||*

1. [May] thousand of your benefits [be] for us,
 [may there be] a thousand full of the pale yellow
 welcomed [by thee] libations,
 a thousand treasures to make [us] exult;
 may rushes of vigour leading to a thousand different
 things reach us!
 2. May *Marut-s* come here to us with [their] favours
 or, being very artful, together with the best ones
 of the vast Heaven —
 so much the more
 when the most distant internal sources of them
 cause [them] to dart to the opposite side of the sea.

 3. In whom she was present, well contrived, smeared with ghee
 having golden garment, situated below like a spear
 moving around in secret
 like a maiden [walking away] from a man
 [yet] fit for congregation like fit for a learning session utterance
 [holding ideas] together.
 4. Agile, replenishing, with her, extreme, who is [like] a channel,
 Marut-s mingled like with occupying a middle position one.
 Not *Rodasi* — they, terrifying, shall remove themselves
 so that *deva-s* would frequent the augment
 for the sake of the association.
 5. If now *asurya*⁴⁷ shall be pleased to accompany —
 [she,] *Rodasi*, [her] hair disheveled, [her] mind set on men⁴⁸ —
 like *Surya* she shall approach a chariot of him who honors [her],
 looking vehement as a coming [storm] cloud.
 6. Young men made the young woman to stand by
 to enhance [her] — resilient, intertwined into teaching sessions.
 When hymn of illumination to ye, O *Marut-s*,
 is accompanied by an oblation
 he, who pressed Soma, rousing [her], shall sing a stanza.
-

⁴⁷energy to be made a spiritual guide

⁴⁸inner *Marut-s*

*prá tám vivakmi vákmyo yá
esām marútām mahimá satyó ásti |
sácā yádīm vṛṣamaṇā ahanyú
sthirā cijjánīrváhate subhāgāḥ || 7||*

*pánti mitrávárūnāvavadyáč
cáyata īmaryamó ápraśastān |
utá cyavante ácyutā dhruvāñi
vāvṛdhá ḥ maruto dātivāraḥ || 8||*

*nahí nú vo maruto ántyasmé
ārāttāccichávaso ántamāpūḥ |
té dhṛṣṇúnā śávasā śūśuvāṁsó'rṇo ná
dvéṣo dhṛṣatá pári s̄thuh || 9||*

*vayámadyéndrasya présthā
vayám śvó vocemahi samaryé |
vayám purā máhi ca no ánu dyún
tánnā ṛbhukṣá narámánu syāt || 10||*

*esá va stómo maruta iyám gír
māndāryásya mānyásya kārōḥ |
éśā yāsiṣṭa tanvē vayāṁ
vidyámeṣāṁ vṛjánām jīrādānum || 11||*

7. I explicate that which is instrumental in making utterances:
the power of these *Marut*-s to increase in size is real.
When at hand, making mind a bull, seeking ego,
steady indeed, she conveys wealthy wives.
8. They protect from the unspeakable —
Mitra, Varuṇa, [Aryaman];
but *Aryaman* detests those without a merit.
Even unshaken, stable [personal constructs] become unhinged;
he, for whom giving is a choice, has grown, O *Marut*-s!
9. Surely not during your, O *Marut*-s, presence among us
at some distance [from you]
they have reached the limit of power to change.
They, swelling the hostility as if it was a flood,
with the strength to dare
should have defiantly stood around.
10. Today we are *Indra*'s dearest,
tomorrow we might be speaking in a tumult of a battle;
we [were] in the past [*Indra*'s dearest],
and day after day [something] great [is there] for us;
Would for our sake *Rbhukṣan* of men be near along with that!

11. This chant is for you, O *Marut*-s,
this song is of a venerable singer capable to please.
Through a libation let it become a mental vigour for him!
May we find possessing sap and strength,
quick to bestow [sacrificial] enclosure.

This hymn refers to inner *Marut*-s. “They” and “we”, “us” in verses 9 and 10 refer to recruits and warriors.

RigVeda 1.168

*yajñāyajñā vaḥ samanā tuturvánir
dhīyaṇḍhiyam̄ vo devayā u dadhidhvē |
ā vo'rvācaḥ suvitāya rōdasyor
mahē vavṛtyāmāvase suvrktibhiḥ || 1||*

*vavrāśo ná yé svajāḥ svátavasa
iṣam̄ svārabbijāyanta dhūtayah |
sahasrīyāso apām̄ nōrmáya
āsā gávo vāndyāso nōkṣáṇah || 2||*

*sómāso ná yé sutāstrptáṁśavo
hṛtsú pūtāso duvásō násate |
áśāmámseṣu rambhíṇīva rārabhe
hásteṣu khādīṣca krtíṣca sám̄ dadhe || 3||*

*áva sváyuktā divá ā výthā yayur
ámartyāḥ káśayā codata tmánā |
areṇávastuvijātā acucyavur
dr̄d̄háni cinmarúto bhrájadṛṣṭayah || 4||*

*kó vo'ntárm̄aruta ṛṣṭividyuto
réjati tmánā hánveva jihváyā |
dhanvacyúta iṣām̄ ná yámanī
purupráisā ahanyò naítaśah || 5||*

*kvà svidasýá rájaso maháspáram
kvávaraṇ̄ maruto yásminnāyayá |
yáccyāváyatha vithuréva sáṁhitam̄
vyádriṇā patatha tvesámarṇavám || 6||*

1. Pair of sacrifices after pair of sacrifices to you
 [performed] in the same way — seeking ways to overcome;
 you have directed attention
 upon leading to *deva-s* vision of you after vision.
 I might employ ye coming here for an easy passage
 between the two *Rodas-es*
 for the mighty one to assist with well-twisted [visions⁴⁹].
2. As those hiding, which self-manifested self-strong ones
 shall become manifest for a draught of *svār*,
 [those are] agitating, numbering in thousands
 like the waves of the waters,
 to be saluted reverentially immediately as oxen or cows.
3. Like Soma [juices], which, extracted, [are] satiating the stalk⁵⁰,
 imbibed in the hearts, rousing, they⁵¹ do not rest.
 Over their shoulders, [*Prśni*] grasped strongly
 like having hooks [net⁵²];
 a studded leather strap [is] on [their] hands,
 and a dagger fits in.

4. Self-yoked, they came down wantonly from the Heaven.
 O immortals, with a whip do incite [these ones]!
 They, *Marut-s* having gleaming spears,
 non-dusty⁵³, born in multitude,
 caused even strongholds to shake.
5. O *Marut-s* whose spears are like lightning bolts,
 who amongst you makes [what was firm] to shake
 just as if with jaw [and] a tongue⁵⁴?
 Stirring the desert as if during series of refreshing draughts,
 [you are] inciting many
 like the flickering one⁵⁵ [does] every day.
6. Where [is], do you think, the high of this great region
 where [is] the low, O *Marut-s*, in which you have arrived?
 When ye cause to shake what was put [well-fitting] together
 as if [it was put together] precariously
 ye dash through causing fear restless [sea] like a stone.

⁴⁹ *dhiyāḥ*⁵⁰=the spine⁵¹inner *Marut-s*⁵² *nidhā*⁵³=non-material⁵⁴“with jaw and a tongue” = “with speech”⁵⁵ *Agni*

*sātīrná vó'mavatī svàrvatī
 tveśā vīpākā marutah pípiśvatī |
 bhadrā vo rātih prṇatō ná dákṣinā
 pṛthujrāyī asuryēva jáñjatī || 7||*

*práti ṣṭobhanti síndhavah pavībhyo
 yádabhrīyām vācamudīrāyanti |
 áva smayanta vidyútaḥ pṛthivyām
 yádī ghṛtām marūtaḥ pruṣṇuvánti || 8||*

*ásūta pṛśnirmahaté ráñāya
 tveśāmayāsām marútāmánikam |
 té sapsarāśo'janayantábhvam
 ādītsvadhámiśirām páryapaśyan || 9||*

*eśā va stómo maruta iyām gīr
 māndāryásya mānyásya kārōḥ |
 éśā yāśīṣṭa tanvē vayām
 vidyāmeśām vṛjānaṁ jīrādānum || 10||*

7. Like acquisition of you —
 forceful, possessing of *svār*, [yet] vehement,
 your gift is transforming, O *Marút-s*, overfull, auspicious —
 like a present to an officiating priest
 given by him who grants abundantly —
 like spreading widely *asuryā*⁵⁶, glittering.
8. The rivers clank on par with arrows
 when they⁵⁷ cause coming from the clouds sound to arise;
 lightning bolts shall flash down onto the Earth
 if *Marut-s* sprinkle ghee.
9. *Prśni* begot [them] for an extensive battle;
 an appearance of agile *Marut-s* is causing fear;
 they, accompanied by delight,
 caused an immense [energy] to manifest [itself],
 just then they beheld [its] vigorous inherent disposition.
-
10. This chant is for you, O *Marut-s*,
 this song is of a venerable singer capable to please.
 Through a libation let it become a mental vigour for him!
 May we find possessing sap and strength,
 quick to bestow [sacrificial] enclosure.

This hymn refers to inner *Marut-s* but for 3cd, 9d that mention recruits as “they”. The imagery of verse 4–9 is metaphorical of experiencing formation of stunning plans from vague but daring idea midst painful memories.

⁵⁶energy to be made a spiritual guide

⁵⁷rivers

RigVeda 1.169

*maháscittvámindra yatá etán maháscidasí tyájaso varútá |
sá no vedho marútām cikitvánsumná vanuṣva táva hí préṣṭhā || 1||*

*áyujranta indra viśvákrṣṭir
vidānáso niṣídho martyatrá |
marútām prtsutírhásamānā
svàrmñdhasya pradhánasya sātaú || 2||*

*ámyaksá ta indra ṛṣ्टírasmé
sánemyábhvam̄ marúto junanti |
agnísciddhí smātasé śuśukván
ápo ná dvipáṁ dádhati práyāṁsi || 3||*

*tvám tú na indra tám rayím dā
ójiṣṭhayā dákṣinayeva rātím |
stútaśca yáste cakánanta vāyó
stánam ná mádhvah pīpayanta vājaiḥ || 4||*

*tvé rāya indra tośátamāḥ
prānetárah kásya cidṛtāyóḥ |
té sú ṣo marúto mṛdayantu
yé smā purā gātūyántīva devāḥ || 5||*

*práti prá yāhīndra mīḍhúṣo nṛn
maháḥ párthive sádane yatasva |
ádha yádeśām̄ prthubudhnáṣa étās
tīrthé náryáḥ pāumṣyāni tasthúḥ || 6||*

*práti ghorāṇāmétānāmayāśām̄
marútām̄ śrīnva āyatámpabdhīḥ |
yé mártyaṁ pṛtanāyántamúmair
ṛṇāvānam̄ ná patáyanta sárgaiḥ || 7||*

*tvám mānebhya indra viśvájanyā
rádā marúdbhiḥ śurúdho gó·agrāḥ |
stávānebhi stavase deva deváir
vidyāmeśām̄ vrjánam̄ jīrásānum || 8||*

1. Thou, O *Indra*, against even a great [alienation]
coming to these here,
against even a great alienation thou are a protector.
[Being] such, O enthusiastic one, thou are noticing our *Marut-s*;
procure [their] favours since they⁵⁸ are dear to thee!
2. They, finding fearlessness among mortals,
conferred upon thee, O *Indra*, every race of men.
Marut-s' incitement to fight is racing forth
to gain the prize of which result is *svār*.
3. Such spear⁵⁹ is present in us for thee, O *Indra*;
at all times *Marut-s* inspire something immense —
just like fire blazing in brushwood,
like waters [effect] an island, they effect delights.
4. O *Indra*, thou shall give us this treasure
like a gift [given] by a ferocious prolific cow;
and, O eulogized one, [stanzas],
which seek to be liked by thee and by *Vāyu*,
shall swell with rushes of vigour
like udder [becomes full] of honey.
5. In thee, O *Indra*, are the most satisfying rewards —
harbingers of whoever is seeking *rta*.
May they, *Marut-s*, treat us kindly —
deva-s who up till now provided an unimpeded path.
6. Set out towards liberal men, O *Indra*,
quickly marshal thyself to an earthly seat now
when having extensive base antelopes of these stay
like manly deeds of him who raises it up at a passage.
7. Audible is the rattling of terrifying antelopes
[and] of agile coming near *Marut-s*
who with helpers shall speed going into battle mortal
as an indebted [man is] by swarms [of incitements to repay].
8. Thou, O *Indra*, with her⁶⁰ who is good for everybody,
with *Marut-s*,
dispense to sons of *Manu* proliferating preceded by words riches!
By extolled *deva-s*, O *deva*, thou are extolled.
May we find possessing sap and strength,
quick to bestow [sacrificial] enclosure!

⁵⁸favours

⁵⁹“incitement to fight” *pr̄tsuti* of verse 2

⁶⁰prob. *Aditi*

This hymn refers to inner *Marut*-s.

RigVeda 1.171

*práti va ená námasahámemi
sukténa bhikṣe sumatím turáṇām |
raráṇátā maruto vedyábhīr
ní hédo dhattá ví mucadhvamásvān || 1 ||*

*esá va stómo maruto námasvān
hṛdá taṣṭó mánasā dhāyi devāḥ |
úpemá yāta mánasā juṣāṇā
yūyám hí śthá námasa ídvrdhásah || 2 ||*

*stutáśo no marúto mr̄dayantūtā
stutó maghávā śámbhaviṣṭhaḥ |
ūrdhvá nah̄ santu komyā vánānyáhāni
vísvā maruto jīgīṣā || 3 ||*

*asmádahám tavisádīsamāṇa
índrādbhiyá maruto réjamānah |
yuṣmábhyāṇ havyá nísítānyāsan
tányārē cakrmā mr̄dátā nah̄ || 4 ||*

*yéna mánasaścitáyanta usrá
vyuṣṭiṣu śávasā śáśvatīnām |
sá no marúdbhirvṛṣabha śrávo dhā
ugrá ugrébhi sthávirah̄ sahodáḥ || 5 ||*

*tvám pāhīndra sáhīyaso nr̄n
bhávā marúdbhirávayātahedāḥ |
supraketébhiḥ sāsahírdádhāno
vidyámeṣāṁ vṛjánām jīrādānum || 6 ||*

1. I approach ye in this manner — with reverence,
with well-recited [chant⁶¹]
I wish to partake in effective mental gesture
of those who press forward.
Be pleased with knowledge, O *Marut-s*,
keep inside the anger, unharness your horses.
2. This, a chant for you, O *Marut-s*, [is] full of veneration;
fashioned with the heart, it was conceived in mind, O *deva-s*!
Visiting often by means of the mind, come really close
since you are strengthening from just a veneration [of you].
3. Eulogized, may *Marut-s* be gracious to us,
and, eulogized, [may] the munificent one
[be] the best at granting well-being!
May our budding desires be elevated,
[and may] all days, O *Marut-s*,
[be elevated] by the desire to win.
4. I [am] escaping from this one, from the controlling one,
trembling with the fear of *Indra*, O *Marut-s*!
For ye oblations were prepared —
we made them far from [here] — be gracious to us!
5. With what the sons of *Mana* make themselves attentive
to morning lights during day-breaks —
with the power to change of ever-recurring [dawns],
[being] such, together with *Marut-s*, O resembling bull,
thou shall give us an auditory impression —
[thou,] a violent together with violent ones, an enduring one,
giving overwhelming strength one.
6. Do thou protect, O *Indra*, men from the overbearing one!
By means of *Marut-s* become the one whose anger is appeased!
By means of conspicuous ones [thou are] receptive
[and] have means to bestow victory.
May we find possessing sap and strength,
quick to bestow [sacrificial] enclosure!

This hymn refers to inner *Marut-s*.

⁶¹ *stoma*

RigVeda 1.172

*citró vo'stu yámaścitrá ūti sudānavah |
máruto áhibhānavah || 1||*

*āré sā vah sudānavo máruta ḥñjati śáruh |
āré ásmā yámásyatha || 2||*

*tr̄naskandásya nú víśah pári vr̄nikta sudānavah |
úrdhvánnah karta jīváse || 3||*

1. May your course be varying,
varying with your means of helping,
O generous *Marut*-s! [Ye are] of snake[-like] appearance.
2. Far she [is], O generous *Marut*-s,
your straight-aiming missile,
far the rock which you hurl.
3. Shun the tribes of *Tr̄naskanda*,
O generous ones!
Make us elevated in order to live.

This hymn refers, most likely, to recruits.

RigVeda 2.34

*dhaaravarā marúto dhr̄ṣṇvōjaso
mṛgā ná bhīmāstáviśibhirarcínah |
agnáyo ná śuśucānā r̄jīṣémo
bhṝmīm dhámanto ápa gá avṝnvata || 1||*

*dyávo ná stríbhiścitayanta khādīno
vyābhríyā ná dyutayanta vṝṣṭáyah |
rudró yádvo maruto rukmavakṣaso
vṝṣājani pŕ̄snyāh śukrá údhani || 2||*

*ukṣánte áśvām̄ átyām̄ ivājíṣu
nadásya kárṇaisturayanta āśúbhīh |
híraṇyaśíprā maruto dávidhvataḥ
pṝksám̄ yātha pŕ̄satibhīh samanyavah || 3||*

*pṝksé tā víśvā bhúvanā vavaksire
mitrāya vā sádamā jīrādānavah |
pŕ̄ṣadaśvāso anavabhrárādhasa
r̄jīpyāso ná vayúneṣu dhūrṣádaḥ || 4||*

*índhanvabhirdeñubhī rapśádūdhabhir
adhvasmábhīh pathíbhīrbhrājadṝṣtayah |
á harṣáso ná svásarāṇi gantana
mádhormádāya marutah samanyavah || 5||*

*á no bráhmāṇi marutah samanyavo
narām̄ ná śáṁsaḥ sávanāni gantana |
áśvāmiva pipiyata dhenúmūdhani
kártā dhíyan̄ jaritré vājapeśasam || 6||*

*tám̄ no dāta maruto vājínam̄ rátha
āpānám̄ bráhma citáyaddivédice |
iṣam̄ stotrībhyo vṝjáneṣu kārāve
saním̄ medhāṁaráiṣam̄ duṣṭáram̄ sáhah || 7||*

1. *Marut-s* whose vigour is defying, enveloping streams,
are intimidating like wild beasts, shining with powers to control.
Like blazing fires have a residue,
they, kindling a restless [youth], uncovered the cows⁶².
2. They, in studded leather plates, attract attention
 like starry heavens;
they flashed forth like coming from clouds arcs of rainbow
when bull *Rudra* was born in the resplendent udder of *Prśni*
for you, O having shining [plates] on [your] breasts *Marut-s*!
3. They sprinkle horses like coursers [are] during races —
 with reed's "ears";
they make themselves press forward with the speeding [horses].
Having golden lips, O *Marut-s*, agitating again and again,
you, O impassioned ones, journey by means of dappled mares
 to satiation.
4. To satiate, they, [the dappled mares,]
 nourish all these facets of life;
quick to bestow, [come] here at any time to be [our] patrons!
Having dappled horses, [they who] give satisfaction
 that does not fade,
they who are guiding chariots [are] as if made to go straight
 midst enticements.
5. With inflaming, yielding milk, having full udder ones⁶³,
come, having gleaming spears, here by unveiled ways
like bar-headed geese to [their] nests
for the exhilaration of the honey, O impassioned *Marut-s*!
6. Come to our sacred formulations, pressings [of Soma],
O impassioned *Marut-s*, like men's blessing!
Cause the milch-cow to swell like a mare — in the udder,
effect for an invoker a visualization
 adorned with the rush of vigour.
7. Him you shall give to us, O *Marut-s*,
 who possesses the rush of vigour, [who is] on the chariot,
[and] the sacred formulation that achieves its purpose,
 that day-after-day is making [us] to attend;
[give] a libation to singers of hymns in sacrificial enclosures,
 [and] to [this] singer [of eulogies],
[give] a reward — the strength of resolve,
 [and] secure, difficult to overcome, overwhelming strength.

⁶²=contemplation-defining, thematic words

⁶³=contemplation-defining, thematic words

*yádyuñjáte marúto rukmávakṣasó'śvān
rátheṣu bhágā ā sudánavah |
dhenúrná síśve svásareṣu piṇvate
jánāya rātāhaviṣe mahímiṣam || 8||*

*yó no maruto vṛkátāti mártyo
ripúrdadhé vasavo rákṣatā riṣáḥ |
vartáyata tāpuṣā cakrīyābhí táṁ
áva rudrā aśáso hantanā vādhah || 9||*

*citrám tādvo maruto yáma cekite
pŕśnyā yádúdharápyāpáyo duhúḥ |
yádvā nidé návamānasya rudriyāś
tritám járāya juratámadābhýah || 10||*

*táńvo mahó marúta evayávno
víṣṇoreṣásya prabhṛthé havāmahe |
híraṇyavarnānkakuhányatásruco
brahmaṇyántah sáṃsyām rādha īmahe || 11||*

*té dásagvāḥ prathamā yajñámūhire
té no hinvantūṣáso vyuṣṭiṣu |
uṣā ná rāmíraruṇáirápōrṇute
mahó jyotiṣā śucatā gó·arṇasā || 12||*

8. When lucky⁶⁴ *Marut-s*, having shining [plates] on [their] breasts,
 yoke horses to chariots, they, generous,
 for a person who willingly presents offerings,
 [cause to swell] a potent libation
 like a milch-cow in stalls causes to swell [her udder] for a calf.
9. Which mortal deceiver has put us in the presence of that
 which tears,
 O beneficent ones, cause the burning wheel⁶⁵
 to turn against him,
 guards [us] against [that] injury,
 fend off, O *Rudra-s*, the destructive weapon of him
 who does not recite!
10. In many ways that procession of yours, O *Marut-s*,
 keeps piling up:
 when friends milked the udder of *Prṣṇi*,
 or when [it happens] to censure him who praises himself,
 O agreeable to *Rudra* ones,
 [or when it happens] to wear out the third one⁶⁶ of those
 who are getting old, O free from deceit ones!
11. We call upon such you, mighty quickly moving *Marut-s*,
 while bringing forward hastening *Viṣṇu* —
 we, raising sacrificial ladle, uttering sacred formula, approach
 [you,] golden-in-appearance, prominent,
 [as] to-be-repeated accomplishment of [our] wishes.
-
12. They, the foremost *daśagva-s*⁶⁷, conducted a sacrifice —
 may they impel us at first lights of dawn,
 like the dawn — quickly, with a glowing light,
 with a flood of cows⁶⁸ —
 [that] hides spots of darkness⁶⁹
 by means of giving a chance to move upwards ones⁷⁰.
-

⁶⁴lit. “in luck”

⁶⁵the *maṇipūra* cakra

⁶⁶the *viśuddha* cakra

⁶⁷*daśagva* is, probably, “a commander of ten men”; an analogue in Roman army was called *decanus*.

⁶⁸inspiring words

⁶⁹“spots of darkness”= “dark, depressing gaps in the night dreams”

⁷⁰prospects, expectations, plans, anticipations of the coming day

té kṣonībhiraṇébhiraṇāñjībhī
 rudrā ṛtāsyā sádaneṣu vāvṛdhuh |
 niméghamānā átyena pājasā
 suścandrám várṇam dadhire supéśasam || 13||

tāñ iyanó máhi várūthamūtáya
 úpa ghédená námasā grñūmasi |
 trító ná yánpáñca hótṛnabhíṣṭaya
 āvavártadávarāñcakrīyávase || 14||

yáyā radhrám pārāyathátyámho
 yáyā nidó muñcátha vanditáram |
 arvácti sá maruto yá va ütír
 ó śú vāśréva sumatírjigātu || 15||

13. They, *Rudra*-s, have augmented themselves in seats of *rta*
 with shouts, with as-if-rising-upwards body-paints.
 Ejaculating internally together with Soma⁷¹, through firmness,
 they assumed shimmering intricate appearance.
 14. [He who is] asking these for an extensive shelter as a favor
 (we certainly approach [them] in such case with praises,
 with reverence)
 [shall be] like *Trita* approaching five envokers for assistance,
 so that by means of [that] wheel he would turn
 less important ones to furtherance [of important ones].
 15. With what you rescue a willing one from anxiety,
 with what you free from imposed constraint the praiser,
 that is coming here, O *Marut*-s, which is a help to you!
 May [such] effective mental gesture come easily like a cow!
-

Verses 2ab, 3ab, 4cd, 8 refer to recruits as “they”, verses 1, 2cd, 3cd, 5–7, 9–11, 15 refer to inner *Marut*-s as “you” while 13, 14 refer to them as “they”.

⁷¹lit. “courser”

RigVeda 3.26.4–6

*prá yantu vājāstáviśibhiragnáyah
śubhé sámmiślāḥ pṛśatīrayukṣata |
bṛhadíkṣo marúto viśvávedasah
prá vepayanti párvatāṁ ádābhyāḥ || 4 ||*

*agnísríyo marúto viśvákrṣtaya
á tveśámugrámáva īmahe vayám |
té svānínō rudriyā varṣánirnijah
simhá ná heśákratavah sudánavah || 5 ||*

*vrātaṇvṛātam gaṇámgāṇam suśastibhir
agnérbhámaṇ marútāmója īmahe |
pṛśadaśvāso anavabhrárādhaso
gántāro yajñám vidáthesu dhírāḥ || 6 ||*

4. May fiery rushes of vigour together with powers to control [them] come forth!
 Commingled to enhance, they employ dappled mares.
 Sprinkling abundantly *Marut*-s, known to everyone,
 free from deceit, shake the knotty ones.
 5. We, of every race of men, approach
 having auspiciousness of fire *Marut*-s
 with request for vehement energetic assistance.
 They [are] noisy, agreeable to *Rudra*, having rain for a garment,
 like lions acting effectively and fast, generous.
 6. Swarm after swarm, troop after troop,
 with good hymns of praise
 we approach *Marut*-s vigour to [reach] the wrath of fire.
 Having dappled horses, they,
 who give satisfaction that does not fade,
 possessing schemas for contemplation during teaching sessions,
 [are] arriving at the sacrifice.
-

These verses refer to inner *Marut*-s.

RigVeda 3.54.13

*vidyúdrathā marúta ṛstímánto divó máryā rtájātā ayásah |
sárasvatī śṛṇavanyajñíyāso dhátā rayím sahávīram turāsah || 13||*

13. [Since] having lightning for a chariot, having spears, agile,
 born of *rta* recruits from Heaven — *Marut*-s —
 [and] *Sarasvatī* would listen, may they, worthy of a sacrifice,
 bestow the treasure coming with the valiant one,
 O pressing forward ones!
-

This verse refers to inner *Marut*-s.

RigVeda 5.29

*tryāryamā́ mánuṣo devátatā
trí rocanā́ divyā́ dhārayanta |
árcanti tvā̄ marútaḥ pūtādakṣās
tvámeśāmṝṣirindrāsi dhírah || 1 ||*

*ánu yádīm̄ marúto mandaśānám̄
árcanníndram̄ papivā̄ṁsam̄ sutásya |
ádatta vájramabhí yádáhim̄ hánnapó
yahvírasṝjatsártavā̄ u || 2 ||*

*utá brahmāṇo maruto me asyéndraḥ
sómasya súśutasya peyāḥ |
táddhí havyám̄ mánuṣe gá ávindad
áhannáhim̄ papivá̄ṁ índro asya || 3 ||*

*ádródasī vitarám̄ ví ūkabhaḥayat
samvivyānáscidbhīyáse mṝgám̄ kah̄ |
jīgartimíndro apajárgurāṇaḥ
práti śvasántamáva dānavám̄ han || 4 ||*

*ádha krátvā̄ maghavantúbhyam̄ devā̄
ánu víśve adaduḥ̄ somapéyam̄ |
yátsúryasya harítah̄ pátantih̄
puráh̄ satírúparā étaše káh̄ || 5 ||*

*náva yádasya navatím̄ ca bhogán̄
sākám̄ várēna maghávā̄ vivṝscát̄ |
árcantíndram̄ marútaḥ sadhásthe
tráisṭubhena vácasā bādhata dyáṁ || 6 ||*

*sákhā sákhye apacattúyamagnír̄
asyá krátvā̄ mahiṣā̄ trí śatáni |
trí sākámíndro mánuṣaḥ̄ sárāṁsi
sutáṁ pibadvr̄trahátyāya sómam̄ || 7 ||*

1. Three [things] *Aryaman* [maintains]
 throughout man's service to *deva-s*,
 three celestial luminous spheres they maintain.
 Having refined mental power *Marut-s* praise thee,
 having mental schemas for an effective contemplation,
 thou are their seer, O *Indra*!
2. After that *Marut-s* praised exhilarated *Indra*
 who has drank extracted [*Soma*];
 he reclaimed thunderbolt. When he hit the snake⁷²,
 he released restless waters to flow.
3. And may *Indra*, O *Marut-s*-formulators,
 drink of well-pressed Soma for my sake!
 This oblation found cows for a human,
Indra drinking it slayed the snake.
4. Afterwards, he propped the two *Rodas*-es farther off,
 [and,] even clothed to scare the beast, taunting the swallower,
 [being] in opposition to the hissing one,
Indra fended off the demon⁷³.

5. Then through understanding, O munificent one,
 all *deva-s* yielded to you a drink of Soma
 when in the course of flickering
 you made directly present flying bay mares⁷⁴ of the sun
 secondary.

6. When with the thunderbolt the munificent one shall cut
 simultaneously nine and ninety coils of this one into pieces,
Marut-s [would] praise *Indra* in the meeting place.
 Do ye vex the Heaven with an utterance in *tristubh* meter!
7. A companion for a companion, *Agni* with the skill of this one
 quickly roasted three hundred buffaloes.
 To slay *Vṛtra*, *Indra* shall drink extracted Soma —
 three channels of a man at the same time.

⁷² *Vṛtrā*⁷³ *dānava*⁷⁴ =rays

*trí yáchatá mahiśáñnamágho más
 trí sárāṣsi maghávā somyápāḥ |
 kārám ná víśve ahvanta devá
 bháramíndrāya yádáhiṇ jaghána || 8||*

*uśánā yátsahasyáiráyātām
 grhámindra jújuvánébhiraśvaiḥ |
 vanvánō átra sarátham yayātha
 kútsena deváirávanorha śúṣṇam || 9||*

*prányáccakrámaṛhah súryasya
 kútsāyānyádvárivo yáta've'kah |
 anáso dásyūñíramṛṇo vadhéna
 ní duryonā ávṛṇañmrdrávācaḥ || 10||*

*stómāsastvā gaúrivīteravardhannárandhayo
 vaídathináya píprum |
 á tvámrjísvā sakhyáya cakre
 pácanpaktírápibah sómamasya || 11||*

*návagvāsaḥ sutásomāsa índram
 dásagvāso abhyàrcantyarkáīḥ |
 gávyam cidúrvámapidhánavantam
 tám cinnárah śaśamānā ápa vran || 12||*

*kathó nú te pári carāṇi vidván
 vīryā maghavanyá cakártha |
 yā co nú návyā kṛṇávah śaviṣṭha
 prédu tá te vidátheṣu bravāma || 13||*

*etá víśvā cakrváñ indra bhúryáparīto
 janúṣā vīryēṇa |
 yā cinnú vajrinkṛṇávo dadhṛṣvánná
 te vartá távisyā asti tásyāḥ || 14||*

*índra bráhma kriyámānā juṣasva
 yā te śaviṣṭha návyā ákarma |
 vástreva bhadrá súkṛtā vasúyú
 rátham ná dhíraḥ svápā atakṣam || 15||*

8. When thou devoured three hundred buffaloes in a month,
 [and when] thou, the munificent one, drank up
 three containing Soma channels,
 all *deva*-s called up a battle, as if [it was] a song, for *Indra*'s sake
 so that he would slay the snake.
9. When you two, *Uśanas* with overwhelming ones
 [and thou], O *Indra*,
 came to the house by means of speeding horses,
 procuring thus for thyself a warrior on a chariot,
 thou traveled with *Kutsa*;
 with *deva*-s thou became master of *Śusṇa*.
10. Thou teared off the other wheel of the sun;
 for *Kutsa* thou created another mental space to move [in].
 Thou killed faceless *dasyu*-s with a deadly weapon,
 thou put into a bind those whose speech is insulting.
11. Chants of *Gauriviti* strengthened thee,
 thou made *Pipru* to submit to *Vaidathina*,
Rjiśvan made thee ready for companionship.
 Ripening what is being cooked thou drank Soma of this one.
12. *Navagva*-s who pressed Soma, *Daśagva*-s
 praise *Indra* with hymns of illumination.
 Exerting themselves men discovered just that —
 related to cows, wide, providing shelter [place].
13. How shall I, knowing thee, encompass heroic [deeds]
 that thou performed [before], O munificent one,
 and those recent [ones] that you performed, O most swollen?
 During teaching sessions we will proclaim those of thee.
14. Performing all these repeatedly, O *Indra*,
 through valour unencompassed
 by circumstances of manifestation,
 [and because of these] which thou, O wielding a thunderbolt,
 daring, performed,
 there is no one who [can] remove this controlling power.
15. O *Indra*, enjoy this sacred formulation,
 [this] being made [pressings⁷⁵ of Soma]
 which we, novices, made for thee, O most swollen one!
 Like lovely well-made garments,
 like an intelligent artificer — a chariot,
 I, seeking what's beneficial, formed in mind [this formulation].

⁷⁵ *sávanāni*

Verses 2, 3, 12, 15 refer recruits, verses 1, 6 to inner *Marut*-s.

RigVeda 5.52

*prá śyāvāśva dhṛṣṇuyárcā marúdbhirṛkvabhiḥ |
yé adroghámanuṣvadhmáṁ śrávo mādanti yajñíyāḥ || 1||*

*té hí sthirásya śávasah sákhāyah sánti dhṛṣṇuyá |
té yámanná dhṛṣadvínastmánā pānti śásvataḥ || 2||*

*té syandráśo nóksáṇó'ti skandanti śárvarīḥ |
marútāmádhā máho diví kṣamā ca manmahe || 3||*

*marútsu vo dadhīmahi stómaṁ yajñám ca dhṛṣṇuyá |
víśve yé mānuṣā yugā pānti mártyaṁ riṣáḥ || 4||*

*árhanto yé sudánavo náro ásāmiśavasah |
prá yajñám yajñíyebhyo divó arcā marúdbhyah || 5||*

*á rukmáirá yudhá nára ṛṣvá ṛṣṭírasṛkṣata |
ánvenāṁ ḍha vidyúto marúto jájjhatīriva
bhānúrartatmánādivāḥ || 6||*

*yé vāvrdhánta párthivā yá urávantárikṣa á |
vṛjáne vā nadīnāṁ sadhásthe vā mahó divāḥ || 7||*

*śárdho mārutmúchaṁsa satyáśavasamṛbhvasam |
utá sma té śubhé nárah prá syandrá yujata tmánā || 8||*

1. Sing forth daringly, O *Śyavāśva*,
together with reciting verses *Marut-s*
who, worthy of sacrifice, delight, according to their nature,
in a loud praise that is without falsehood.

2. Since they are — daringly —
companions of non-wavering impulse to change,
they really protect on the journey many
who are possessing of courage.
3. Like streaming oxen⁷⁶
they jump over night's boundaries⁷⁷ —
therefore we agree with the might of *Marut-s*
in things mental and bodily⁷⁸.
4. Among *Marut-s* we can establish
your⁷⁹ praise and sacrifice — daringly —
[among *Marut-s*] who all [protect] generations of men,
protect a mortal from injury.
5. Which are deserving, generous —
men of unhalved power to change —
do thou commend [their, recruits'] sacrifice to [them]
[who are] worthy of sacrifice — to *Marut-s* from the Heaven.

6. Here with shining [breast-plates], here with a warrior,
the men⁸⁰, helping in dire straights, cast spears.
Certainly agreeable to these [are] lightnings
[that are] as if highlighting *Marut-s*;
a representation shall arise on its own from the Heaven.
7. Which ones shall grow earthen
which ones in the wide one, in the intermediate space,
or in the enclosure of flowing waters
or in the meeting place of the mighty Heaven —
8. announce having *Marut-s'* trait flock —
and they, in order to enhance him
whose power to change is real, who is prudent,
[they,] the streaming men shall fit with each other.

⁷⁶=drops of Soma

⁷⁷that is appear as vivid dreams that are difficult to distinguish from reality

⁷⁸lit. "in the Heaven and on Earth"

⁷⁹recruits'

⁸⁰recruits

*utá sma té páruṣṇyāmūrṇā vasata śundhyávah |
utá pavyā ráthānāmádrīṁ bhindantyójasā || 9||*

*āpathayo vīpathayō'ntaspathā ánupathāḥ |
etēbhirmáhyam námabhiryajñāṁ viṣṭārá ohate || 10||*

*ádhā náro nyōhaté'dhā niyúta ohate |
ádhā páravatā íti citrā rūpāṇi dárśyā || 11||*

*chandastúbhah kubhanyáva útsamáṁ kīríṇo nṛtuḥ |
té me ké cinná tāyáva úmā āsandṛśí tviṣé || 12||*

*yá ṛsvá ṛstívidyutah kaváyah sánti vedhásah |
támṛṣe mārutam gaṇám namasyá ramáyā girá || 13||*

*ácha ḫṣe mārutam gaṇám dānā mitrám ná yoṣáṇā |
divó vā dhṛṣṇava ójasā stutá dhībhíriṣaṇyata || 14||*

*nú manvāná eṣāṁ deváñi áchā ná vakṣáṇā |
dānā saceta sūrībhiryámaśrutebhirañjībhūḥ || 15||*

*prá yé me bandhveṣé gáṁ vócanta sūrāyah
pŕśníṁ vocanta mātāram |
ádhā pitáramiṣmíṇam rudráṇam vocanta síkvasah || 16||*

*saptá me saptá śākína ékamekā śatá daduh |
yamúnāyāmádhi śrutámúdrádho gávyam mṛje
ní rādho áśvyaṁ mṛje || 17||*

9. And they⁸¹, in [the river] *Parusnī*, seeking to become purified,
 shall clothe in wool;
 they also vigorously cleave the stone⁸²
 with the tip of chariots⁸³.
10. “Converging, diverging,
 between paths, following a path ...” —
 using these characteristics for my sake
 he who spreads [the sacrificial grass] deliberates upon a sacrifice.
11. Now, men⁸⁴ appear within,
 then series of verses deliberate upon [the appearances],
 then the distant ones [appear] —
 thus attracting attention images are to be observed.
12. Chanting rhythmically incantations,
 the praisers, desiring water, danced towards the fountain.
 They to me [are] like some thieves —
 the helpers came in sight to agitate.
-
13. As for those who help in dire straights,
 whose spears are like lightning bolts —
 the poets are enthusiastic [about them] —
 that troop having *Marut-s'* trait, O sage,
 pay homage to, please [them] by means of a chant.
14. May gifts [go] towards having *Marut-s'* trait troop, O sage,
 like a maiden [goes towards] a patron,
 or, from the Heaven, O daring ones, may ye,
 vigorously eulogized, excite by means of *dhī-s*.
-
15. He who is thinking of these [*Marut-s*] now
 [goes] towards *deva-s* as if [they were] nourishments.
 He can assist the acts of giving together with patrons
 whose drills are famous,
 who [have anointed themselves] with body-paints.

⁸¹recruits

⁸²“cleave the stone” = “make energy move upwards through *sahasrāra cakra*”

⁸³“the tip of chariots” = “the topmost part of piercing all cakras column of energy”

⁸⁴inner *Marut-s*

16. Who at seeking a connection mentioned to me the cow⁸⁵
 they, the patrons of the sacrifice,
 called *Prśni* the mother.
 Now they, empowered, call the possessing-arrows father *Rudra*.
17. Seven, seven powerful [meters] gave to me one-by-one
 a hundred [images⁸⁶].
 As heard over *Yamunā* [river] —
 I polish up the bounty consisting of cows⁸⁷
 I rub in⁸⁸ the bounty consisting of horses⁸⁹.
-

This hymn refers to inner *Marut-s*, while recruits are mentioned as noted and one of them addresses a sage who performs the sacrifice in 1, 13, 14. In verse 1 “*Marut-s*” refers to the recruits.

⁸⁵ thematic word

⁸⁶ *rūpāni*

⁸⁷ contemplation-defining words

⁸⁸ =internalize

⁸⁹ =rhythms

RigVeda 5.53

kó veda jánameṣām kó vā purá sumnésvāsa marútām |
yádyuyujré kilasyāḥ || 1||

áttānráthesu tasthúṣah káḥ śuśrāva kathá yayuh |
kásmai sasruh sudáse ánvāpáya idābhirvrṣtāyah sahá || 2||

té ma āhuryá āyayúrúpa dyúbhirvibhirmáde |
náro máryā arepása imánpásyanníti ṣtuhi || 3||

yé añjíṣu yé vāśīṣu svábhānavah sraṅsú rukméṣu khādīṣu |
śrāyá rátheṣu dhánvasu || 4||

yusmākaṇ smā ráthāñ ánu mudé dadhe maruto jīradānavah |
vrṣtī dyávo yati॒riva || 5||

á yám náraḥ sudánavo dadāśúṣe diváḥ kóśamácuṣavuh |
ví parjányaṇ srjanti ródasī ánu dhánvanā yanti vrṣtāyah || 6||

tatrdānāḥ síndhavah kṣodasā rájah prá sasrurdhenávo yathā |
syannā ásvā ivádhvano vimócane ví yádvártanta enyāḥ || 7||

á yāta maruto divá ántáriksādamádutá |
māva sthāta parāvátah || 8||

má vo rasāniṭabhā kúbhā krúmurmá vah síndhurní rīramat |
má vah pári ṣthātsaráyuh purīṣínyasmé ítsumnámastu vah || 9||

1. Who has found the birth place of these?
And who before has been in *Marut-s'* graces
when spotted deer united?
2. Who attended to these, standing on chariots ones,
whence did they travel?
For whom who gives well did they afterwards flow [as] allies,
[like] rains together with libations?
3. They said to me, those who came daily
along with the birds during intoxication,
“beholding these faultless recruits [as] men,
praise [them] thus”.
4. Which ones midst body-paints, pointed knives, garlands,
shining studded leather plates, are appearing directly
they are the refuge midst chariots and bows⁹⁰.
5. Like bright days follow restraints [caused] by rain,
I direct [my mind] to follow your chariots —
to be happy, O giving quickly *Marut-s*,
6. Which sheath of the Heaven
generous men shook for the worshiper,
according to [that one] they cast rain-cloud over both *Rodas-es*;
the rains move through the desert⁹¹.
7. When black deer turn hither and thither,
piercing streams flow forth by pounding the [great⁹²] region;
[they flow forth] like milch-cows [expecting to be milked],
spreading like horses when let go off the road.
8. Ye, O *Marut-s*, do come close —
from the Heaven, from the intermediate space,
even from near by!
Do not stay away at a distance!

9. Let not *Rasā*, *Anitabhā*, *Kumbhā*, *Krumu*,
let not *Sindhu* cause ye to stop!
Let not carrying rubbish *Sarayu* obstruct ye,
may your benevolence be just for us!

⁹⁰“midst chariots and bows” = “in the thick of battle”

⁹¹“the rains” here are “expressions of hormones”, while “the desert” is the body in the state of deprivation

⁹²*mah* 1.19.3a

tám vaḥ śárdham ráthānām tveśām gaṇām mārutaṁ nāvyasīnām |
ánu prá yanti vṛṣṭáyah || 10||

śárdhamśárdham va eśām
vr̄ātāmvr̄ātām gaṇāmgaṇām suśastībhīḥ |
ánu krāmema dhītībhīḥ || 11||

kásmā adyá sújatāya rātāhavyāya prá yayuh |
enā yámena marútaḥ || 12||

yéna tokāya tánayāya dhānyām bījam váhadhve ákṣitam |
asmábhyam táddhattana yádva īmahe
rádho viśváyu saúbhagam || 13||

átīyāma nidástirāḥ svastīhirhitvávadyámárātīḥ |
vṛṣṭvī śām yórāpa usrī bheṣajām syāma marutah sahā || 14||

sudevāḥ samahāsatí suvīro naro marutah sá mártyah |
yám tráyadhve syáma té || 15||

stuhi bhojānstuvató asya yámani ráṅangávo ná yávase |
yatāḥ púrvāñ iva sákhīñránu hvaya girā gr̄ñīhi kāmínah || 16||

10. Following this your defiant troop of chariots,
 [following] having *Marut-s'* trait vehement troop of fresh ones⁹³,
 rains come forth.
11. We go after your every swarm of these [recruits],
 every troop, every band,
 with good hymns of praise, with visualizations.
-
- 12 For whom today
 who is well-born, who has given an oblation,
Marut-s have journeyed in this manner along [some] course?
13. With what ye for the sake of children propagating [our] family
 conveyed inexhaustible seed —
 when we approach you, do impart to us that —
 the accomplishment of [our] desires —
 all-pervading auspicious life-force.
14. Would we, having abandoned with [your] blessings
 the unspeakable, [and] holding [us] back [inner conflicts⁹⁴],
 go over [and] beyond imposed constraints!
 Raining well-being [and] health
 waters at dawn [are] a medicine —
 would we be with [them], O *Marut-s*!
15. Somehow well-surrounded with *deva-s*, with manly ones,
 is that mortal, O men *Marut-s*,
 whom ye cherish — may we be such [mortals]!
16. Do praise benefactors of the praiser
 during journey of this [troop⁹⁵] —
 they shall rejoice as cows midst grass.
 Recall those who are going as former companions,
 with a chant extol the impassioned ones.

This hymn refers to inner *Marut-s*. Verses 9–11, 16 refer to recruits.

⁹³recruits

⁹⁴*dvisas*

⁹⁵*śardha*

RigVeda 5.54

*prá sárdhāya mārutāya svabhānava
imāṁ vācamanajā parvatacyúte |
gharmastubhe divā ā pr̄ṣṭhayájvane
dyumnásravase máhi nṛmñámarcata || 1||*

*prá vo marutastavisá udanyávo
vayovýdho aśvayújah párijrayah |
sám vidyútā dádhati vāśati tritáh
svárantyápo'vánā párijrayah || 2||*

*vidyúnmahaso náro ásmadidyavo
váttatviso marútaḥ parvatacyútaḥ |
abdayá cinmúhurá hrādunīvýta
stanáyadamā rabhasá údojasah || 3||*

*vyàktúnrudrā vyáhāni síkvaso
vyàntárikṣam ví rájām̄si dhūtayah |
ví yádájrāñi ájatha náva īm̄ yathā
ví durgáñi maruto náha riṣyatha || 4||*

*tádvíryàm̄ vo maruto mahitvanám̄
dīrghám̄ tatāna súryo ná yójanam |
étañ ná yáme ágrbhītaśociṣo'naśvadām̄
yánniyáyatanā girím || 5||*

1. Then, since I dedicated this utterance
to appearing directly, having *Marut-s*' trait swarm,
to [that swarm, which is] shaking knotty ones⁹⁶,
[which is] producing bursts of heat,
[which is] from the Heaven,
[which] can sacrifice backwards⁹⁷
ye⁹⁸ shall praise in verses the great courage
for the sake of inspiring auditory impression.
2. Then, [because] for your, O *Marut-s*, sake
they⁹⁹, in-control, seeking waters, full of fervor,
effect [as if] with lightning
horse¹⁰⁰-yoked increasing mental vigour [verses¹⁰¹] —
the third resounds, the waters, full of fervor,
make helpful [abodes¹⁰²] to resound.
3. Quick as lightning men whose weapons are stones —
turbulent like wind, shaking the knotty one *Marut-s* —
just by suddenly giving waters [are] restraining rambling¹⁰³,
[they,] thundering, captivating, overpowering.
4. When through the nights, O *Rudra-s*, through the days,
O empowered ones,
through the intermediate space, through the regions,
O agitating ones,
ye drive through the planes just like ships [through waters],
[or] through narrow passages, O *Marut-s*, ye are surely not hurt.
5. This valour, O *Marut-s*, has been extending
your being extensive for a long time
as the sun [extends] the state of yoking
[for a day of wagon-track].
Like antelopes on a move, non-graspable like a flame [you were]
when ye were passing
over non-giving-[passage]-to-horses mountain.

⁹⁶physical bodies

⁹⁷=“for past events”

⁹⁸recruits

⁹⁹inner *Marut-s*

¹⁰⁰rhythm

¹⁰¹*rk-s*

¹⁰²*bhuvana*

¹⁰³voiced discontent

ábhrāji sárdho maruto yádarṇasám
 móṣathā vṛkṣám kapanéva vedhasah |
 ádha smā no arámatiṁ sajoṣasaś
 cákṣuriva yántamánu neṣathā sugám || 6||

ná sá jīyate maruto ná hanyate
 ná sredhati ná vyathate ná riṣyati |
 násya rāya úpa dasyanti nótāya
 ḥṣim vā yám rájānaṁ vā súṣūdatha || 7||

niyútvanto grāmajíto yáthā náro'ryamáno
 ná marútah kabandhínah |
 pínvanyútsam yádināso ásvaran
 vyùndanti pṛthivíṁ mādhvo ándhasā || 8||

pravátvatīyám prthiviś marúdbhyah
 pravátvatī dyaúrbhavati prayádbhyah |
 pravátvatīḥ pathyā antárikṣyāḥ
 pravátvantah párvatā jírádānavah || 9||

yánmarutah sabharasah svarṇarah
 súrya údite mādathā divo narah |
 ná vó'śvāḥ śrathayantāha sísrataḥ
 sadyó asyádhvanaḥ pārāmaśnutha || 10||

áṁseṣu va ṛṣṭayah patsú khādáyo
 vākṣassu rukmá maruto ráthe súbhah |
 agnībhrājaso vidyúto gábhastyoḥ
 síprāḥ śírṣásu vítatā hiranyáyīḥ || 11||

tám nákmáryó ágrbhītaśocisam
 rúśatpíppalaṁ maruto ví dhunutha |
 sámacyanta vrjánātitviṣanta yát
 sváranti ghóṣam vítatamṛtāyávah || 12||

6. When the flock¹⁰⁴ is “parched”¹⁰⁵, O *Marut-s* ,
ye ravish the full-of-waves one¹⁰⁶
like a worm [robs] a tree, O enthusiastic ones,
[so that] then, you, O acting in harmony with each other,
would certainly lead
our unrelenting [anxiety] towards a good course
like an eye [leads] him who is moving.
7. Whom ye well prepare, be he a king or a sage,
he is not oppressed, O *Marut-s*, nor killed,
nor does he blunder, nor goes astray, nor suffer wrong;
neither his wealth is exhausted, nor his favours.
8. Having inner ties — like men gaining a village [easily]
as if from an arbitrator —
Marut-s, in possession of the [celestial] cask,
swell the spring; when able ones intone,
they drench the Earth with juice of honey.
9. This Earth [is] affording a swift motion to *Marut-s*,
this Heaven becomes affording a swift motion to those
which are appearing;
belonging to the middle region paths
[are] affording a swift motion;
giving quickly knotty ones [are] affording a swift motion.
10. O held together, arising easily *Marut-s*,
when ye revel in the risen sun, O men from the Heaven,
your horses certainly do not relax [while] running,
on the same day ye reach the end of this one’s path.
11. Over your shoulders spears, over ankles studded leather plates,
on breasts shining [plates], O *Marut-s*,
a reinforcement on a chariot,
in hands — lightning bolts sparkling with the fire
rendering extended over the heads visors golden.
12. You, O *Marut-s*, agitate this having-no-pain space of him
who tends upwards —
non-graspable like a flame, shining berry!
When they, who seek *rta*,
are violently agitated [and] utter long battle-cry,
sacrificial enclosures are put¹⁰⁷ together;

¹⁰⁴recruits

¹⁰⁵“hardened, toughened”

¹⁰⁶Soma

¹⁰⁷lit. “bent”

*yuṣmādattasya maruto vicetaso
rāyāḥ syāma rathyō vāyasvataḥ |
ná yó yúchati tis̄yō yáthā divō'smē
rāranta marutah sahasrīnam || 13||*

*yūyām rayīm maruta spārhavīram
yūyámṛśimavatha sāmavipram |
yūyámárvantam bharatāya vājam
yūyām dhattha rājānam śruṣṭimántam || 14||*

*tádvo yāmi dráviṇam sadyau·utayo
yénā svārṇā tatánāma nṝm̄rabhí |
idám sú me maruto haryatā váco
yásya tárema tárasā śatám himāḥ || 15||*

13. O clearly seen *Marut*-s, may we be charioteers
of given by you wealth
that is full of mental and bodily vigour!
They handed over to us again and again — O *Marut*-s —
the thousand-fold [treasure]
that does not vanish like *Tis̄ya* from the sky!
 14. O *Marut*-s, you [favor] the treasure [that is as] desirable
as the valiant one¹⁰⁸,
you favor a seer who is stirred by a chant,
you effect a courser for the sake of being maintained [Agni] —
the rush of vigour,
you appoint an amenable king.
 15. I solicit that substance from you, O assisting instantly ones,
with which we would extend as-if-*svār* towards the men —
O *Marut*-s, be pleased with this my speech —
through conveyance of which
we might cross over hundred winters.
-

Verses 2, 11, 12, refer to recruits; verses 1, 3–10, 13–15 refers to inner *Marut*-s.

¹⁰⁸prob. *Indra*

RigVeda 5.55

*práyajyavo marúto bhrájadṛṣṭayo
brhádváyo dadhire rukmávakṣasah |
íyante áśvaiḥ suyámehbirāśubhiḥ
śúbham yatámánu ráthā avrtsata || 1||*

*svayám dadhidhve távisīm yáthā vidá
bṛhánmahānta urviyá ví rājatha |
utántárikṣam̄ mamire vyójasā
śúbham yatámánu ráthā avrtsata || 2||*

*sākám jātāḥ subhvāḥ sākámukṣitāḥ
śriyé cidā pratarām̄ vāvṛdhurnárah |
virokīṇāḥ sūryasyeva raśmáyah
śúbham yatámánu ráthā avrtsata || 3||*

*ābhūṣényam̄ vo maruto mahitvanám̄
didṛkṣényam̄ sūryasyeva cákṣanam̄ |
utó asmáñ amṛtatvé dadhātana
śúbham yatámánu ráthā avrtsata || 4||*

*údīrayathā marutah samudratō
yūyám̄ vṛṣṭím̄ varṣayathā purīṣināḥ |
ná vo dasrā úpa dasyanti dhenávah
śúbham yatámánu ráthā avrtsata || 5||*

*yádáśvāndhūrsú pŕsatiráyugdhvam̄
hiraṇyáyānprátyátkāñ ámugdhvam̄ |
víśvā itspŕdho maruto vyàsyatha
śúbham yatámánu ráthā avrtsata || 6||*

*ná párvatā ná nadyò varanta vo
yátrācidhvam̄ maruto gáchathédu tát |
utá dyávāpṛthiví yāthanā pári
śúbham yatámánu ráthā avrtsata || 7||*

1. O seeking the first of [a] sacrifice! Having gleaming spears,
having shining [plates] on [their] breasts *Marut-s*
obtained vast mental energy;
they do come by means of swift easy to restrain horses —
chariots follow them who are becoming a reinforcement¹⁰⁹.
2. By yourselves ye took hold of the power to control —
as you know (how);
in a wide [space] shine, O mighty from a distance ones!
Even space in-between they vigorously traversed —
chariots follow them who are becoming a reinforcement.
3. Born at the same time, of excellent nature, grown together
just for auspiciousness the men become further augmented.
As the rays of unblurred [by clouds] sun —
chariots follow them who are becoming a reinforcement.
4. Your extensiveness has to be attended to,
[and] is to be desired to be seen like the appearing of the sun.
O would you bring us to immortality —
chariots follow them who are becoming a reinforcement.
5. You excite like the sea,
you cause the rain [of stones] to fall down,
O carrying rubbish ones!
For you, O accomplishing wonderful deeds ones,
the cows are not exhausted —
chariots follow them who are becoming a reinforcement.
6. When you yoke horses, dappled mares to the poles [of chariots],
[and] put on golden armour,
you scatter all adversaries, O *Marut-s*, —
chariots follow them who are becoming a reinforcement.
7. Not mountains, nor rivers obstruct you;
whatever you fix the gaze upon — there you just go;
and you move around the Earth and the Heaven —
chariots follow them who are becoming a reinforcement.

¹⁰⁹auxiliary troops

*yátpūrvyám̄ maruto yácca nútanam
 yádudyáte vasavo yácca śasyáte |
 viśvasya tásya bhavathā návedasah
 śúbhām̄ yátátmánu ráthā avṛtsata || 8||*

*mṛdáta no maruto má vadhiṣṭanāsmábhyam̄
 sáarma bahulám̄ ví yantana |
 ádhi stotrásya sakhyásya gātana
 śúbhām̄ yátátmánu ráthā avṛtsata || 9||*

*yūyámasmánnayata vásyo áchā
 níramhatibhyo maruto gṛṇānāḥ |
 juśádhvam̄ no havyádātiṁ yajatrā
 vayám̄ syāma pátayo rayīnām̄ || 10||*

8. What [is] old and what [is] recent,
 what is mentioned and what is repeated, O beneficent ones,
 of all this you become cognizant, O *Marut*-s —
 chariots follow them who are becoming a reinforcement.
 9. Be gracious to us, O *Marut*-s, do not slay [us]!
 spread for us ample shelter!
 Do remember [this] hymn, [our] friendship —
 chariots follow them who are becoming a reinforcement.
 10. You, being extolled, shall lead us from anxieties
 towards what is better, O *Marut*-s!
 Enjoy our oblations as an offering, O deserving a sacrifice ones,
 [so that] we could become masters of the treasures.
-

The refrain of verses 1–9 “chariots follow them who are becoming a reinforcement” refers to recruits; lines 1a, 2ab, 4abc, 8abc, 9abc, 10abc, 3–10, 13–15 refer to inner *Marut*-s, all others refer to recruits. This hymn expresses feelings of poet who observes a march of an inspired troop of peers who are stone throwers (slingers?) placed in front of war chariots.

RigVeda 5.56

ágne sárdhantamá gaṇám
 piṣṭáṁ rukmébhirañjibhiḥ |
 vísó adyá marútāmáva hvaye
 diváscidrocanañdádhi || 1||

yáthā cinmányase hrdá
 tádínme jagmurāśásah |
 yé te nédiṣṭham hávanānyāgáman
 tán vardha bhīmásamdrśah || 2||

mīḍhūśmatīva pṛthiví
 párahata mádantyetyasmádá |
 ūkṣo ná vo marutah śíṁivāṁ
 ámo dudhró gaúriva bhīmayúh || 3||

ní yé rinántyójasā
 vṝthā gávo ná durdhúrah |
 áśmānaṁ citsvaryāṁ parvataṁ
 giríṁ prá cyāvayanti yáṁabhiḥ || 4||

úttiṣṭha nūnámeṣāṁ
 stómaiḥ sámukṣitānām |
 marútāṁ purutámañpūrvyaṁ
 gávāṁ sárgamiva hvaye || 5||

yuṅgdhvám hyárusī ráthe
 yuṅgdhvám rátheṣu rohītaḥ |
 yuṅgdhvám hárī ajirā dhurí vóḍhave
 váhiṣṭhā dhurí vóḍhave || 6||

utá syá vājyàrusás
 tuviṣváyirihá sma dhāyi darśatāḥ |
 mā vo yámeṣu marutaścirám karat
 prá tám rátheṣu codata || 7||

1. O *Agni*, I summon you down today —
even from the luminous sphere of the Heaven —
towards the defiant troop decorated with shining [plates],
with body-paints, of the tribe of *Marut-s*.
2. Just as thou imagine with the heart
so my aspirations set out:
do strengthen those [*deva-s*] of fearsome appearance
which would arrive to your summons first.
3. As rich in abundance soil,
discarded, the exhilarating [aspiration] goes [away] from us.
Yours, O *Marut-s*, exerte forcefulness is evoking fear —
like a bear, like an angry ox.
4. Those who vigorously tear down [obstacles] wantonly —
like lightly harnessed oxen —
they cause even the resounding rock, the rugged mountain
to shake by means of [their] movements.
5. Now remain upwards — with praises
I summon like a herd of cows
[the troop] of these nourished *Marut-s*,
most numerous, incomparable [troop].
6. Yoke the tamed mares to the chariot,
yoke the reddish mares to chariots, yoke two pale yellow,
agile [steeds] to the pole to convey [*deva-s*] —
the two conveying best — to the pole, to convey [*deva-s*]!
7. And he, who possesses the rush of vigour [but is] tempered,
[he,] who can roar loudly, [he,] conspicuous, is placed here.
Lest he creates delay in your movements, O *Marut-s*,
impel him [to be] in front of the chariots!

*ráthaṁ nú mārutaṁ vayáṁ
śravasyúmā huvāmahe |
ā yásmintasthaú suránāni bībhratī
sácā marútsu rodasi || 8||*

*tám vah śárdham ratheśubham
tveṣáṁ panasyúmā huve |
yásminsújātā subhágā mahīyáte
sácā marútsu mīḍhuši || 9||*

8. Now, for him who is seeking fame
we summon related to *Marut*-s chariot,
onto which bearing joys *Rodasi* ascended
together with *Marut*-s.
9. I summon here that your swarm — a reinforcement on a chariot,
vehement, evoking admiration,
in [the midst of] whom she who is good-to-manifest,
highly favoured,
is becoming together with *Marut*-s stronger —
she, bestowing richly.

Lines 1cd, 8a refer to recruits; all other lines refer to inner *Marut*-s.
Verse 7 seems to refer with pronouns “he”, “him” to *Indra*.

RigVeda 5.57

á rudrāsa índravantah sajóśaso
 híraṇyaráthāḥ suvitáya gantana |
 iyám vo asmátpráti haryate matís
 trṣṇáje ná divá útsā udanyáve || 1||

váśīmanta r̥stimánto manīśīnah
 sudhánvāna iśumanto niśanīgīnah |
 sváśvā stha suráthāḥ pr̥snimātarah
 svāyudhā maruto yāthanā súbhām || 2||

dhūnuthá dyáṁ párvatāndásúse vásu
 ní vo vánā jihate yámano bhiyá |
 kopáyatha pr̥thivīm̄ pr̥snimātarah
 śubhé yádugrāḥ pŕsatiráyugdhvam || 3||

váttatviśo marúto varsánirñijo
 yamā iva súsadṛśah supéśasah |
 piśángāśvā aruṇāśvā arepásah
 prátvakṣaso mahinā dyaúrivorávah || 4||

purudrapsá añjimántah sudánavas
 tvesásamḍrśo anavabhrárādhasah |
 sujátáśo janúśā rukmávakṣaso
 divó arkā amýtam náma bhejire || 5||

r̥stáyo vo maruto ámsayorádhi
 sáha ójo bāhvórvo bálam̄ hitám |
 nr̥mṇá śírṣásváyudhā rátheṣu vo
 víśvā vah̄ śírṣádhi tanúṣu pipiše || 6||

1. Accompanied by *Indra*, acting in harmony with each other,
come here, O *Rudra*-s,
 having gold as a chariot for an easy passage.
This mental gesture for you from us is enchanting
as springs from the heaven [are] to a thirsty [man]
 who is seeking water.
2. Having pointed knives, spears, having the [correct] conceptions,
having good bows, arrows, unattached,
having excellent horses and chariots, having *Prśni* for mother,
well-armed, O *Marut*-s, you become a reinforcement.
3. For a worshiper you shake off beneficial thing
 from the Heaven [and] the mountains,
through fear of your procession desires withdraw;
you make the Earth swell with anger,
 O having *Prśni* for mother,
when, in order to enhance [the journey], you, O violent ones,
 yoked dappled mares.
4. Agitating like wind, having rain for a garment,
Marut-s are like twins — quite alike,
 [yet] of intricate appearance;
having horses with adorned¹¹⁰ limbs,
 having horses that give a chance to move upwards, faultless,
shaping [thoughts] through the power to increase in size,
 [they are] spacious like the Heaven.
5. Abounding in sparks, having body-paints, generous,
having causing fear appearance,
 [they who give] satisfaction that does not fade,
through circumstances of birth of good quality,
 having shining [plates] on [their] breasts,
[like] the rays from the Heaven —
 they partook of immortal nature.
6. O *Marut*-s, your spears over [two] shoulders,
overwhelming strength [and] vigour in [two] arms [are]
 your made-ready (muscle) power.
Manly powers in heads, weapons on your chariots —
everything auspicious for you shapes itself over [your] bodies.

¹¹⁰=muscular ?

*gómadáśvāvadráthavatsuvíram
candrávadrádho maruto dadā naḥ |
práśastim naḥ kṛṇuta rudriyāśo
bhakṣīyá vó'vaso dāwyasya || 7||*

*hayé náro māruto mr̄dátā nas
túvīmaghāśo ámṛtā ḫtajñāḥ |
sátyaśruthāḥ kávayo yúvāno
bṛhadgirayo bṛhádukṣámaṇāḥ || 8||*

7. You, *Marut*-s, have given us rich in cows, rich in horses,
rich in chariots, rich in manly ones,
shimmering accomplishment of [our] desires.
Effect sufficiency for us, O agreeable to *Rudra* ones!
May I experience your divine assistance!
8. Ho! O men *Marut*-s, be gracious to us!
O bountiful, unceasing, ascertaining *rta*,
giving ear to truth, gifted with insight, young,
expansive like mountains, [ye,] growing far and wide!

Verses 2, 4–6 refer to recruits; verses 1, 3, 7, 8 refer to inner *Maruts*.

RigVeda 5.58

támu nūnám̄ táviśīmantameśām̄
 stuṣé gaṇám̄ mārutaṁ návyasīnām̄ |
 yá āśvāśvā ámavadváhanta
 utésire amṛtasya svarájaḥ || 1||

tvesám̄ gaṇám̄ tavásam khádihastam̄
 dhúnivrataṁ māyínaṁ dātivāram̄ |
 mayobhúvo yé ámitā mahitvá
 vándasva vipra tuvirádhaso nṛñ || 2||

á vo yantūdavāháso adyá
 vṛṣṭím̄ yé víśve marúto junánti |
 ayám̄ yó agnírmarutah sámiddha
 etám̄ juṣadhvam̄ kavayo yuvānah || 3||

yūyám̄ rājānamíryam̄ jáñaya
 vibhvataṣtám̄ janayathā yajatrāḥ |
 yuṣmádeti muṣṭhā bāhújuto
 yuṣmátsádaśvo marutah suvírah || 4||

arā ivédácaramā áheva
 prápra jāyante ákavā máhobhiḥ |
 pŕsneḥ putrá upamáśo rábhiṣṭhāḥ
 sváyā matyā marútah sám̄ mimikṣuh || 5||

yátpráyāsiṣṭa pŕsatibhiráśvair
 vīḍupavībhirmaruto ráthebhiḥ |
 kṣódanta ápo riṇaté vánānyávorsíyo
 vṛṣabháḥ krandatu dyaúḥ || 6||

1. Now I praise this having power to control
having *Marut-s*' trait troop of these — of the fresh ones,
which, having swift horses, carry forceful [domination¹¹¹],
and, self-ruling, became owners of the nectar¹¹².
 2. Vehement strong troop, having studded bracers on forearms,
which tends to be noisy, which has the power to frame [battles],
for which to give is a choice —
O poet, do homage [to these]
frequently accomplishing [our] desires men —
[them] who [are] becoming a counterbalance,
[who are] gladly made numerous.
-
3. Carrying waters, they shall come to you now —
all the *Marut-s* who bind the rain.
This fire which [is] kindled, O *Marut-s* —
do frequent it, O gifted with insight, young ones!
 4. You caused a king to be born
[who is] energetic for people's sake,
[who is] fashioned by the pervading one,
O deserving a sacrifice ones!
From you comes striking with the fist, quick with arms,
from you, O *Marut-s*, [comes] the manly one¹¹³,
good as a horse.
 5. Just like spokes, there is no last one, like days —
they are born again and again, non-stingy with [their] powers;
most excellent, most captivating sons of *Prśni*,
Marut-s have commingled through their own mental gesture.
 6. When you set out with dappled mares, with horses
by means of having firm tires chariots
the waters are agitated, desires set themselves free.
May appearing at dawn resembling a bull luminance¹¹⁴
call [the attention] out down [to Earth].

¹¹¹ *kṣatra* see 5.34.9d

¹¹² *Soma*

¹¹³ *Indra*

¹¹⁴ *Soma*; comp. to 9.74.3cd

*práthiṣṭa yámanprthiví cideśām
bhárteva gárbhaṃ svámichávo dhuh |
váttānhyásvāndhuryàyuyujré
varṣám svédaṃ cakrire rudrīyāsaḥ || 7||*

*hayé náro máruto mr̄dátā nas
túvīmaghāso ámr̄ta ītajñāḥ |
sátyaśruthā kávayo yúvāno
bṛhadgirayo bṛhádukṣámaṇāḥ || 8||*

7. Even the Earth has become wider during the journey of these.
Just like a husband [gives] his own embryo,
it¹¹⁵ should have imparted the power to change.
Since they yoked winds, horses to the pole,
they, agreeable to *Rudra*, effected the raining — the sweating.
8. Ho! O men *Marut-s*, be gracious to us!
O bountiful, unceasing, ascertaining *rta*,
giving ear to truth, gifted with insight, young,
expansive like mountain, [ye,] growing far and wide!

Verses 1, 2 refer to recruits; verses 3–8 refer to inner *Maruts*.

¹¹⁵the luminance, that is, *Soma*

RigVeda 5.59

*prá va spáḍakransuvitáya dāváné'rcā
divé prá pr̄thivyá ṛtám bhare |
ukṣánte ásvāntárūṣanta ā rájó'nu
svám bhānúm śrathayante arṇaváḥ || 1||*

*ámādesāṁ bhiyásā bhūmirejati
naúrná pūrnā kṣarati vyáthiryatí |
dūredyśo yé citáyanta émabhirantár
mahé vidáthe yetire nárah || 2||*

*gávāmiva śriyáse śr̄ngamuttamáṁ
súryo ná cákṣū rájaso visárjane |
átýā iva subhvàścárava sthana
máryā iva śriyáse cetathā narah || 3||*

*kó vo mahánti mahatáṁudaśnavat
káskávyā marutaḥ kó ha paúṁsyā |
yūyáṁ ha bhūmīṁ kiráṇam ná rejatha
prá yádbháradhve suvitáya dāváne || 4||*

*áśvā ivédarusásah sábandhavaḥ
śúrā iva prayúdhah prótá yuyudhuḥ |
máryā iva suvýdho vāvṛdhurnárah
súryasya cákṣuh prá minanti vr̄stibhiḥ || 5||*

*té ajyesthá ákaniṣṭhāsa udhídó'madhyamāso
máhasā ví vāvṛdhuh |
sujátāso janúsā pŕsnimātaro
divó máryā ā no áchā jīgātana || 6||*

1. Forth [comes] a scout for you¹¹⁶
[that] they¹¹⁷ made to give an easy passage;
thou shall recommend [the scout] to the Heaven [thus]
“I bring forth *rta* to the Earth”.
They sprinkle the horses, they pass over up to the region,
according to a direct representation
they unbind themselves by means of restless [thoughts].
2. Because of the forcefulness of these ones
the Earth tremble with fear;
Like a full-[loaded] ship, she slips going astray.
Which [are] seen far away,
those cause to attend throughout [their] course.
Men seek to join a teaching session to inwardly rejoice —
3. like the ultimate horn of oxen for auspiciousness,
a sun-like light from the region during discharge [of semen],
like coursers of excellent nature, they¹¹⁸ are pleasing.
Being recruits, you pay attention
for the sake of auspiciousness, O men!

4. Who will reach up to your ample [powers] of the mighty?
Who [will attain] prophetic inspirations,
who, indeed, the manly deeds?
It is you who make the Earth tremble like a dust-mote
when you bring [yourselves] forward to give an easy passage.
5. Just like tempered horses — related [to each other],
like agents of change triggering a fight, you just started a fight;
like gaining strength recruits
the men¹¹⁹ have become stronger —
with rains they diminish the light of the sun¹²⁰.
6. They, having not the eldest, nor the youngest, bursting forth,
having no moderate one, they have become stronger
through the feeling of superiority.
Well-born due to circumstances of birth,
having *Prśni* for mother,
[they are] recruits from Heaven. Come here to us!

¹¹⁶recruits¹¹⁷inner *Marut-s*¹¹⁸inner Marut-s¹¹⁹inner *Marut-s*¹²⁰“diminish the light of the sun” = “make the mind to turn inwards”

váyo ná yé śréṇīḥ papतुरोजसांतान
 divó bṛhatāḥ sānunaspári |
 áśvāsa eṣāmubháye yáthā vidúḥ
 prá párvatasya nabhamūñracucyavuh || 7||

mímātu dyaúráditirvítáye nah
 sám dánucitrā uṣáso yatantām |
 ácucyavurdívym kóśametá
 rýse rudrásya marúto grñānāḥ || 8||

7. Like birds who vigorously fly [their] row
 [towards] the limits of the vast sky, away from the summit,
 horses of these ones [convey] both [*Pr̄ṣṇi* and *Aditi*]
 as they¹²¹ know how.
 They¹²² stir the springs of a knotty one.
8. May the Heaven, [may] *Aditi*, arrange our enjoyment;
 may brilliant with dew dawns come one after another —
 these being extolled to flow quickly *Marut*-s of *Rudra*
 shook the celestial sheath.

Verses 1–3 refer to recruits as “you” and to inner *Marut*-s as “they”; verses 4–8 refer to inner *Marut*-s. The description of the Earth “Like a full-[loaded] ship, she slips going astray.” in verse 2 is a metaphor of one being swept off one’s feet, of losing sense of physical body.

¹²¹inner *Marut*-s

¹²²inner *Marut*-s

RigVeda 5.60

*íde agním̄ svávasam̄ námobhir
ihá prasattó ví cayatkṛtám̄ nah̄ |
ráthairiva prá bhare vājayádbhiḥ
pradakṣinánmarútām̄ stómamṛdhyām̄ || 1||*

*á yé tasthúh pŕsat̄su śrutásu
sukhéṣu rudrá marúto rátheṣu |
vánā cidugrā jihate ní vo bhiyá
pr̄thiví cidrejate párvataścit || 2||*

*párvataścinmáhi vṛddhó bibhāya
diváscitsánu rejata svané vah̄ |
yátkrīḍatha maruta ṛṣṭimánta
ápa iva sadhryàñco dhavadhve || 3||*

*vará ivédraivatáso híranyair
abhí svadhábhistanvah̄ pipiṣre |
śriyé śréyāṁsastaváso rátheṣu
satrá máhāṇsi cakrire tanúṣu || 4||*

*ajyeṣṭháso ákaniṣṭhāsa eté
sáṁ bhrátaro vāvṛdhuh̄ saúbhagāya |
yávā pitá svápā rudrá eṣāṁ
sudúghā pŕṣniḥ sudínā marúdbhyah̄ || 5||*

*yáduttamé maruto madhyamé vā
yádvāvamé subhagāso diví ṣṭhá |
áto no rudrā utá vā nvàsyágne
vittáddhavíṣo yádyájāma || 6||*

*agníscā yánmaruto viśvavedaso
divó váhadhva úttarādádhi ṣṇúbhīḥ |
té mandasānā dhúnayo riśādaso
vāmám̄ dhatta yájamānāya sunvaté || 7||*

1. With reverential salutations I implore well-assisting *Agni*
who has grown clear and bright here,
so that he fixes gaze upon a deed of ours.
I bring forth (as if with charged by rush of vigour chariots)
from left to right a praise of *Marut-s* [that] I can add to.
2. [Those] who remained among listened-to dappled mares
— dreadful *Marut-s* on running easily chariots —
even desires, O violent ones, give way
through the fear of your [journey],
even the Earth tremble, even knotty ones.
3. Even greatly strengthened knotty one got afraid,
even the summit of the Heaven should be shaking at your roar
when you, having spears, are at play, O *Marut-s*;
you flow like converging waters.

4. Just like wealthy suitors [adorn themselves]
with golden [ornaments]
they wantonly adorn themselves;
well disposed for a good fortune, strong on chariots
they always fashioned in themselves the feeling of superiority.

5. These, the brothers, having not the eldest, nor the youngest,
became stronger together for [our] welfare.
Youthful father of these, skillful *Rudra*,
[and] yielding-much *Prśni* [are] happy times for *Marut-s*.
6. If you, O *Marut-s*, are in the highest Heaven,
or in the middle one, or if in the lowest, O auspicious ones,
from there, O *Rudra-s*, do notice, O *Agni*,
our or else just of this one oblation
when we shall make a fire offering.
7. When you, O known to everyone *Marut-s*, and *Agni*,
convey from the highest Heaven through the summits [the rain],
they¹²³, exalting, are boisterous, O devouring gaps ones!
Make fortune for pressing [Soma] sacrificer!

¹²³recruits

ágne marúdbhiḥ śubháyadbhirŕkvabhiḥ
 sómam̄ piba mandasānó gaṇaśrībhiḥ ।
 pāvakébhīrvíśvaminvébhīrāyúbhīr
 várśvānara pradívā ketúnā sajūḥ || 8||

8. O *Agni*, together with adorning themselves,
 reciting verses *Marut*-s
 drink *Soma*, exalting together with those
 who have troop insignia —
 with purifying, invigorating everything, agitated ones¹²⁴,
 [and] at the same time, O common to all men,
 with age-old banner.

Verses 4 and 8ab refer to recruits; verses 1–3, 5–7, 8cd refer to inner *Marut*-s. In verse 2 and in other *Marut*-s hymns the expression “dappled mares” refers most likely to dreams that have both dark and light images and evoke both pleasant and unpleasant emotions.

¹²⁴inner *Marut*-s

RigVeda 6.50.4–5

á no rudrásya sūnávo namantām
 adyā hūtāso vásavó'dhṛṣṭah |
 yádīmárbe mahatí vā hitāso
 bādhé marúto áhvāma deván || 4||

mimyáksa yéṣu rodasí nú deví
 síṣakti pūṣá abhyardhayájvā |
 śrutvá hávam̄ maruto yáddha yāthá
 bhúmā rejante ádhvani právikte || 5||

4. May sons of *Rudra*, summoned today,
 descend to us, [they] — beneficial, not disrespected —
 when indeed subjected whether to a small or to a great restraint
 we called upon *Marut-s* — *deva-s*,
5. among whom *devī Rodasī* was certainly present;
 making complementary offering *Pūṣan* accompanied [them].
 When, hearing a call, *Marut-s* indeed journey;
 on [their] predefined course they shake up the world view.

These verses refer to inner *Marut-s*.

RigVeda 6.66

*vápurnú táccikitúṣe cidastu
samānāṁ náma dhenú pátyamānam |
márteṣvanyáddoháse pípáya
sakŕchukrám duduhe pŕsnirúdhah || 1||*

*yé agnáyo ná sóśucannidhāná
dvíryáttrírmáruṭo vāvṛdhánta |
areṇávo hiraṇyáyāsa eṣām
sākám nṛmṇáḥ paúṃsyebhiśca bhūvan || 2||*

*rudráṣya yé mīḍhúṣah sánti putrā
yáñśco nú dādhrvirbháradhyai |
vidé hí mātā mahó mahí ṣá
sétpŕṣniḥ subhvè gárbhamádhāt || 3||*

*ná yá īṣante janúsó'ya nvàntáḥ
sán̄to'vadyáni punānāḥ |
níryádduhré súcayó'nu jóṣam
ánu śriyá tanvàmukṣámāṇāḥ || 4||*

*maksú ná yéṣu doháse cidayaṄ
ā náma dhṛṣṇú mārutaṁ dādhānāḥ |
ná yé staunā ayāso mahnā nū cit
sudānuráva yāsadugrān || 5||*

*tá idugrāḥ śávasā dhṛṣṇúṣenā
ubhé yujanta ródasī suméke |
ádha smaiṣu rodasī sváśocir
ámavatstu tashau ná rókah || 6||*

1. May the form called “holding the middle between extremes” be yielding milk, be governing for him who has perceived it; among mortals she swelled another [breast] to milk, [while] simultaneously she, *Prśni*, milked the pure breast.
 2. What fires¹²⁵, kindled, do not keep blazing — twice and thrice *Marut*-s shall strengthen [those]. Non-dusty¹²⁶, golden are [flames] of these [fires]. They should have arisen together with manly powers and manly deeds
 3. who are sons of liberal *Rudra*, and whom indeed she was stalwart enough to bear¹²⁷. Since it is known [that] she [is] the mighty mother of the mighty one, for [anyone] of excellent nature she, *Prśni*, should have deposited an embryo.
 4. Which ones do not escape circumstances of birth this way, [they] are purifying within [their] imperfections. When they have extracted [those], [and, becoming] pure to their satisfaction, through good fortune, they are making thereupon the body stronger.
 5. Fittingly, [they are] not among those to whom thou, [*Prśni*], came just for milking, [they are] instilling *Marut*-s' trait of daring. [They are] not slothful [but are] in fact evermore agile so that she, generous, would come down to energetic ones.
 6. Just the armies [that are] ferocious, defiant through the impulse to change, shall yoke both well-fitted [together] *Rodas*-es; then in them, in forceful ones, self-radiant *Rodasi*, would remain like a reflection.
-

¹²⁵inner fires of inspiration, longing, and aspirations

¹²⁶=non-material

¹²⁷the line is from [JB14]

*anenó vo maruto yámo astvanaśváścid
yámájatyárathih |
anavasó anabhiśū rajastúr
ví ródasī pathyā yāti sádhan || 7||*

*násya vartá ná tarutá nvasti
máruto yámávatha vájasātāu |
toké vā góṣu tánaye yámapsú
sá vrajám dártā párye ádha dyóh || 8||*

*prá citrámarkám grnaté turáya
márutāya svátavase bharadhvam |
yé sáhāṃsi sáhasā sáhante
réjate agne pṛthiví makhébhyah || 9||*

*tviśīmanto adhvarásyeva didyút
tṛṣucyávaso juhvò nágnéh |
arcátrayo dhúnayo ná vīrā
bhrájjajanmāno marúto ádhṛṣṭāh || 10||*

*tám vṛdhántam márutam bhrájadrstím
rudrásya sūnúṃ havásá vivāse |
diváḥ śárdhāya śúcayo manīṣā
giráyo nápa ugrá aspr̥dhran || 11||*

7. May your course, O *Marut-s*, be without black antelopes,
even without horses (which he who is without a chariot drives)!
Without rest, without bridles, crossing the region
he traverses both *Rodas-es*, the paths, reaching the goal.
8. There is no impeller of him nor delayer,
O *Marut-s*, whom you favor in gaining the rush of vigour,
in [gaining] children, or cows, in [gaining] grandchildren,
in [gaining] waters —
at the end of the day he [is] [a] breaker of the barrier.

9. Do offer an attracting attention hymn of illumination
to the singer —
to pressing forward, having *Marut-s'* trait self-strong one!
They who prevail with an overwhelming strength
over those who have overwhelming strength —
because of them, having fighting spirit, the Earth trembles,
O *Agnil*
10. Possessing of energies
like the arrow of proceeding on its path [sacrifice],
going greedily here and there as flames of fire,
assisting a chant like boisterous valiant ones,
Marut-s, born of sparkling [images], [are] not disrespected.
11. Him, strengthening, having *Marut-s'* trait,
whose spear is gleaming,
an offspring of *Rudra*, I wish to win with [this] invocation.
For the sake of the swarm¹²⁸ from Heaven pure thoughts,
mountain-like violent waters, have competed.

Verses 1–6, 9, 11 refer to recruits; verses 7, 8, 10 refer to inner *Marut-s*. This hymn gives instruction to recruits on how to make themselves fit for the path, and gives encouragement to proceed.

¹²⁸inner *Marut-s*

RigVeda 7.56

ká īm vyàktā nárah sánīdā rudrásyá máryā ádha svásvāh || 1 ||

nákirhyèṣāṇ janúṁsi véda té aṅgá vidre mithó janítram || 2 ||

abhí svapúbhirmithó vapanta vátasvanasah śyená aspr̄dhraṇ || 3 ||

etāni dhíro niṇyā ciketa pŕsniryádūdho mahí jabhára || 4 ||

sā vít suvírā marúdbhirastu sanátsáhantī púṣyantī nr̄mnám || 5 ||

yámaṇ yéṣṭhāḥ śubhá śobhiṣṭhāḥ
śriyá sámmislā ójobhirugrāḥ || 6 ||

ugrám va ója sthirá śávāṇsyádhā marúdbhirgaṇástúviṣmān || 7 ||

śubhró vah śúṣmāḥ krúdhmī mánāṁsi
dhúnirmúniriva sárdhasya dhr̄ṣṇóḥ || 8 ||

sánemyasmádyuyóta didyúṇ mā vo durmatírihá práṇaṇnah || 9 ||

priyá vo náma huve turáṇāmá yáttrpánmaruto vāvaśānāḥ || 10 ||

1. Who are made-to-appear, closely related [to each other] men¹²⁹?
Recruits of *Rudra* — now with excellent horses.
2. Since no one found out their circumstances of birth —
well, alternatively, they know [their] way of appearing.
3. They should have strewn each other with own extracts.
Sounding like the wind hawks vie with each other.

4. He who has mental schemas for an effective contemplation,
should have noticed these concealed [circumstances of birth]
when mighty *Prśni* held the udder.
5. May this tribe, rich in heroes, be with *Marut-s*¹³⁰,
[be] always prevailing, fostering manly deeds.
6. Following most the course, by being auxiliary most reinforcing,
well endowed with auspiciousness, through inner drives formidable.

7. Your¹³¹ vigour is formidable,
ascertained [are] impulses to change;
moreover, the troop¹³² has authority
through the *Marut-s*¹³³.
8. Your¹³⁴ fervor is replenishing, opinions of the daring swarm¹³⁵
are exasperating¹³⁶ like a boisterous enthusiast.
9. At all times keep away from us the missile¹³⁷
may not your¹³⁸ noxious mood in this matter reach us.

10. With delight I summon here yours,
who are pressing forward, nature —
should that be to [your] satisfaction, O *Marut-s*,
[you,] eagerly desiring [Soma]!

¹²⁹inner *Marut-s*

¹³⁰inner *Marut-s*

¹³¹inner *Marut-s'*

¹³²recruits

¹³³inner *Marut-s*

¹³⁴inner *Marut-s'*

¹³⁵recruits

¹³⁶or, “making other angry”

¹³⁷resolution of inner conflict into a psychosomatic dysfunction

¹³⁸inner *Marut-s'*

*svāyudhāsa iṣmīnah suniṣkā
utá svayām tanvāḥ śūmbhamānāḥ || 11||*

*śūcī vo havyā marutaḥ śūcīnām
śūcīm hinomyadhwaram śūcibhyāḥ |
ṛtēna satyamṛtasāpa āyañchūcijanmānāḥ
śūcayaḥ pāvakāḥ || 12||*

*āṁseśvā marutaḥ khādāyo vo
vākṣassu rukmā upaśiśriyāṇāḥ |
ví vidyūto ná vrstibhī rucānā
ánu svadhāmāyudhairyāchamānāḥ || 13||*

*prá budhnyā̄ va īrate māhāṁsi
prá nāmāni prayajyavastiradvam |
sahasrīyam dāmyaṁ bhāgāmetāṁ
grhamedhīyam maruto juṣadhvam || 14||*

*yádi stutásya maruto adhīthétthā
víprasya vājīno hávīman |
maksú rāyāḥ suvīryasya dāta
nū cidyámanyá ādábhadrāvā || 15||*

*ātyāso ná yé marútaḥ sváñco
yakṣadíśo ná śubháyanta máryāḥ |
té harmyeṣṭhāḥ sīśavo ná śubhrā
vatsāso ná prakriḍīnah payodhāḥ || 16||*

11. [You are] well-armed, having arrows,
having beautiful ornaments,
and adorning [your] bodies yourselves.
 12. Pure are oblations of pure ones for you, O *Marut-s*¹³⁹;
I set in motion a pure sacrifice for pure ones¹⁴⁰.
Through *rta* they¹⁴¹, following *rta*, came to a genuine [sacrifice],
having pure birthplace, purifying [Soma] ones are pure.
 13. On your¹⁴² shoulders, O *Marut-s*, are studded spaulders,
shining [plates] have clung to [your] breasts.
Like lightnings flashing through the rain,
[they are] wantonly brandishing weapons.

 14. Deep-grounded feelings of your superiority arise.
O ye seeking the first of [a] sacrifice, do surpass [mere] names!
Do enjoy this giving thousandfold domestic fortune
related to a household sacrifice, O *Marut-s*!
 15. If you, *Marut-s*, remember that which is praised —
in fact, an invocation of inspired,
possessing the rush of vigour one —
you shall give at once the treasures of [that] potency
which the other, who holds back, would not impair.
 16. Which *Marut-s* are like stallions — wandering about,
[which are] looking like ghosts —
recruits, who shall adorn themselves [with body-paint],
those remain under spell, replenishing like boys
amusing like calves, [they are] still suckling.
-

¹³⁹inner *Marut-s*

¹⁴⁰recruits

¹⁴¹recruits

¹⁴²recruits

*daśasyánto no marúto mṛdantu
varivasyánto ródasī suméke |
ārē gohā nṛhā vadhwō vo astu
sumnébhirasmé vasavo namadhvam || 17||*

*á vo hótā johavīti sattáḥ
satrácīm rātīm maruto grṇānāḥ |
yá īvato vṛṣaṇo ásti gopāḥ
só ádvayāvī havate va uktháḥ || 18||*

*imé turám marúto rāmayantīmē
sáhāḥ sáhasa á namanti |
imé śámsaṇ vanuṣyatō ní pānti
gurú dvéṣo áraruse dadhanti || 19||*

*imé radhráṇi cinmarúto junanti
bhýmīm cidyáthā vásavo juṣánta |
ápā bādhadhvam vṛṣaṇastámāṇsi
dhattá viśvam tánayam tokámasmē || 20||*

*má vo dātránmaruto nírarāma
má paścáddaghma rathyo vibhāgē |
á na spārhé bhajatanā vasavye
yádīm sujatám vṛṣaṇo vo ásti || 21||*

*sám yáddhánanta manyúbhijánāsaḥ
śúrā yahvīśvóṣadhiṣu vikṣú |
ádha smā no maruto rudriyāsas
trātāro bhūta pṛtanāsvaryāḥ || 22||*

17. May *Marut-s* that are rendering service to us
 be gracious [to us],
 [they,] giving mental space to both
 well-fitted [together] *Rodas-es*.
 May your killing cows, killing men deadly weapon be far away!
 May you, O beneficial ones, condescend to us
 with benevolent thoughts!
18. Seated envoker of *deva-s* makes here offering to you
 again and again
 extolling ever-turned [towards us]
 willingness to give, O *Marut-s*!
 Who is a guardian of so much, O bulls,
 he, free from double-dealing, summons you with recited verses.
-
19. These here *Marut-s* stop what is pressing forward,
 these here subdue the force of overwhelming strength,
 these here protect the recitation of him who is eager to win;
 they effect prolonged aversion to the envious one.
20. These *Marut-s* inspire a meek one,
 as surely as they, O beneficial ones,
 would frequent an endeavoring one.
 Remove [mental] obscurations, O bulls,
 do effect for us every perpetuating family offspring.
-
21. May we not be deprived of your share, O *Marut-s*,
 may we not be the last at a distribution,
 O fighting from a chariot ones¹⁴³!
 Make us partake in enviable wealth,
 whatever there is of good quality possessed by you, O bulls!
22. When through passions people shall clash together,
 [you,] agents of change in restless waters, in herbs, in tribesmen,
 may you moreover, O agreeable to *Rudra Marut-s*,
 become our protectors in battles, [you,] rising upwards.

¹⁴³recruits

*bhúri cakra marutah pítryānyuktháni
yá vah śasyánte purá cit |
marúdbhirugráḥ pṛtanāsu sādhā
marúdbhirítsánitā vājamárvā || 23||*

*asmé vīrō marutah śusmyāstu jánanām yó ásuro vidhartá |
apó yéna suksitáye táremádha svámóko abhí vah syāma || 24||*

*tánnā índro váruṇo mitró agnír
āpa óśadhibhīvaníno juṣanta |
śármansyāma marútāmupásthe
yūyám pāta svastibhīḥ sádā nah || 25||*

23. O *Marut-s*, many times you carried out ancestral verses which were recited to you before — with *Marut-s* a passionate one [becomes] a conqueror in battles, through *Marut-s* the steed¹⁴⁴ is procuring the rush of vigour.
24. May among us be a fiery valiant one, O *Marut-s*, who [is] a guiding spirit of men, maintainer of distinction, with whom we can cross waters to a good refuge — then, [moving] towards own abode, we can be equal to you.
25. Since *Indra*, *Varuna*, *Mitra*, *Agni* having desire for waters and herbs shall frequent that our [abode], we can be in a shelter — in the lap of *Marut-s*. You, [deva-s], do always protect us with [your] blessings!

In this hymn references to inner *Marut-s* and recruits are intertwined. Verses 4–6, 11, 13, 16 refer to recruits; verses 1–3, 7–10, 12, 14, 15, 17–25 refer to inner *Marut-s*. Footnotes indicate in unclear passages which *Marut-s* are referred to.

¹⁴⁴ *Soma*

RigVeda 7.57

*mádhvo vo náma márutam yajatrāḥ
prá yajñéṣu śávasā madanti |
yé rejáyanti ródasī cidurvī
pínvantyútsam yádáyāsurugráḥ || 1||*

*nicetáro hí marúto grnántam
pranetáro yájamānasya mánma |
asmákamadyá vidátheṣu barhír
á vítáye sadata pipriyānáḥ || 2||*

*naítávadanyé marúto yáthemé
bhrájante rukmaírāyudhaistanúbhīḥ |
á ródasī viśvapíśah piśānáḥ
samānámañjyàñjate śubhé kám || 3||*

*ídhaksá vo maruto didyúdastu
yádva ágaḥ puruṣátā kárāma |
má vastásyāmápi bhūmā yajatrā
asmé vo astu sumatiścánisṭhā || 4||*

*krté cidátra marúto raṇantānavadyáśah
śúcayah pāvakáḥ |
prá no'vata sumatiśhirya yajatrāḥ
prá vājebhistirata puṣyáse nah || 5||*

*utá stutáso marúto vyantu
viśvebhirnáṁabhirnáro havíṁṣi |
dádāta no amṛtasya prajáyai
jigṛtā rāyáḥ sūnṛtā magháni || 6||*

*á stutáso maruto viśva ūti
áchā sūrīnsarvátātā jīgāta |
yé nastmánā śatíno vardháyanti
yūyám pāta svastiśbhīḥ sádā nah || 7||*

1. Of honey is your *Marut-s'* nature, O deserving a sacrifice ones!
They exhilarate themselves at fire offerings
with the power to change
who make both two wide *Rodas-es* tremble,
they cause the spring to swell
when the passionate ones¹⁴⁵ set out.
 2. It is *Marut-s* who are noticing the singer
who are guiding cogitation of [the] sacrificer.
Today, do sit down on our sacrificial grass to enjoy
during teaching sessions, [you,] self-gratifying ones.
 3. Other *Marut-s* do not shine forth as much
with [shining plates], weapons, bodies like these.
Adorning both *Rodas-es*, adorning everything —
they smear themselves with the same body-paints —
just to reinforce [their companionship].
 4. May your arrow, O *Marut-s*, be distinct [from other arrows]
when, in human fashion, we commit a fault [against] you.
May we not become engaged in such [fault] [against] you,
O deserving a sacrifice ones,
may a very acceptable mental disposition towards you be in us!
 5. In this matter, *Marut-s* shall be pleased
just with what was done:
[they,] irreproachable, pure, purifying.
Do comfort us with effective mental gestures,
O deserving a sacrifice ones,
by means of rushes of vigour
carry us across [so that we can] thrive.
 6. And, eulogized, may *Marut-s*, by all characteristics — men,
accept the oblations!
Give us immortality, to [our] children,
do watch over well-fitting gifts of the treasure.
 7. All praised here, O *Marut-s*, in [your] totality
approach institutors [of the sacrifice] with help
[the institutors] which, counting in hundreds,
really augmented our [troop].
You, [*deva-s*], always protect us with [your] blessings!
-

Verse 3 refers to recruits; verses 1, 2, 4–7 refer to inner *Marut-s*.

¹⁴⁵recruits

RigVeda 7.58

*prá sākamukṣe arcatā gaṇāya
yó dāivasya dhāmnastūviṣmān |
utá kṣodanti rōdasī mahitvā
náksante nákaṁ nírrteravamśát || 1||*

*janūścidvo marutastvesyēna
bhīmāsastúvimanayavó' yāsaḥ |
prá yé máhobhirójasotá sánti
víšvo vo yámanbhayate svardṝk || 2||*

*bṛhádváyo maghávadbhyo dadhāta
jújoṣannínmarútaḥ suṣṭutím nah |
gató nádhvā ví tirāti jantúm
prá na spārhābhīrūtībhīstireta || 3||*

*yuṣmóto vīpro marutah śatasvī
yuṣmóto árvā sáhuriḥ sahasrī |
yuṣmótaḥ samráḍutá hanti vṛtrám
prá tādvo astu dhūtayo deṣṇám || 4||*

*táṁ ᄀ rudrásya mīdhúso vivāse
kuvīnnáṁsante marútah púnarnaḥ |
yátsasvártā jihādiré yádāvīr
áva tādēna īmahe turáñām || 5||*

*prá sā vāci suṣṭutírmaghónām
idám sūktám marúto juṣanta |
ārācciddvéṣo vṛṣaṇo yuyota
yūyám pāta svastībhīḥ sádā nah || 6||*

1. Ye shall praise in verses sprinkling-together troop
which has the authority over the divine abode.
They, growing mighty, shake both *Rodas*-es,
[they,] reaching the vault [of the Heaven] from chaos¹⁴⁶,
from that which has no support.
 2. Even the circumstances of your birth [were accompanied]
by something terrifying,
O intimidating, very passionate, agile ones,
who are in front through feelings of superiority and vigour.
Every one who is beholding *svār* is anxious
during your procession.
 3. They shall give extensive mental energy to munificent ones —
Marut-s shall assuredly enjoy our beautiful hymn.
As a road that came to an end separates a creature
[from where it came from],
[so] [that energy] can, with desirable side-effects, lead us on.
 4. Having you as help, O *Marut*-s,
the inspired one has a hundred beautiful [hymns];
having you as help the steed¹⁴⁷ [is] victorious,
leading to thousand [different things];
having you as help the sovereign [*Indra*] slays *Vṛtra*.
May that gift of yours, O agitating ones, excel!
 5. I wish to win these [sons] of liberal *Rudra*!
Whether *Marut*-s would condescend to us again,
what they vexed secretly or what openly —
that fault we ask the pressing forward ones to [cast] off.
 6. That beautiful praise of munificent ones shall be uttered
so that *Marut*-s would enjoy this good speech.
Even from afar, drive away the hostility, O bulls!
You, [deva-s], always protect us with [your] blessings!
-

This hymn refers to inner *Marut*-s.

¹⁴⁶the chaos of social interactions and influences

¹⁴⁷*Soma*

RigVeda 7.59

yám tráyadhva idámidaṁ dévāso yám ca náyatha |
tásmā agne várupa mítráryamanmárutah śárma yachata || 1||

yuṣmákam devā ávasáhani priyá ṛjānástarati dvíṣah |
prá sa kṣáyaṇ tirate ví mahírīṣo yó vo várāya dásati || 2||

nahí vaścaramám caná vásisṭhah parimáṇsate |
asmákamadyá marutah suté sácā viśve pibata kámínah || 3||

nahí va ūtih pýtanāsu márdhati yásmā árādhvam̄ narah |
abhí va ávartsumatírnávīyasī túyam̄ yāta pipiṣavah || 4||

ó śú ghṛṣvirādhaso yātánándhāṁsi pītāye |
imá vo havyá maruto raré hí kam̄ mó ṣvānyátra gantana || 5||

á ca no barhīh sádatāvitá ca na spārháni dátave vásu |
ásredhanto marutaḥ somyé mādhau sváhehá mādayādhvai || 6||

sasváściddhí tanvāḥ śúmbhamānā
á hamśáso nūlaprsthā apaptan |
viśvam̄ sárdho abhítō mā ní ṣeda
náro ná rāṇvāḥ sávane mādantah || 7||

yó no maruto abhí durhṛṇāyús
tiráscittáni vasavo jíghāṁsati |
druháḥ pásānpráti sá muciṣṭa
tápiṣṭhena hánmanā hantanā tám || 8||

1. Whom you cherish here-and-now,
and whom, O *deva-s*, you guide —
for him, O *Agni, Varuna, Mitra, Aryaman, Marut-s*,
extend the refuge!
2. With your assistance, O *deva-s*, on a day that gladdens,
he who has sacrificed crosses over conflicts.
He crosses over to the abode who between potent libations
worships your object of choice.
3. Since by no means *Vasiṣṭha* has imagined fully
[all] of you, not even the ultimate one,
let everyone present today at our [libation] of extracted [Soma],
O *Marut-s*, who has a desire, drinks!
4. Surely your protection does not abandon in battles [him]
to whom you granted [it], O men!
The newest effective mental gesture has turned towards you —
come quickly, O thirsty ones!
5. O you, whose accomplishment of one's desire is thrill-inducing,
approach willingly the herbs for a drink!
Since I have granted these oblations surely to you, O *Marut-s*,
do not go somewhere else!
6. And [if] you sit on our sacrificial grass, then favor us
to give desirable [things], [to place] what is beneficial,
O unerring *Marut-s*, into containing Soma honey —
svāhā — to cause here much exhilaration.
7. Since the blue-backed geese have flown here
secretly reinforcing themselves,
the whole flock sat down near me;
agreeable like men, during the pressing they are exhilarating.

8. Who, seeking to enrage us, O *Marut-s*,
intends despite the appearances to strike, O beneficial ones,
may he free [himself] from the snares of spite,
do strike him with a burning [with desire] blow!

*sámtapanā idám havírmárutastájjujuṣṭana |
yuṣmākotí riṣādaṣah || 9||*

*gṛhamedhāsa á gata máruto mápa bhūtana |
yuṣmākotí sudānavaḥ || 10||*

*ihéha vah svatavasaḥ kávayaḥ súryatvacah |
yajñám maruta á vr̥ne || 11||*

*tryāmbakam yajāmahe sugándhim puṣṭivárdhanam |
urvārukámiva bándhanānmṛtyórmukṣiya māmýtāt || 12||*

9. O procuring through pining! This oblation,
that one do enjoy, O *Marut-s*!
Together with your help, O devouring gaps ones,
10. O essentially domestic ones, come here!
O *Marut-s*, do not become absent
together with your help, O generous ones!

[*Vasistha*:]

11. Here-and-now to you, O self-strong ones,
O poets of a sunburned one¹⁴⁸,
I choose to sacrifice, O *Marut-s*!

[Recruits:]

12. We make a fire offering to him who has three mothers,
fragrant, increasing prosperity one;

[*Vasistha*:]

may I free myself from death like cucumber from [its] stem,
not from immortality!

This hymn refers to inner *Marut-s*. Verses 8–10 ask *Marut-s* to encourage a particular adversary to attack but to be themselves on the side of those who defend their existing or future homestead.

¹⁴⁸ *Rudra*

RigVeda 7.104.18

*ví tiṣṭhadhvam maruto viṣṭvīcháta
 grbhāyáta rakṣásah sám pīnaṣṭana |
 váyo yé bhūtví patáyanti naktábhīr
 yé vā rípo dadhiré devé adhvaré || 18||*

18. O *Marut*-s, do stay spread among tribes,
 seek, seize guarding [impulses], crush completely [those]
 that, having become birds, bring down [men] at nights,
 or those that have placed traps
 along the course of proceeding on its way [sacrifice].
-

This verse refers to inner *Marut*-s.

RigVeda 8.7

*prá yádvastriṣṭúbhamíṣam máruto vípro ákṣarat |
ví párvateṣu rājatha || 1||*

*yádaṅgá tavīṣīyavo yámaṇ śubhrā ácidhvam |
ní párvatā ahāsata || 2||*

*údīrayanta vāyúbhīrvāśrásah pŕsnimātarah |
dhukṣánta pipyúṣīmíṣam || 3||*

*vápanti marúto mīhaṇ prá vepayanti párvatān |
yádyámaṇ yánti vāyúbhīḥ || 4||*

*ní yádyámāya vo girírní síndhavo vídharmāne |
mahé śúsmāya yemiré || 5||*

*yusmáṁ u náktamūtáye yusmándívā havāmahe |
yusmánprayatyàdhvaré || 6||*

*údu tyé aruṇápsavaścitrá yámebhīrīrate |
vāśrā ádhi snúnā diváḥ || 7||*

*sṛjánti raśmímójasā pánthām súryāya yáतave |
té bhānúbhīrví tasthire || 8||*

*imáṁ me maruto gíramimáṁ stómaṇbhukṣaṇah |
imáṁ me vanatā hávam || 9||*

*tríni sárāṁsi pŕsnayo duduhré vajríne mádhu |
útsam kávandhamudrínam || 10||*

*máruto yáddha vo diváḥ sumnāyánto hávāmahe |
á tā na úpa gantana || 11||*

1. When an inspired one distilled for you, O *Marut*-s,
a libation in *tristubh* meter,
you shine forth among the knotty ones.
2. When, ho, O seeking power to control ones,
you fixed your gaze on a course, O replenishing ones,
the knotty ones gave way.

3. They, roaring, having *Pr̄ṣni* for mother,
shall excite by means of vital airs,
they shall draw out a swelling libation.
4. *Marut*-s cast fog,
quake the knotty ones,
when they move along the course together with vital airs.
5. When the mountain [settle] for your movement,
[and] rivers over the receptacle keep back
for the sake of mighty fervor,
6. we summon you to help at night,
you by day, you when a sacrifice
that is to proceed on its way is commencing.
7. Those appearing to give a chance to move upwards
do arise, attracting attention with [their] movements,
roaring over the plateau of the Heaven.
8. With vigour they cast a ray of light —
the path for the sun to travel;
through [differing] representations they have remained apart.

9. Do like this my song, O *Marut*-s,
this my chant, O masters of *Rbhu*-s,
this my call!

10. For him who is wielding a thunderbolt
three pools the manifold ones have milked for honey:
the spring¹⁴⁹, the cask¹⁵⁰, the well¹⁵¹.
11. O *Marut*-s, when indeed we, being in your graces,
call you from the Heaven,
then do visit us.

¹⁴⁹the store of sexual vigour

¹⁵⁰the store of endorphins

¹⁵¹the store of sugars-base energy

*yūyām hí sthā sudānavo rūdrā ṛbhukṣaṇo dāme |
utā prācetaso máde || 12||*

*á no rayīm madacyútam puruksúm viśvádhāyasam |
īyartā maruto divāḥ || 13||*

*ádhīva yádgirīmām yāmaṁ śubhrā ácidhvam |
suवानार्मांदाध्वा िनुभिः || 14||*

*etāvataścideśām sumnām bhikṣeta mártyah |
ádābhyasya mānmabhiḥ || 15||*

*yé drapsá iva rōdasī dhámantyánu vṛṣṭībhīḥ |
útsam duhánto ákṣitam || 16||*

*údu svānēbhirīrata údráthairúdu vāyúbhīḥ |
útstómaiḥ pŕśnimātarāḥ || 17||*

*yénāvá turváśam yádum yéna káṇvam dhanaspítam |
rāyé sú tásya dhīmahi || 18||*

*imá u vaḥ sudānavo ghṛtám ná pipyúṣīrīṣah |
várdhānkāṇvásya mānmabhiḥ || 19||*

*kvà nūnām sudānavo mādathā vṛktabarhiṣah |
brahmá kó vaḥ saparyati || 20||*

*nahí śma yáddha vaḥ purā stómebhivṛktabarhiṣah |
sárdhām̄ ṛtásya jínvatha || 21||*

*sámu tyé mahatírapáḥ sám kṣoṇí sámu súryam |
sám vájram parvaśó dadhuḥ || 22||*

*ví vṛtrám parvaśó yayurví párvatāñi arājínaḥ |
cakrāñá vṛṣni paúmsyam || 23||*

12. Since you, O generous ones,
O *Rudra*-s, O masters of *Rbhū*-s,
are at home and foresighted during intoxication,
13. reach for our sake, O *Marut*-s,
oozing exhilaration, abundant,
nourishing-all treasure from the Heaven!
14. You are intoxicated with effusing drops of pure Soma
like [you, recruits, were] when you fixed your gaze
on a course above, over the mountains, O replenishing ones!
15. A mortal can wish for benevolence
of just such strong [troop] — of these ones —
of free from deceit through cogitations.
16. Which are like drops —
they, milking inexhaustible spring,
blow over both *Rodas*-es with rains.
17. They rise upwards with roars,
upwards — with chariots, upwards — with vital airs
upwards — with chants, they, whose mother is *Prṣṇi*.
18. With what you helped *Turvaśa* [and] *Yadu*,
with what [you helped] *Kanva* who carried away the prize —
may we well take pleasure in the riches of that!
19. Like ghee [strengthens fire], these here swelling libations
together with cogitations of *Kaṇva* descendant
will strengthen you, O generous ones!
20. Where are you, O generous ones, exhilarating now,
O you whose ritual grass has been twisted!
Which learned priest honors you?

21. Surely it is not for you as it was before —
with chants, O you¹⁵² whose ritual grass has been twisted,
you urge on swarms of coherence¹⁵³.
22. These have put together mighty waters,
together Heaven and Earth, together the sun¹⁵⁴,
together the thunderbolt — limb-by-limb.
23. Limb-by-limb they parted ways with *Vṛtra*,
with lacking splendor knotty ones,
accomplishing [thus] bullish manly deed.

¹⁵²recruits¹⁵³*rta*¹⁵⁴*manipūra cakra*

ánu tritásya yúdhyataḥ śúśmamāvannutá krátum |
 ánvíndraṁ vr̥tratūrye || 24||

vidyúddhastā abhídyavah śíprāḥ śírṣánhiraṇyáyīḥ |
 śubhrā vyāñjata śriyé || 25||

uśánā yátparāváta uksnó rándhramáyātana |
 dyáurná cakradadbhiyá || 26||

á no makhásya dāváné'śvairhíraṇyapāñibhiḥ |
 dévāsa úpa gantana || 27||

yádeśām pŕṣatī ráthe práśtirváhati róhitah |
 yánti śubhrá riñánnapáḥ || 28||

suṣóme śaryañávatyārjīké pastyāvati |
 yayúrnícakrayā nárah || 29||

kadá gachātha maruta itthá vípram hávamānam |
 mārdīkébhīrnádhamānam || 30||

káddha nūnám kadhapriyo yádínرامájahātana |
 kó vaḥ sakhitvá ohate || 31||

sahó śú ṣo vár̥rahastaiḥ káṇvāso agním̄ marúdbhiḥ |
 stuṣé híraṇyavāśibhiḥ || 32||

24. They boosted the fervor and resourcefulness
of fighting *Trita*,
[they boosted] *Indra* during show of force with *Vṛtra*.
-
25. Having lightning in hands, aiming at the Heaven,
golden visors on the head,
beautifying [yourselves], you shall smear yourselves distinctly —
for a good fortune.
26. When with a desire you traveled from afar
to the [bodily] opening of a bull
the Heaven didn't roar from fear.
27. Here, to give us [a gift] of fighting spirit,
O *deva*-s, come near
with horses whose forefeet are golden!
-
28. When dappled mares of these [*Marut*-s]
[are yoked] to the chariot,
[and] reddish one¹⁵⁵, being in front, conveys,
[and] beautifying [themselves] ones journey
[and] release the waters,
29. [then] in abounding with Soma *Śaryanāvat*,
in offering-fixed-habitation *Ārjika*,
the men¹⁵⁶ travel without wheels.
-
30. When would you, O *Marut*-s, approach
inspired [by you], calling upon [you]
seeking help in [your] mercy [man]?
31. What now, O ever dear ones,
when you abandoned *Indra*?
Who, being friends with you, does deliberate?
-
32. Presently, together with [those¹⁵⁷] having
thunderbolt in hands,
for our sake, O *Kaṇva* descendants, I praise *Agni*
together with having golden pointed knives *Marut*-s.

¹⁵⁵*Agni*¹⁵⁶recruits¹⁵⁷recruits

ó śú vṝṣṇah práyajyūná návyase suvitáya |
vavrtyáṁ citrávājān || 33||

giráyaścinní jihate párśānāso mányamānāḥ |
párvatāścinní yemire || 34||

ākṣṇayávāno vahantyantárikṣeṇa pátataḥ |
dhártāra stuvaté váyah || 35||

agnírhí jáni pūrvyáśchán̄do ná súro arcíṣā |
té bhānúbhīrví tashthire || 36||

- 33. To seeking the first of [a] sacrifice bulls,
again and again I can rightly turn to for an easy passage,
[to them] whose rushes of vigour are distinguished.
 - 34. Even mountains retract,
being imagined as embracing;
even knotty ones has kept back:
 - 35. riding by an eye,
flying through the intermediate space,
mediators convey here mental energy for a praiser.
 - 36. Since *Agni*, enticing like he who vivifies with lustre,
was born first,
they have remained apart through representations.
-

Verses 1, 2, 14bc, 21–24, 29, 32 refer to recruits; verses 3–13, 14a, 15–20, 25–28, 30, 31, 33–36 refer to inner *Marut*-s.

The expression “they cast a ray of light — the path for the sun to travel” as that “they indicate with a flash of insight a direction for the troop to travel the coming day”.

RigVeda 8.20

á gantā mā riṣanyata prāsthāvāno mápa sthātā samanyavah |
sthirā cinnamayiṣṇavah || 1 ||

vīḍupavībhirmaruta ṛbhukṣaṇa á rudrāsaḥ sudītībhīḥ |
iṣā no adyá gatā puruspr̥ho yajñámā sobharīyavah || 2 ||

vidmá hí rudrīyānāṁ śūsmamugrām marútām śimīvatām |
vīṣṇoreśasya mīḍhūṣām || 3 ||

vī dvīpāni pāpatantīṣṭhadduchúnobhé yujanta rōdasī |
prá dhánvānyairata śubhrakhādayo yádéjatha svabhānavah || 4 ||

ácyutā cidvo ájmanná nānadati párvatāso vánaspátih |
bhúmiryámeṣu rejate || 5 ||

ámāya vo maruto yátvave dyáurjihīta úttarā bṛhát |
yátrā náro dédišate tanūṣvā tvákṣāṃsi bāhvòjasah || 6 ||

svadhármánu śrīyam náro máhi tveśā ámavanto vṛṣapsavah |
váhante áhrutapsavah || 7 ||

góbhīrvāṇó ajyate sóbharīṇām ráthe kóše hiranyáye |
góbandhavah sujātāsa iṣé bhujé mahánto na spárase nú || 8 ||

1. Come here, do not fail!
Having some basis, you shall not remain away,
 O impassioned ones,
 O capable of bending even resolute [minds¹⁵⁸]!
2. By means of having firm(?) wheel-rims [chariots], O *Marut-s*,
 masters of *Rbhū-s*,
here, O *Rudra-s*, with well-illuminating [thoughts¹⁵⁹]
by means of our libation, come here today, O much-desired ones,
near to the sacrifice, [you,] attracting *Sobhari-s*,
3. since we know ferocious fervor of agreeable to *Rudra*,
laboring, giving generously *Marut-s*,
of hastening *Viṣṇu*.

4. [If] islands were to keep flying apart [and] misfortune remains,
[then] they¹⁶⁰ shall yoke both *Rodas-es*.
Bows came forth, O having enhancing bracers,
when you stirred [them both], O appearing directly!

5. During your passage *Vánaspáti*¹⁶¹ keeps howling;
even [things that are] not-to-be-abandoned, O rugged ones,
[and] the Earth tremble during [your] movements.
6. For your forcefulness to recede, O *Marut-s*,
the Heaven withdraws to ultimate [things], far and wide,
wherever men¹⁶² exhibit again and again in [their] bodies
the energies of the very vigorous one¹⁶³.

7. Through [their] inherent disposition
men, causing fear in a high degree,
forceful, having appearance of bulls,
bear along good fortune — [they] of straight appearance.
8. The music of *Sobhari-s*' is smeared with poetic expressions.
On a chariot in the golden subtle body,
they, associated through words, well-born,
 [come] to engage in libation —
they, mighty to extricate us for sure [from troubles].

¹⁵⁸ *manasamsi*

¹⁵⁹ *manmabhis*

¹⁶⁰ recruits

¹⁶¹ Soma

¹⁶² recruits

¹⁶³ prob. *Indra*

*práti vo vṛṣadañjayo vṛṣṇe śárdhāya mārutāya bharadhvam |
havyā vṛṣaprayāvne || 9||*

*vṛṣaṇaśvéna maruto vṛṣapsunā ráthena vṛṣanābhinaḥ |
áśyenāśo ná pakṣīno vṛthā naro havyā no vītāye gata || 10||*

*samānámañjyēśām ví bhrājante rukmáśo ádhi bāhúṣu |
dávidyutatyṛṣṭayah || 11||*

*tá ugráśo vṛṣaṇa ugrábāhavo nákiṣṭanúṣu yetire |
sthirá dhánvānyáyudhā rátheṣu vó'nikesvádhí śríyah || 12||*

*yéśāmárṇo ná saprátho náma tvesáṁ sásvatāmékamídbhujé |
váyo ná pítryaṁ sahah || 13||*

*táñvandasva marútastáñi úpa stuhi téśām hí dhúnīnām |
aráñām ná caramástádeśām dāná mahná tádeśām || 14||*

*subhágah sá va útisvásā púrvvāsu maruto vyùṣtiṣu |
yó vā nūnámutásati || 15||*

*yásya vā yūyám práti vājíno nara á havyā vītāye gathá |
abhí šá dyumnaírutá vājasātibhīḥ sumná vo dhūtayo naśat || 16||*

*yáthā rudrásya sūnávo divó váśantyásurasya vedhásah |
yúvānastáthédasat || 17||*

*yé cárhanti marútah sudánavah smánmīḍhúṣaścáranti yé |
átaścidá na úpa vásyasā hr̥dá yúvāna á vavṛdhvam || 18||*

9. O having the body-paint of the raining one!
 Do bring oblations to your impregnating,
 having *Marut-s*' trait, having bull for a leader swarm.
10. By means of the chariot, O *Marut-s*, with bullish horse
 that looks like bull, that has a bull as the origin,
 approach here to feast on our oblations,
 like winged hawks — wantonly.
-
11. Their body-paint is the same,
 shining [plates] glitter on [their] arms,
 spears keep flashing.
12. They, violent bulls,
 seek to associate with no one among persons [here].
 [Your] bows [are] firm, weapons [are] on your chariots,
 graces [are] in [your] looks.
13. Of many [strengths]
 whose nature is vehement like an extensive flood
 [there is] just one to make use of —
 the overwhelming strength [that is]
 like the mental vigour coming from [a] father.
14. Do homage to those¹⁶⁴ *Marut-s*, thou invoke those,
 since of those boisterous ones there is no last — as of spokes;
 that [is] of these — the gifts through power — that is of these.
-
15. He is very fortunate [who] has been under your protections,
 O *Marut-s*, during past breaks of day,
 or who is now, really,
16. or whose oblations, O men, you approach here to enjoy
 in connection with possessing the rush of vigour [Soma] —
 he, shall attain your, O agitating ones,
 blessings along with illuminating,
 bestowing rush of vigour [drops of Soma].
17. As sons of *Rudra* from the Heaven,
 adepts of the *asura*, wish,
 so, O youths, it shall be!
18. And which generous *Marut-s* merit [Soma],
 which together effect liberal [attitudes],
 with a heart better than even this, O youths,
 do turn to our side!

¹⁶⁴“of straight appearance” see verse 7.

*yúna ū sú náviṣṭhayā vṝṣṇah pāvakāṁ abhí sobhare girā |
gáya gā iva cárkr̄ṣat || 19||*

*sāhá yé sánti muṣṭihéva hávyo viśvāsu pr̄tsú hótṛṣu |
vṝṣṇaścandrānná suśrávastamāngirā vándasva marúto áha || 20||*

*gávaścidghā samanyavaḥ sajātyēna marutaḥ sábandhavaḥ |
rihaté kakúbho mitháḥ || 21||*

*mártaścidvo nr̄tavo rukmavakṣasa úpa bhrātrtvámáyati |
ádhi no gāta marutaḥ sádā hí va āpitvámásti nídhruvi || 22||*

*máruto márutasya na á bheṣajásya vahatā sudānavah |
yūyám sakhaḥ saptayah || 23||*

*yábhīḥ síndhumávatha yábhīstúrvatha yábhīrdaśasyáthā krívim |
máyo no bhūtotibhīrmayobhuvaḥ śivábhīrasacadvīṣaḥ || 24||*

*yátsíndhau yádásiknyám yátsamudréṣu marutaḥ subarhiṣaḥ |
yátpárvateṣu bheṣajám || 25||*

*viśvam pásyanto bibhrthā tanúśvā téna no ádhi vocata |
kṣamá rápo maruta áturasya na ískartā vīhrutam púnah || 26||*

19. With the newest chant, O *Sobhari*,
 enchant well purifiers¹⁶⁵ of the young bull [Soma]
 like plowman [enchants his] oxen.
20. Which are overpowering [those are to be called]
 among envokers of *deva-s* —
 like a fist-fighter is to be called upon in all battles.
 Certainly do homage to *Marut-s* with a chant —
 the bulls radiant as if abounding in glory.
-
21. Even bulls indeed, O impassioned ones¹⁶⁶,
 related through being of the same family , O *Marut-s*,
 lick a [salt]-cone alternately.
22. Even a mortal, O dancing, having shining breast-plate ones¹⁶⁷,
 enters for your¹⁶⁸ sake into semblance of brotherhood.
 O *Marut-s*, always come over us,
 since alliance for your sake is enduring.
23. O generous *Marut-s*, convey to us [some] of
 having *Marut-s*' trait charm,
 you, O companions [and] coursers!
24. With what you refresh *Sindhu*, with what overpower,
 with what you render service to the flesh,
 with [those] benevolent means of helping,
 O hostile to not-associated ones,
 become for us a counterbalance,
 O becoming a counterbalance ones!
25. What charm in *Sindhu*, what in *Asiknī*,
 what in the seas, O well[-seated] on sacrificial grass *Marut-s*,
 what in the knotty ones,
26. you, beholding all, carry among yourselves —
 with that speak in our favor.
 By [providing firm] ground set back in order
 crooked infirmity of the suffering one of us!
-

Verses 4, 9, 11–13 refer to recruits; verses 1–3, 5–8, 10, 14–18, 20–26 refer to inner *Marut-s*.

¹⁶⁵recruits

¹⁶⁶recruits

¹⁶⁷recruits

¹⁶⁸inner *Marut-s*'

RigVeda 8.27

*agnírukthé puróhito grávāño barhíradhvare |
rcá yāmi marúto bráhmaṇaspátim deváñ ávo várēnyam || 1||*

*á paśúm gāsi pr̄thivīm vánaspátinuṣásā náktamóṣadhiḥ |
víšve ca no vasavo viśvavedaso dhīnám bhūta prāvitárah || 2||*

*prá sú na etvadhvaro'gná devéṣu pūrvyáḥ |
ādityéṣu prá várue dhṛtāvrate marútsu viśvábhānuṣu || 3||*

*víšve hí ṣmā mánave viśvávedaso bhúvanvṛdhé riśádasah |
áriṣṭebhiḥ pāyúbhīrviśvavedaso yántā no'vrkáṇ chardih || 4||*

*á no adyá sámanaso gántā víšve sajóṣasah |
rcá girá máruto dévyádite sádane pástye mahi || 5||*

*abhí priyá maruto yá vo ásvyā havyá mitra prayāthána |
á barhírīndro várūṇasturā nára ādityáṣah sadantu nah || 6||*

*vayám vo vrktábarhiṣo hitáprayasa ānuṣák |
sutásomāso varuṇa havāmahe manuṣvádiddhágnayah || 7||*

*á prá yāta máruto víṣno áśvinā púṣanmákñayā dhiyá |
índra á yātu prathamáḥ sanīṣyúbhīrvṛṣā yó vṛtrahá gr̄né || 8||*

*ví no devāso adruhó'chidram śárma yachata |
ná yáddūrādvāsavo nū cidántito várūthamādadhárṣati || 9||*

1. In a recited verse *Agni* [is] placed in front,
singers, sacrificial grass — at proceeding on its way [sacrifice].
With stanza I approach *Marut*-s, the master of sacred formula,
deva-s — the assistance to be chosen.
2. I shall sing through dawn [and] night
to the beasts, to the Earth, to big trees, to herbs,
and may all, O beneficial ones, O known to everyone,
become for us patrons of visions!
3. May our proceeding on its way [sacrifice], [being] ancient,
go forth rightly to *Agni* among *deva*-s, among *Āditya*-s,
forth to *Varuṇa* whose realm is maintained,
to appearing to everyone *Marut*-s.
4. Since all [of you], known to everyone,
for an intelligent man shall become devouring gaps¹⁶⁹
in order to strengthen [him],
by means of undamaged guards, O known to everyone,
do stretch for us non-tearing fence.
5. Come to us today through stanza, through song
being of the same mind, all acting in harmony with each other,
O *Marut*-s, O *devī Aditi*,
to [this] seat, O mighty *Pastyā*!
6. Towards those that dear to you, O *Marut*-s,
consisting of horses¹⁷⁰ oblations, O *Mitra*, you repair.
May *Indra*, *Varuṇa*, pressing forward men,
Āditya-s, sit on our sacrificial grass!
7. We call you, whose ritual grass has been twisted,
whose pleasure is arranged, one after another —
[we,] having pressed Soma, O *Varuna*,
having kindled the fire — as is men's custom.
8. Journey here, O *Marut*-s, *Viṣṇu*, *Aśvin*-s,
O *Pūsan*, by means of my vision!
May *Indra* travel here first with them who are eager for booty,
the bull who is extolled as the one who slays *vrtra*-s.
9. Spread out for us, O *deva*-s, being free from malice,
shelter that is free from flaws,
a secure abode which no one would dare to attack —
not from afar, O beneficial ones, nor from close-by.

¹⁶⁹areas of very low self-esteem; lack of particular skills

¹⁷⁰=rhythms

ásti hí vaḥ sajātyāṁ riśādāso dévāso ástyāpyam |
prá ṣaḥ pūrvasmai suvitāya vocata makṣū sumnāya nāvyase || 10||

idā hí va úpastutimidā vāmásya bhaktāye |
úpa vo viśvavedāso namasyúrāṁ áśrksyányāmiva || 11||

údu ṣyá vaḥ savitá supraṇītayó'sthādūrdhvó vārenyah |
ní dvipádaścátuṣpādo arthínó'viśranpatayiṣṇāvah || 12||

devámdevam vó'vase devámdevamabhíṣtaye |
devámdevam huvema vājasātaye grṇánto devyá dhiyá || 13||

deváso hí smā mánave sámanyavo viśve sākām̄ sárātayah |
té no adyá té aparám̄ tucé tú no bhávantu varivovídah || 14||

prá vaḥ śamsāmyadruhah samsthá úpastutnām |
ná tām̄ dhūrtírvaruṇa mitra mártyam̄
yó vo dhámabhyó'vidhat || 15||

prá sá kṣayam̄ tirate uí mahīriṣo yó vo várāya dāśati |
prá prajābhírjāyate dhármaṇaspáryáriṣṭah sárva edhate || 16||

ṛté sá vindate yudháḥ sugébhiryātyádhvanah |
aryamá mitrō várūṇah sárātayo yám̄ tráyante sajóṣasah || 17||

10. Since there is a brotherhood for your sake, O devouring gaps,
 there is an alliance, O *deva-s*,
 commend us for an easy initial passage,
 [and,] promptly, for a new blessing,
11. because today I, doing homage,
 poured out like an inexhaustible [river its waters]
 a praise for your¹⁷¹ sake, today — for a share wealth —
 towards you, O known to everyone!
-
12. That your, O following good guidance [worshipers],
 impeller¹⁷² tending upwards, to be wished for,
 took position above.
 Down [there] two-footed, four-footed of him who has a purpose
 settled, [they.] liable to fall.
13. We, extolling divine powers with a visualization,
 can summon *deva-after-deva* to protect [you],
deva-after-deva to assist you¹⁷³,
deva-after-deva to obtain the rush of vigour.
14. Since *deva-s* [are] impassioned
 for the sake of an intelligent man,
 all together have willingness to give,
 may they find for us now,
 [and] in future [may] they [find] for our offsprings mental space.
-
15. I foretell [this] of you, O free from malice ones,
 midst the praises:
 no harm [shall befall] that mortal, O *Varuṇa*, O *Mitra*,
 who worshiped you with the [seven] abodes.
16. He crosses over to the abode who between potent libations
 worships your object of choice.
 Through offsprings he is born according to customs.
 Uninjured, whole he thrives.
17. Whom willing to give *Aryaman*, *Mitra*, *Varuṇa*
 protect in accord with each other —
 in harmony he partakes of combat,
 by easy trails he comes to leading to the goal roads.

¹⁷¹worshipers¹⁷²*Soma*¹⁷³worshipers

ájre cidasmai kr̄nuthā nyáñcanam durgé cidá susaranám |
eśā cidasmādaśániḥ paró nú sásredhantī ví naśyatu || 18||

yádadyá súrya udyatí príyakṣatrā ṛtám dadhá |
yánnimrúci prabúdhī viśvavedaso yádvā madhyámdine diváḥ || 19||

yádvābhīpitvē asurā ṛtám yaté chardíryemá ví dāśúṣe |
vayám tādvo vasavō viśvavedasa úpa stheyāma mādhya á || 20||

yádadyá súra údite yánmadhyámdina ātúci |
vāmám dhaththá mánave viśvavedaso júhvānāya práacetase || 21||

vayám tādvah samrāja á vṛṇīmahe putró ná bahupáyyam |
aśyáma tādādityā júhvato havíryéna vásyo'náśāmahai || 22||

18. Even on a plain you create for such one a hiding place,
in an impassable [spot] an egress.
May even this unerring flash of lightning
[that is] still in the future, discharge for him.
 19. When today, the sun at rising,
O ruling-in-way-that-gladdens ones,
you have effected coherence;
when at setting down, or when at the midday
in a wakeful one, O known to everyone,
 20. or when at the nightfall, O *asura*-s,
you have extended the fence
for the sake of a worshiper who moves towards *rta*,
then we could, O beneficial, known to everyone,
to expose ourselves to you in the in-between [state]¹⁷⁴.
 21. What wealth today at risen up sun,
what at midday, at growing dusk
you, O known to everyone,
effect for an intelligent, making oblations, foresighted [man],
 22. that your [gift] we prefer, O sovereigns,
like a child [prefers] that which is to be drunk much;
we, pouring an oblation, can obtain that, O *Āditya*-s,
with which we would gain what is better.
-

This hymn refers to inner *Marut*-s.

¹⁷⁴the state between sleep and wakefulness

RigVeda 8.94

*gaúrdhayati marútāṁ śravasyúrmātā maghónām |
yuktā́ váhnī ráthānām || 1||*

*yásyā devā́ upásthe vratā́ víśve dhāráyante |
súryámásā drśé kám || 2||*

*tátsú no víśve aryá á sádā gr̄nanti kārávah |
marútaḥ sómapitaye || 3||*

*ásti sómo ayám sutáḥ pībantyasya marútaḥ |
utá svarájo aśvínā || 4||*

*pībanti mītró aryamá́ tánā pūtásya várūṇah |
triṣadhaṣṭhásya jávataḥ || 5||*

*utó nvasya jóṣamáñ índraḥ sutásya gómatah |
prātárhóteva matsati || 6||*

*kádatviṣanta sūrāyastirá ápa iva srídhah |
árṣanti pūtádaṅṣasah || 7||*

*kádvo adyá mahánām devánāmávo vrne |
tmánā ca dasmávarcasām || 8||*

*á yé víśvā párthivāni papráthanrocaná̄ diváḥ |
marútaḥ sómapitaye || 9||*

*tyánnú pūtádaṅṣaso divó vo maruto huve |
asyá sómasya pītāye || 10||*

*tyánnú yé ví ródasī tastabhúrmáruṭo huve |
asyá sómasya pītāye || 11||*

*tyám nú mārutaṁ gaṇám giriṣṭhāṁ výṣaṇām huve |
asyá sómasya pītāye || 12||*

1. The cow of *Marut-s* takes a suck —
[she,] seeking auditory impression mother of munificent ones,
[she] yoked as a draft-horse of chariots,
2. [she,] in whose lap all *deva-s*
make their realms maintained
[for us] to behold the sun and the moon.
3. That much¹⁷⁵ all of us [get] from him who tends upwards¹⁷⁶.
Singers of eulogies always extol *Marut-s*
for a draught of *Soma*.
4. This *Soma* is pressed,
Marut-s drink it
and sovereigns [too, and] two *Aśvin-s*.
5. *Mitra, Aryaman, Varuṇa*
continuously drink the purified one¹⁷⁷
that has three abodes [and] is accompanied by offsprings.
6. And also *Indra* [drinks] to his satisfaction
this pressed out, rich in cows one¹⁷⁸,
so that at daybreak he becomes exhilarated
like envoker of *deva-s* [does].

7. Have the patrons become violently agitated?
They, [who are] of refined mental power,
glide past failings like waters.
8. What your favor do I choose today,
[yours,] having extraordinary illuminating power
mighty *deva-s*'?
9. [Them] who have disclosed all terrestrial [realms]
[and] luminous spheres of the Heaven — *Marut-s* —
[I call out] for a draught of Soma.
10. Just those of you, O *Marut-s* — of refined mental power —
I summon from the Heaven
to drink this *Soma*.
11. Just those *Marut-s*
who fixed the two *Rodas-es* apart
I summon to drink this *Soma*.

¹⁷⁵an auditory impression

¹⁷⁶that is, the inner *Soma*

¹⁷⁷*Soma*

¹⁷⁸*Soma*

12. Just that having *Marut*-s' trait troop —
staying on the mountain, impregnating —
I summon to drink this *Soma*.
-

This hymn refers to inner *Marut*-s.

RigVeda 8.96.5–10

á yádvájram bāhvórindra dhátse
 madacyútamáhaye hántavá u |
 prá párvatā ánavanta prá gávah
 prá brahmáno abhináksanta índram || 5||

támu štaváma yá imá jajána
 víšvā játányávarānyasmāt |
 índreṇa mitrám didhiṣema gīrbhír
 úpo námobhirvṛṣabhbháy viṣema || 6||

vṛtrásya tvā śvasáthādīśamāṇā
 víšve devā ajahuryé sákhāyah |
 marúdbhirindra sakhyám te astváthemá
 víšvāh pṛtanā jayāsi || 7||

triḥ sastístvā marúto vāvrdhānā
 usrā iva rāśayo yajñiyāsah |
 úpa tvémah kṛdhí no bhāgadhéyam
 śúṣmam ta ená havíṣā vidhema || 8||

tigmámáyudham marútāmánikam
 kásta indra práti vájram dadharṣa |
 anāyudháso ásurā adevāś
 cakréṇa tām̄ ápa vapa ṛjīṣin || 9||

mahá ugráya taváse suvrktím
 préraya sívátamāya paśváh |
 gírvāhase gíra índrāya pūrvír
 dhehí tanvē kuvídangá védat || 10||

5. When you, O *Indra*, put into arms
oozing exhilaration thunderbolt to really strike at the snake,
knotty ones, cows bellowed,
then learned priests approach *Indra*.
 6. We shall extol him who gave existence
to all these lower creatures from this.
We would like to effect an alliance with *Indra* by means of chants,
and by means of adorations we might enter resembling-bull one.
 7. Escaping from *Vṛtra*'s hissing
all *deva*-s who were companions abandoned you.
May there be your friendship with *Marut*-s, O *Indra*,
then you [will] win all these battles!
 8. Thrice sixty *Marut*-s [have] strengthened thee,
like multitudes [of them strengthen]
worthy of sacrifice morning lights.
We devote ourselves to thee, make a share due to us,
we worship your fervor here with an oblation.
 9. Scorching weapon is the appearance of *Marut*-s.
What did [ever] rivaled your thunderbolt?
Unarmed [are] *asura*-s who are not *deva*-s —
scatter them with the discus, O receiving *Soma* residue one!
 10. To mighty, ferocious, strong one [present] a well-twisted [verse],
stimulate the brutes¹⁷⁹ for the sake of the most auspicious one;
to him to who is conveyed by songs, to *Indra*,
present many songs to his self — would he then notice?
-

Verses 8–10 refer to recruits; verse 7 refers to inner *Marut*-s.

¹⁷⁹recruits

RigVeda 10.77

*abhraprúṣo ná vācā prusā vásu
havíṣmanto ná yajñā vijānūṣah |
sumārutam ná brahmāṇamarháse
gaṇámastoṣyesām ná śobháse || 1||*

*śriyé máryāso añjím̄rakṛnvata
sumārutam ná pūrvīráti kṣápah |
divásputrāśa étā ná yetira
ādityásasté akrā ná vāvṛdhuh || 2||*

*prá yé diváḥ pṛthivyá ná barháṇā
tmánā riricré abhránná súryah |
pájasyvanto ná vīrāḥ panasyávo
riśádaso ná máryā abhídyavah || 3||*

*yusmákam budhné apām ná yámani
vithuryáti ná mahí śratharyáti |
viśvápsuryajñó arvágayám sú vah
práyasyvanto ná satráca á gata || 4||*

*yūyám dhūrsú prayújo ná raśmībhīr
jyótis̄manto ná bhāsá vyuṣṭiṣu |
śyenāśo ná sváyaśaso riśádasah
praváśo ná prásitāsaḥ pariprúsah || 5||*

*prá yádváhadhve marutah parākād
yūyám maháḥ samváraṇasya vásyah |
vidānāśo vasavo rādhyasyārāccid
dvéṣah sanutáryuyota || 6||*

1. Since like clouds sprinkling rain

I sprinkle a benefit by means of speech—
as having burnt oblations sacrifices of him who knows [do]—
as if to be worthy

of well provided with *Marut-s'* trait formulator
I praised a troop of these¹⁸⁰ as if to reinforce [them].

2. For auspiciousness recruits put on body-paints

as if [making the formulator] well provided for many nights
with *Marut-s'* trait.

Sons [of *Rudra*] from the Heaven array themselves like antelopes,
those *Āditya-s* have become animated like banners.

3. Who [are] by themselves pulling out of the Heaven

as surely as out of the Earth
like the sun parts with a cloud,
[they,] like brilliant valiant ones, [are] evoking admiration,
like devouring gaps recruits [they are] aiming at the Heaven.

4. On your ground [it is] like during procession of [inner] waters —
the mighty [*Prśnī*] loosens [a man] as if he stumbles.

Apparent-to-all sacrifice [is] coming hither. It is really to you.
As those who are offering libations — come here together.

5. You are as if connected with cords to chariot-poles
as if shining with a ray of light at day-breaks.

Self-glorious like hawks [you are] devouring gaps ones,
as fluttering taking-off [water birds] [you are] splashing [waters].

6. When you drive onward, O *Marut-s*, at a distance,
you [come as those who] know
of a great stash of wealth to be obtained, O beneficent ones!
Even far off [from that stash] keep away the hostility¹⁸¹.

¹⁸⁰recruits

¹⁸¹the hostility between worshipers due to anticipated booty

*yá udŕci yajñé adhvaresthá
marúdbhyo ná mānuśo dádāśat |
revátsá váyo dadhate suvīram
sá devánāmápi gopithé astu || 7||*

*té hí yajñéṣu yajñyāsa úmā
ādityéna námnā sámbhaviṣṭhāḥ |
té no'vantu rathatúrmāṇisáṁ
mahásca yámannadhvaré cakānáḥ || 8||*

7. Who remains on course of a proceeding sacrifice
when a chant is raised during fire offering —
as a human shall worship *Marut*-s —
he obtains abundant manly mental vigour,
he, moreover, shall be under the protection of *deva*-s.
 8. Since during fire offerings they are worthy of a sacrifice helpers
through *Āditya* nature [they are] the best at granting well-being.
May they, bypassing chariots, bring to us the right conception
and quickly, during [their] procession, being satisfied
with proceeding on it way sacrifice.
-

Verse 2ab refers to recruits; verses 1, 2cd, 3–8 refer to inner *Marut*-s.

RigVeda 10.78

víprāso ná mánmabhiḥ svādhyò devāvyò ná yajñaiḥ svápnaṣah |
rājāno ná citrāḥ susamdr̥ṣah kṣitīnāṁ ná máryā arepásah || 1||

agnírná yé bhrájasā rukmávakṣaso
vátaśo ná svayújahadyá-ūtayah |
prajñatáro ná jyéṣṭhāḥ sunītayah
suśármāṇo ná sómā ṛtám yaté || 2||

váttāso ná yé dhúnayo jīgatnávo'gnīnāṁ ná
jihvāḥ virokīṇah |
vármaṇvanto ná yodhāḥ símīvantah
pitṛṇāṁ ná sáṃsāḥ surātayah || 3||

ráthānāṁ ná yē'rāḥ sánābhayo
jīgīvāṁso ná śúrā abhídyavaḥ |
vareyávo ná máryā ghrtapruṣo'bhisvartáro
arkám ná suṣṭúbhah || 4||

ásvāso ná yé jyéṣṭhāsa āśávo
didhiṣávo ná rathyāḥ sudānavah |
āpo ná nimnáirudábhīrjīgatnávo
viśvárūpā ángiraso ná sámbhiḥ || 5||

grāvāṇo ná sūrāyah síndhumātara
ādardirāśo ádrayo ná viśváhā |
śisūlā ná kṛdāyah sumātáro
mahāgrāmō ná yāmannutá tviṣā || 6||

uṣásām ná ketávo'dhvvaraśrīyah
śubhamyávo náñjībhīrvyāśvitan |
síndhavo ná yayíyo bhrájadṛṣṭayah
parāváto ná yójanāni mamire || 7||

subhāgānno devāḥ kṛṇutā surātnān
asmānstoṭrīmaruto vāvṛdhānāḥ |
ádhi stotrásya sakhyásya gāta
sanāddhí vo ratnadhéyāni sánti || 8||

1. Like cogitations of inspired ones — heedful,
as if rousing *deva*-s with sacrifices — well off,
like attracting attention chiefs — fair to see,
like recruits from settlements — faultless;
 2. who are like fire because of the flashing —
having shining breast-plates,
like self-engaging winds — assisting instantly;
like thinking ahead elders — guiding well,
like providing good refuge drops of Soma —
for him who moves towards *rta*;
 3. who are like winds — noisy, volatile,
like flames of fires — putting emphasis,
like having armour warriors — effective,
like recitations of ancestors — rich in gifts.
 4. Who are like spokes of chariots — have a nave,
like agents of change who have won — aiming at the Heaven,
like wooing rookies — sprinkling ghee,
like intoners of a hymn — well-paced.
 5. Who are swift — like the best horses,
generous — like those wishing to obtain charioteers,
volatile — like waters [flowing] in a wave through depressions,
able to assume any form as if with chants of *Angiras*.
 6. As singers [who are] patrons,
[they are] having *Sindhu* for a mother,
crushing as rocks — always,
like playful little children — having a good mother,
like a big village in a procession —
[are accompanied] by agitation.
 7. As banners of dawns they are auspicious signs of sacrifices;
as if seeking reinforcement,
they colored themselves with body paints;
coursing like rivers, they, having gleaming spears,
meted out engagements as distances [to travel].
 8. O *deva*-s, make us fortunate good charioteers,
O *Marut*-s, strengthening us, singers of hymns.
Do remember [this] hymn of praise, [this] fellowship —
since from of old distributions of riches by you do exist.
-

Verses 2, 3, 6, 7 refer to recruits; verses 1, 5, 8 refer to inner *Marut*-s.



Vocabulary

Presented in this book part of *Rgveda* contains, excluding pronouns, prepositions, and particles, 5512 words. The vocabulary lists in 447 entries the most frequent¹⁸² words in these verses. All words (other than pronouns, particles and prepositions) that occur three or more times and a few less frequent ones are included. Words are arranged into semantic *Marut*-hymns-usage related groups. Alphabetical index is given on page 208. A number after word's senses is the number of its occurrences not including occurrences as a part of a compound word unless noted otherwise.

Sanskrit words tend to be polysemous. Only senses actually used in the present interpretation are given. The mark “MW” means the senses following it are given in Monier-Williams’ “Sanskrit-English Dictionary”, “JG” — in papers by Jan Gonda, “JB” — in [JB14], “AU” — in works of Sri Aurobindo. The senses marked with “DS” are, with rare exceptions, adopted from other *Rgveda* translations and scholastic research on word meaning. Italic text at the end of each entry gives some explanations for the senses used, but the ultimate justification for an adopted sense is always *fitting well in all contexts under consideration*.

Abbreviations used: “adj.” means “adjective”, “adv.” — “adverb”, “indecl.” — “indeclinable”, “comp.” — “composite word”, ✓ sign means “verbal root”, “i.c.” means “including compounds”.

Sanskrit words are given here using IAST transliteration scheme.

¹⁸²various forms of a word are counted as an occurrence of that same word, not separately

Divinities

- Marút* proper noun m., only in plural, MW: a name of several *deva*-s, 253.
- máruta* adj. DS: “having *Marut*-s’ trait, related to *Marut*-s”, 19.
- Rudrá* proper noun m., a *deva* and an *asura*, 13. An entity behind emergence and development of individuality in a person, of inner separation from the family, community, and tribe. *Rudrá*’s missile (*hetí, didyút*) is a cause of onset of a psychosomatic illness “a committed fault, crime bound in bodies” (6.74.3d) for which same *Rudrá* has remedies or medicine (*bhesája*).
- Pṛśni* proper noun f., MW: a *devī* who is the mother of *Marut*-s, 18. “The seductive power of transgression; an enticement to rebel, to transgress or violate social norms”. The “milk” that “the cow” *Pṛśni* gives is “the energy to dare”.
- Índra* proper noun m., MW: a *deva*, 42.
- Agni* proper noun m., MW: a *deva*; noun m. “fire”, 37. He is the *deva* of the fire in all of its forms (sunlight, lightning, burning materials, digestive “fire”, etc.).
- Sóma* noun m., a *deva*, left untranslated; MW: “a particular herb”, “an extract from the herb”; DS: “a subtle but powerful manifestation energized by an extract from a particular herb”; DS: when in plural — “drops of Soma juice”, 20 i.c.
- Vánaspáti* noun m., another name of *Soma*, 1;
- Índu* noun m., a proper noun, left untranslated; MW: “a drop of purest Soma”, DS: “the most refined and concentrated form of Soma”; when in plural “drops of purest Soma”, 1.
A definition is given in 9.97.40d:
brhátsómo vāvrdhe suvāná índuh
“mighty Soma became concentrated, an effusing Indu”
- devá* noun m., left untranslated, plural is written as “*deva*-s”; DS: “an entity behind particular manifestations”, 42 i.c.

Some non-specific characteristics of *deva*-s are spontaneity of manifestations, unpredictability and potentially overwhelming to humans powers.

<i>devī</i>	noun f., left untranslated; MW: “a female deva”; DS: “energy”, “power abstracted from substrates and forms”, 3.
<i>divyā</i>	adj., MW: “celestial”, 5.
<i>dárvya</i>	adj., MW: “divine”, 2.
<i>ásura</i>	noun., DS: “guiding spirit”, often left untranslated, 5. <i>See [Sem]</i>
<i>Rodasi</i>	proper noun f., MW: a <i>devī</i> , 5.
<i>Áditi</i>	proper noun f., MW: a <i>devī</i> , DS: “Great Unrestraint”; “unconstrained śakti”, 3.
<i>Áditya</i>	adj., MW: related to <i>Áditi</i> , 5.
<i>Mitrá</i>	proper noun m., a <i>deva</i> ; DS: “a patron, a benefactor”; adj., “friendly”, 11. Senses “a patron, a benefactor” were adopted following Jan Gonda article [Gon73] where he argues that <i>mitrá</i> means “active goodwill, amity”. <i>“Mitra is the God of Felicity who by his luminous power of love and companionship brings about harmony among all impulsions and activities and experiences, inner and outer.”[Sas52, p. 45]</i>
<i>Váruṇa</i>	proper noun m., MW: a <i>deva</i> , 10.
<i>Aryamán</i>	proper noun m., MW: a <i>deva</i> , 6.
<i>Víṣṇu</i>	proper noun m., MW: a <i>deva</i> , 4.
<i>Vāyú</i>	proper noun m., MW: a <i>deva</i> ; noun, “a vital air”, 4.
<i>Pūṣán</i>	proper noun m., MW: a <i>deva</i> , 2. DS: He is the <i>deva</i> of cognitive, and especially of spatial, maps.
<i>Asvín</i>	proper noun m., when in dual, MW: a name of twin <i>deva</i> -s, 2.

Tritá proper noun m.; DS: “the third from above cakra — *viśuddha*”, 2.

rtá noun n., left untranslated; DS: “coherence”, “a bridge between domain of language and those of perception and of will”, 15.

L.Silburn renders it as “exact alignment”. P.Thieme — “formation either of an embrio or a poem”[Thi52].

*...it is quite commonly translated cosmic order or cosmic harmony. This interpretation works rather well with its apparent etymology to the Proto-Indo-European root *h₂er, meaning fit together”[SM92]/[p.67].*

Vṛtrá proper noun n., left untranslated, DS: “depressing anxiety”; “mental obscuration”; MW: “a demon of darkness and drought”,8 i.c. It shall be noted that this word is used in neuter.

Environment

dyú noun m., MW: “the Heaven”; “the sky”; “the day”, 56. In the internal sense it means “the realm of non-material, of spirit, of the mind, of abstract cognition”. It stands separate and above the realm of the material, of the body.

pr̥thiví noun f., MW: “the Earth”, 17. In the internal sense it means “the realm of the material, of the body”.

dyávāpr̥thiví noun f., dual, MW: “the Heaven and the Earth”, 1.

ródas noun n., (only in dual), MW: “the Earth and the Heaven”???, 14.

antárikṣa noun n., MW: “the middle region”, 7. In the inner sense it means “psychophysiological realm, realm of vital energies or airs”.

rocaná noun n., MW: “luminous sphere”, 4.

rájas noun n., DS: “a region” , 10 i.c.

svār noun, left untranslated; DS: “ease of choice, unattached state of mind, equanimity, ease of arising, airiness or fluidity of the mind”, 5.

<i>náka</i>	noun m., MW: “vault (of the Heaven); having-no-pain (mental) space”, 4.
<i>párthiva</i>	adj., MW: “earthly, earthen, terrestrial”, 5.
<i>párvata</i>	noun m., MW: “mountain ridge, mountain”; adj. “knotty, rugged”, 25.
<i>bhúmi</i>	noun f., MW: “earth, ground”, 6.
<i>kṣám</i>	noun f., MW: “earth, ground”, 3.
<i>dhánvan</i>	noun n., MW: “desert”, 1.
<i>dhánva</i>	noun n., MW: “desert”, 1.
<i>dháman</i>	noun n., MW: “abode”, 4.
<i>giri</i>	noun m., MW: “a mountain”, 9.
<i>vánaspáti</i>	noun m., “big tree”, 3;
<i>óśadhi</i>	noun f., MW: “an herb” (mostly “a medicinal herb”), 3.
<i>ap</i>	noun f., MW: “water”, 19. In the external sense it means physical waters like those of rain, of rivers, of lakes. In the internal sense it means “inner waters” referring to the psycho-physiological background of psychological processes that has as a significant component various expressions of hormones and other long-lasting psychoactive substances. Uses in plural emphasize variety of “inner waters”.
<i>udán</i>	noun n., MW: “water”, 5. Same as <i>ap</i> , but emphasizing the wetness.
<i>síndhu</i>	noun m.f., MW: “river, stream”, 8 i.c. When used in the internal sense, in singular it means “the flow of <i>suṣumnā</i> ” and is left untranslated; in plural it means “flows of sensory stimuli plus flow of stimuli from internal organs plus flow of speech (7.36.6 calls <i>Sárasvatī</i> “the seventh river”). When used in the external sense, in singular it means a river or the river named <i>Sindhu</i> ; in plural it means either the streams of blood or, when referring to “the seven rivers”, physical streams, rivers.

samudrā noun m., MW: “sea”, 5. When used in the internal sense, it means, when in singular, the heart cakra or the space of the heart — an area felt, when projected onto cognition, to be between breasts behind the sternum, and in this sense it is characterized also as “the lap of waters” (*āpāmupásthah* 9.109.13b); when in plural (9.33.6a “the four seas of the treasure”), it refers to the four upper cakras.

sūrya noun m., MW: “the sun”, 15.

vāta noun m., MW: “wind”, 8.

vṛṣṭī noun f., MW: “rain”, 12.

parjánya noun m., MW: “raincloud”, 3.

vidyút noun f., MW: “lightning, flash, lightning bolt”, 11. In the inner sense it means “a sudden revealing of hidden, concealed aspects of self or external situation which are made to appear as if with a flash of lightning”.

útsa noun m., MW: “fountain, spring”, 9 i.c.

mīh noun f., MW: “fog”, 3.

kóśa noun m., DS: “a subtle body”; MW: “a sheath”, 4.

bhúvana noun n., JG: “a place of existence”, DS: “an aspect/facet of life”, MW: “living creature”, 4. The first meaning is borrowed from [Gon75a]; second meaning, closely connected to the first, means “a facet” like material, sexual, social, spiritual, etc.

urú adj., MW: “wide, spacious”, 4.

Martial terms

śárdha noun m., MW: “swarm”, 11.
a company of mostly young men presumptuous of their strength (following here [Ren58, p.43])

śárdhas noun m., MW: “flock”, 5.
more organized than śárdha through presence of a leader.

<i>ganá</i>	noun m., MW: “troop” 20. <i>ganá</i> is more organized than <i>śardha</i> or <i>śardhas</i> and describes a trained and hardened troop of soldiers, or a flock of birds flying in a formation
<i>sénā</i>	noun m., MW: “army”, 1.
<i>vráta</i>	noun m., MW: “band, troop, swarm”, 5 i.c.
<i>pṛtanā</i>	noun f., MW: “battle”, 6 i.c.
<i>yúdh</i>	noun f., MW: “combat”, 1.
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<i>yúdh</i>	noun m., MW: “warrior”, 2.
<i>nr</i>	noun m., MW: “a man (as opposed to a boy, or a youth)”, 50.
<i>vṛṣan</i>	noun m., MW: “a bull”; “that which impregnates”; adj., “impregnating”, 27. “it implies the idea of strength and eminence”[Mü, p.139]
<i>márya</i>	noun m., DS: “recruit, rookie”, 12.
<i>śúra</i>	noun m., DS: “agent of change”, 5.
<i>vīra</i>	adj., MW: “valiant”, 7.
<i>suvíra</i>	adj., MW: “manly”, 5.
<i>suvírya</i>	noun n., DS: “potency”, 1.
<i>makhá</i>	adj., MW: “having a fighting spirit”, noun m. “fighting spirit”, 3.
<i>súmakha</i>	adj., MW: “of good fighting spirit”, 3.
<i>√śubh</i>	verbal root, MW: “to adorn”, DS: “to enhance; to reinforce”, 16.
<i>śúbha</i>	noun m., DS: “reinforcement”, 14 i.c.
<i>śubhrá</i>	adj., DS: “replenishing; enhancing; beautifying self”, 9.
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<i>rṣti</i>	noun f., MW: “spear”, 21.

<i>bhrážadr̥sti</i>	adj., MW: “having gleaming spears”, 8.
<i>r̥stividyút</i>	adj, DS: “whose spears are like lightning bolts”, 2.
<i>vájra</i>	noun m., MW: “a thunderbolt”, 8. “That which in an instant connects the Earth and the Heaven”.
<i>áyudha</i>	noun n., MW: “weapon”, 6.
<i>vāśi</i>	noun f., MW: “pointed knife”, 6.
<i>cakrá</i>	noun n., MW: “discus”, 1.
<i>dhánvan</i>	noun n., MW: “bow”, 2.
<i>dhánva</i>	noun n., MW: “bow”, 3.
<i>paví</i>	noun m., MW: “(metal) tip (of an arrow, spear, etc.); an arrow”, 5.

<i>khādī</i>	noun f., DS: “studded leather plate”, 10 i.c. Depending on body part it covers it might be translated as “leather helmet”, “studded leather strap”, “studded bracer”, “studded shoulder”. As Benfey suggested, the studs or spikes on it might have been made from animal teeth.
<i>rukma</i>	adj., MW: “shining (by reflected light)” (likely “made of brass or copper”), 10.
<i>rukmávaksas</i>	adj., DS: “having shining breast-plates”, 6.
<i>añjí</i>	noun m., DS: “body-paint”, 14.

How *Marut-s* move

<i>yáma</i>	noun m., MW: “course; move; movement”, 17.
<i>yáman</i>	noun n., DS: “procession; drill (=repeated course)”; JB: “journey”, 15.
<i>ájma</i>	noun m., MW: “march”, 3.
<i>ájman</i>	noun m., MW: “passage”, 2.
<i>rátha</i>	noun m., MW: “a chariot”, 47.

<i>dhúr</i>	noun f., DS: “pole (of a chariot)”, 5. When used in the inner sense, it likely means “the spine”.
<i>áśva</i>	noun m., MW: “a horse” , 27.
<i>āśú</i>	adj., DS: “swift”, 5 i.c.
<i>aruná</i>	adj., DS: “giving a chance to move upwards”, 5 i.c.
<i>pṛṣṭati</i>	noun m., MW: “dappled mare” , 12.
<i>ayás</i>	adj., MW: “agile”, 8.
<i>vi</i>	noun m., MW: “bird”, 6.
<i>√gā</i>	verbal root, MW: “to approach; to advance; to come”, with <i>pari-</i> “to circle”; with <i>adhi-</i> “to remember”, 10.

Force, power, and intensity

<i>ójas</i>	noun n., MW: “vigour, inner drive”, 20. “the vigour” meant here is like an inner urge that stimulates activity, a psychological drive, or a vigorous onset toward a goal. In most general sense it means “intensity”.
<i>ugrá</i>	adj., MW: “ferocious, violent”, “energetic”, “formidable”, 20. This adjective always carries a shade of “savage”, “animal-like”.
<i>śávas</i>	noun n., DS: “impulse to change; power to change”, 18.
<i>váyas</i>	noun n., MW: “mental energy, mental vigour”, 8.
<i>máyas</i>	noun n., DS: “a counterbalance”, 1.
<i>mayobhū</i>	adj., DS: “becoming a counterbalance”, 3.
<i>śúṣma</i>	noun n., DS: “fervor”, 9.
<i>tviṣ</i>	noun f., MW: “agitation”, 4.
<i>tvesá</i>	adj., MW: “vehement”, JB: “turbulent”; MW: “causing fear”, 15.
<i>vája</i>	noun m., DS: “the rush of vigour”, 13.
<i>vájin</i>	noun m., DS: “he who possess the rush of vigour”; MW: “a steed”, 6.

<i>táviśī</i>	noun f., DS: “power to control”; “power that controls”, 12.
<i>taviśā</i>	adj., DS: “in-control, controlling”; noun n. “power [that controls assailing forces]”, 6.
<i>tavás</i>	adj., MW: “strong, energetic”, 5.
<i>svátavas</i>	adj., MW: “self-strong”, 6. <i>having strength not derived from support of others</i> (<i>/Mü, p.117/</i>)
<i>máh</i>	adj., MW: “great, mighty”, 17.
<i>mahī</i>	adj. f., MW: “mighty”, DS: “potent”, 6.
<i>máhi</i>	adj., MW: “great”, DS: “mighty; extensive”, 3.
<i>máhi</i>	adv., DS: “greatly, very”, 2.
<i>mahá</i>	adj., MW: “mighty, great”, 3.
<i>mahát</i>	adj., MW: “great, ample”, 3.
<i>mahitvaná</i>	noun n., DS: “the state of being extensive; extensiveness”, 5.
<i>máhas</i>	noun n., MW: “might”, “power”; JG: “feeling of superiority”, 8. JG: “ <i>mahas may imply a subjective feeling of superiority and cheerfulness</i> ”.
<i>mahás</i>	indecl. DS: “quickly”, 3.
<i>túvi</i>	adj., (only in comp.) MW: “very, in high degree, numerous, loud”, 8.
<i>túviśmant</i>	adj., DS: “having authority”, 3.
<i>sáhas</i>	noun n., JG: “overwhelming strength”, 7. See “ <i>The meaning of skt. mahas and its relatives</i> ” in [<i>Gon75b</i> , pp. 450–485].
<i>áma</i>	noun m., DS: “forcefulness”, 4.
<i>ámavat</i>	adj., DS: “forceful”, 4.
<i>ámavatī</i>	adj. f., DS: “forceful”, 1.
<i>turá</i>	adj., MW: “pressing forward”, 8.
<i>bála</i>	noun m., MW: “muscle power”, 2. More generally <i>bála</i> is bodily power, strength.

Marut-s' characteristics

<i>cyu</i>	verbal root, MW: “to shake; to stir” , DS:“to unhinge”; “to depart”, 13.
<i>mad</i>	verbal root, MW: “to exhilarate”; “to exult in”; “to delight in”, “to revel in”, 11.
<i>citrá</i>	adj., MW: “distinguished, various, varying, manifold”, DS: “capturing attention”, “catching the eye”, 13.
<i>dhúti</i>	adj., DS: “agitating” , 9.
<i>dhúni</i>	adj., MW: “boisterous”; JB: “noisy”, 8 i.c.
<i>kriḍá</i>	adj., DS: “playful”, 3.
<i>sámanyu</i>	adj., DS: “impassioned”, 6.
<i>vedhás</i>	noun m., DS: “adept”, adj., “enthusiastic”, 5.
<i>dhṛṣṇú</i>	noun m., MW: “daring, defiant” , 6 i.c.
<i>ghṝsvi</i>	adj., DS: “thrill-inducing”, 4 i.c.
<i>vṝthā</i>	indecl., “frivolously, easily, wantonly” , 4.
<i>śúci</i>	adj., MW: “shining; pure ”, 8 i.c.
<i>pāvaká</i>	adj., MW: “purifying”; DS: “clarifying”, 6.
<i>satyá</i>	adj., MW: “genuine, real, true”, 3.
<i>satyáśavas</i>	adj., DS: “whose power to transform is real”, 3.
<i>satyaśrut</i>	adj., MW: “listening to truth”, 2.
<i>sthirá</i>	adj., MW: “ascertained; steady, not wavering, resolute; persevering, lasting; firm”, 10.
<i>krátu</i>	noun m., DS: “skill”, JG: “resourcefulness”, MW: “design, understanding”; adj., DS: “skillful, resourceful”, 7. “power or strength (the Greek kratos) effective of action” [Aur98, p.63]
<i>práctetas</i>	adj., DS: “foresighted”, 4.
<i>sámmiśla</i>	adj., MW: “endowed with; commingled”, 4.

abhídyu adj., DS: “aiming at the Heaven”, 3.

rudrá adj., MW: epithet of *Marut*-s, left untranslated (dreadful , terrific) 12.

rudriya adj., DS: epithet of *Marut*-s, “agreeable to *Rudra*”, 7.

sújāta adj., DS: “good to manifest”, 4.

sujātā adj., MW: “well-born” (that is, “good when born”), “of good quality”, 4.

sūnú noun m., MW: “son, offspring”, 7.

yúvan noun m., MW: “youth”, adj. “young, youthful”, 11.

paúmsya noun n., MW: “manly deed” (of *Indra* or *Marut*-s), 6.

úma noun m., MW: “helper”, 4.

rsvá adj., DS: “helping in dire straights”, 3.

bhānu noun , DS: “representation, appearance”, 5.

Aspirations, yearnings, etc. are in many cases vague and abstract. They appear to the mind by means of different representations, some of which are direct while most are indirect. For example, an aspiration to be a king might not present itself directly due to social taboos, disapproval of one own social group, or low perceived chances of success. In this case, the aspiration might present itself indirectly as an image of a war hero, surpassing all who is left alive.

svábhānu adj., DS: “appearing directly; appearing as is”, 4.
see entry *bhānu*.

citrábhānu noun , DS: “having various representations”, 2.

viśvábhānu adj., DS: “appearing to everyone”, 1.

sudánu adj., DS: “generous”, 20.

jírádānu adj., DS: “quick to bestow”, 9.

<i>anavabhrárādhas</i>	adj., DS: “giving satisfaction that does not fade”, 4.
<i>risádas</i>	adj., DS: “devouring gaps”, 9.
<i>práyajyu</i>	adj., DS: “seeking the first of [a] sacrifice”, 5.
<i>yájatra</i>	adj., DS: “deserving a sacrifice”, 5.
<i>rjísín</i>	adj., MW: “receiving Soma residue”, 3.
<i>śkvan</i>	adj., DS: “reciting verses”, 4.

viśvávedas adj., DS: “known to everyone”, 11.

<i>amṛta</i>	noun n., MW: “immortality”; adj., “immortal; imperishable; ”, DS: “unceasing”, 9.
<i>vákṣas</i>	noun n., MW: “breast”, 10 i.c.
<i>hástā</i>	noun m., MW: “hand” , 6 i.c.
<i>gábhasti</i>	noun m., MW: “hand” , 3.
<i>bāhú</i>	noun m., MW: “arm” , 8.
<i>áṃsa</i>	noun m., “shoulder”, 7.

✓ <i>duh</i>	verbal root, MW: “to milk, to extract, to draw out”; “to yield”, 8.
✓ <i>īr</i>	verbal root, MW: “to arise, to rise, to come forth”; “to excite”, DS: “to stimulate”, 8.
✓ <i>ci</i>	verbal root, MW: “to seek, to fix gaze upon”, 5.
✓ <i>nam</i>	verbal root, MW:“to bend”, DS: “to subdue”; “to condescend”, 5.
✓ <i>pinv</i>	verbal root, MW: “to swell, to cause to swell”, 5.
✓ <i>uks</i>	verbal root, MW: “to sprinkle”, 4.
✓ <i>rī</i>	verbal root, MW:“to melt”; “to set free, to release”, with <i>ni-</i> “to tear”, 5.

What is asked of *Marut-s*

<i>ūti</i>	noun f., MW: “help, means of helping; protection”, DS: “favour, benefit, assistance”, 18 i.c.
<i>ávas</i>	noun n., MW: “favour, assistance”, 14.
<i>√av</i>	verbal root, MW: “to favour; to promote”; “to refresh”; “to bring to”, DS: “to boost”; “to comfort”, “to help”; 14.
<i>√yam</i>	verbal root, MW: “to stretch, to spread, to extend”; “to brandish (a weapon)”; with <i>ni-</i> “to hold back”, 10.
<i>rādhas</i>	noun n., MW: “an accomplishment of one’s desires, wishes”, “satisfaction”, “bounty”, 11 i.c.
<i>raí</i>	noun m., MW: “riches, wealth”, DS: “a treasure”, “reward” 8.
<i>rayí</i>	noun m., MW: “treasure”, DS: “gift”, 8.
<i>sumná</i>	noun n., MW: “benevolence, favour”, DS: “blessing”; adj. MW: “benevolent” , 8.
<i>suvitá</i>	noun n., MW: “easy to traverse [pathway]”, DS: “easy passage”, 7.
<i>svastí</i>	noun n. pl., DS: “blessings”, 4.
<i>sármān</i>	noun n., MW: “shelter, refuge”, 5.
<i>śrávás</i>	noun n., DS: “an auditory impression”; MW: “loud praise, fame”, 6 i.c. “In the system of esoteric sense it means an inner audience or one of divine character, or an inspired hearing in the wake of divine grace or strength of knowledge following a strenuous discipline.”[Sas52, p. 78]
<i>vayá</i>	indecl., DS: “mental vigour”, 4.
<i>śam</i>	indecl., MW: “well-being”; “fortunately”, 4 i.c.
<i>bheṣajá</i>	noun n., MW: “medicine; (curing) charm”, 3.
<i>√mṛḍ</i>	verbal root, MW: “to treat kindly, be gracious”, 8.
<i>√dhū</i>	verbal root, MW: “to agitate”, “to shake off”, 4.

$\sqrt{nī}$ verbal root, MW: “to guide, to lead”, 4.

\sqrt{ran} verbal root, MW: “to be pleased, to rejoice, to delight in”, 4.

Ritual terms

yaj verbal root, DS: “to make a fire offering”, MW: “to sacrifice”, 4.

yajñá noun m., MW: “an offering (as a procedure), a sacrifice”, DS: “a fire offering (as a procedure)”, 19.

yajñíya adj., MW: “worthy of a sacrifice”, 5.

adhvará adj., JG: “proceeding on its path [sacrifice]”, 11.
See [*Gon75c*].

vṛjána noun n., MW: “enclosure; a sacrificial enclosure”, 10.

havís noun n., MW: “an oblation, an offering (an object being offered)”, 8.

havyá noun n., MW: “oblation”, 8.

barhís noun n., MW: “sacrificial grass”, 11. It is strewn onto some place, and *deva*-s and participants of a sacrifice are invited to sit on it.

vṛkta adj., MW: “twisted” (only in comp. *vṛktábarhis*), 4.

iś noun f., MW: “a libation”, 19.

iśá adj., MW: “possessing sap and strength”, 6.

śrī noun f., MW: “good fortune”, “auspiciousness”, DS: “auspicious sign”; MW: “insignia”, 16.

r̥ṣi noun m., MW: “a sage, a seer”, 6 i.c.

dhíra adj., DS: “having (mental) schemas for an effective contemplation”, MW: “intelligent”, 5.

Jan Gonda: “The adjective *dhīrāsaḥ* characterizes the sages as having received the vision and inspiration needed for a successful performance of the rites.” [*Gon59*].

bráhmaṇ noun n., JB: “a sacred formula or formulation”, 9.

<i>brahmán</i>	noun m., JB: “formulator; a learned priest”, 4.
<i>gir</i>	noun f., MW: “a song”, DS: “a chant”, 13.
<i>stóma</i>	noun m., MW: “a chant [of praise], a praise”, 13.
<i>stutá</i>	adj., MW: “eulogized, praised”, 7.
<i>arká</i>	noun m., AU: “a hymn of illumination”; MW: “a ray”, 9. “Arka means a stanza...” <i>Nir.5.4</i>
<i>ukthá</i>	noun n., MW: “verse, recited verse”, 5.
<i>fc</i>	noun f., DS: “stanza”, 2.
<i>sámsa</i>	noun m., MW: “recitation”; “a blessing”, “a curse”, 5.
<i>kaví</i>	noun m., MW: “a poet”; adj., “gifted with insight”, 6.
<i>kárú</i>	noun m., JG: “a singer [of eulogies]”, 7. <i>[Gon75b]</i>
<i>mānyá</i>	adj., MW: “venerable”, 5.
<i>grávan</i>	noun m., DS: “a singer”, 2. <i>For the sense “singer” see [Tho01].</i>
<i>hótṛ</i>	noun m., MW: “an envoker of <i>deva</i> -s”, 4.
<i>stot्र</i>	noun m., DS: “singer of a hymn; one who praises”, 3.
<i>sūri</i>	noun m., MW: “an institutor of a sacrifice”; DS: “a patron [of a sacrifice]”, 5.
<i>háva</i>	noun m., MW: “call”, 3.
<i>hávyā</i>	adj., MW: “called upon”, 1.
✓ <i>gṝ</i>	verbal root, MW: “to extol, to praise; to sing”, 11.
✓ <i>gai</i>	verbal root, MW: “to praise in song, to sing”, DS: “to enchant with a song”, 6.
✓ <i>vand</i>	verbal root, MW: “to do homage”, 4.
✓ <i>hve</i>	verbal root, MW: “to summon, to invoke, to recall”, 10.
✓ <i>hū</i>	verbal root, MW: “to call upon, to summon”, 9.

\sqrt{vr} verbal root, MW: “to choose, to prefer”, 4.

<i>sutá</i>	passive past participle of \sqrt{su} , MW: “pressed out, extracted”; noun m., “an extract [of Soma]”, 8.
<i>ándhas</i>	noun n., MW: “an herb; a juice”, 3.
<i>óṣadhi</i>	noun f., MW: “the herb” (=Soma), 1.
<i>máda</i>	noun m., MW: “intoxicating drink”; “intoxication”, DS: “exhilaration”, 6.
<i>madacyút</i>	adj., DS: “oozing exhilaration”, 3.
<i>pīti</i>	noun f., MW: “a draught”, DS: “a drink”, 9 i.c.
<i>námas</i>	noun n., DS: “reverence ”, MW: “adoration”, 5.
$\sqrt{dāś}$	verbal root, MW: “to worship; to honor”, 9.

<i>vidátha</i>	noun n., DS: “teaching session”, 10. <i>This sense is obtained by making sense “distribution” (Kuiper /Kui74/) more specific “distribution of knowledge”.</i>
<i>dhī</i>	noun f., JG: “vision, visualization; imagery; mental schema”, often left untranslated, 8. It is a “vision” that is not mediated by sense organs or caused by sensory stimuli. It is more like “intuition of hidden from senses structures”. <i>See chapter “Dhīḥ in the Rgveda” in [Gon84, pp.68-169].</i>
<i>mánman</i>	noun n., DS: “cognition”, 5.
<i>sumatí</i>	noun f., DS: “effective mental gesture; mental disposition”, 6.
<i>matí</i>	noun f., DS: “a mental gesture”, MW: “a sacred utterance, ”, 5.
<i>manīṣā</i>	noun f., MW: “a thought, right conception”, 3.
<i>medhā</i>	noun f., DS: “the strength of resolve”, 3.

- ari* adj., DS: “tending upwards, rising upwards”, noun m. “he who raises it up”, “he who tends upwards”, 4.
- mánu* noun m., DS: “intelligent man”, 5.
- śaśamānā* adj., DS: “exerting himself”, 3.

Various

- mātr̄* noun f., MW: “a mother”, 14.
Used metaphorically, it signifies something that creates conditions for something else to manifest, to emerge, or something that nurtures and strengthens something else. One phenomenon or one entity could thus have many “mothers”.
- pitr̄* noun m., MW: “a father, an ancestor”, 5.
- putrá* noun m., MW: “a son”, 5.
- tánaya* noun n. MW: “grandchildren”, adj., MW: “perpetuating family, propagating family”, 5.
- toká* noun n., MW: “offsprings, children”, 4.
- janús* noun n., DS: “circumstances of birth, circumstances of manifestation”, 6.
- jánman* noun n., MW: “origin (=born from)”, “race”; “custom”, 4 i.c.
- jána* noun m., MW: “a man, a person; people”, 10.
- jatá* adj., MW: “born, manifested”; noun n. “creature”, 4;
- náman* noun n., MW: “characteristic, nature, trait; name”, 10.
- svadhā* noun f., MW: “inherent or natural disposition, nature”, DS: “spontaneity”, 8.
- hýd* noun n., MW: “the heart”, 4.
- mánusa* adj., MW: “human”; noun m. “a man”, 5;
- mánus* noun m., MW: “man”, DS: “human”, 4.
- mártya* adj., MW: “mortal”, 9.
- márta* adj., MW: “mortal”, 4.

<i>tanú</i>	noun m., MW: “body, person”; “self”, 20.
<i>svá</i>	noun m., adj., MW: “self; own”, 4.
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<i>páti</i>	noun m., MW: “chief, master, protector; lord”, 8 i.c.
<i>rājan</i>	noun m., MW: “a king, a chief”, 4.
<i>vará</i>	noun m., DS: “object of choice”; MW: “suitor”, 4.
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<i>váć</i>	noun f., MW: “speech, a sound, an utterance” , 5.
<i>go</i>	noun f., MW: “cow”; m. “ox”, 23. Used metaphorically, it means “word”, “poetic expression”, “thematic word”, “contemplation-defining word”.
<i>máñas</i>	noun n., MW: “the mind; a thought; an opinion”, 8 i.c.
<i>mányu</i>	noun m., MW: “passion; rage”, 5 i.c.
<i>vípra</i>	noun m., MW: “a poet”; adj.,“inspired, stirred”, 10. “... those whose minds are pure, clear and open, vípra,”[Aur98, p. 284]
<i>vána</i>	noun n., MW: “desire”, 5.
<i>dvís</i>	noun f., MW: “hostility”, DS: “conflict”, 4 i.c.
<i>dvésas</i>	noun n., MW: “hostility, aversion”, 4.
<i>riś</i>	noun f., MW: “injury”, 2.
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<i>mádhu</i>	noun n., MW: “honey”, 9.
<i>ghṛtá</i>	noun n., MW: “ghee”, 5.
<i>práyas</i>	noun n., MW: “pleasure, delight”, 3. <i>satisfaction, comfort</i> [Ren58, p.28]
<i>vítí</i>	noun f., MW: “enjoyment; feast”, 4.
<i>páyas</i>	noun n., MW: “fluid, juice”, 5 i.c.
<i>māndāryá</i>	adj., DS: “capable to please”, 4.

<i>vásu</i>	noun n., MW: “wealth”; DS: “a beneficial thing, a benefit”; adj., “beneficent”, “beneficial”, 15.
<i>maghávan</i>	adj., MW: “munificent”, 10.
<i>mīdhvás</i>	adj., MW: “giving generously, liberal”, 5
<i>sāti</i>	noun f., MW: “acquisition, gaining , bestowing, obtaining”, 5 i.c.
<i>ukṣámāṇa</i>	adj., MW: “growing; making stronger”, 3.
<i>hitá</i>	adj., MW: “made ready, arranged; placed”, 4.
<i>priyá</i>	adj., MW: “favourite, cherished, that which gladdens”, 5 i.c.
<i>áriṣṭa</i>	adj., DS: “undamaged; uninjured; non-torn-off”; MW: “secure”, 4;
<i>ácyuta</i>	adj., MW: “unshaken; firm”; DS: “not-to-be-abandoned”, 3;
<i>ánīka</i>	noun n., MW: “appearance; face”, 3;
<i>arusá</i>	adj., DS: “tempered”, 3.
<i>étaśa</i>	noun m., adj., DS: “flickering”, 2.

<i>dyumná</i>	noun n., MW: “splendour” “inspiration”; adj., DS: “illuminating”, 4 i.c.
<i>híraṇya</i>	adj., MW: “golden”, 8 i.c.
<i>hiranyáya</i>	adj., MW: “golden”, DS: “bronze”, 5 i.c.
<i>hiranyáyī</i>	adj. f., MW: “golden”, 2.
<i>pis</i>	noun adj., DS: “adorning”, 3 i.c.
<i>várṇa</i>	indecl., MW: “color; appearance”, 4 i.c.
<i>psu</i>	adj., DS: “appearing; appearing as”, 5 i.c.
<i>ketu</i>	adj., MW: “banner”, DS: “vanguard”, 3.
<i>pūtā</i>	adj., MW: “purified”, DS: “refined”, 4 i.c.

<i>rjīśīn</i>	adj., MW: “having a residue”, 1.
<i>ūrdhvá</i>	adj., MW: “tending upwards; elevated”, 3.
<i>áhi</i>	noun m., MW: “snake”, 7 i.c.
<i>dhenú</i>	noun f., MW: “a milch cow”; adj. “yielding milk”, 6.
<i>átya</i>	noun m., MW: “a courser, a steed”, 5.
<i>éta</i>	noun m., MW: “an anthelope; anthelope skin” , 6.
<i>śyená</i>	noun m., MW: “a hawk”, 4.
<i>mahiṣá</i>	noun m., MW: “a buffalo”, adj., DS: “mighty”, 3.
<i>mṛgá</i>	noun m., MW: “wild beast; beast”; DS: adj. “wild”, 4.
<i>vána</i>	noun n., MW: “forest”, 1.
<i>adhván</i>	noun m., MW: “[leading to the goal] road, course, way, path”, 6. <i>“The word adhvan-, to begin with, clearly indicates, in the older Vedic texts, a way or road which leads to a goal, a comparatively safe and passable (also for horses : RV 6.46.13; 10.22.4) way, a road which makes good going, a journey. ... the sacrificial ceremony adhvara as a vehicle, proceeding on its path” [Gon75c].</i>
<i>cakrá</i>	noun n., MW: “wheel”, 3.
<i>váhni</i>	noun m., MW: “draft horse”, 1.
<i>ádri</i>	noun m., MW: “a rock; a stone”, 6.
<i>usás</i>	noun f., MW: “dawn”, 5.
<i>áhan</i>	noun n., MW: “day”, 4.
<i>áha</i>	noun n., MW: “day”, 1.
<i>vyùṣṭi</i>	indecl., MW: “daybreak; first light of dawn”, 4 i.c.
<i>naktá</i>	noun n., MW: “night”, 3.

ksáp noun f., MW: “night”, 2.

vratá noun n., MW: “sphere of action, realm, manner of life”, DS: “sway”, 5.

cyut adj., DS: “stirring, shaking”; MW: “oozing; ”, 7 (only in comp.).

arnavá adj., MW: “restless”, noun m. “flood”, 4;

ghorá adj., DS: “terrifying”, 4 i.c.

dhṛṣṇuyā indecl., DS: “daringly; taunting; courageously”, 4.

raśmi noun m., MW: “ray; cord; whip”, 5.

hitá adj., MW: “impelled”, 1;

vísva adj. MW: “every, all”, 132.

bṛhát adj., MW: “vast, wide, extensive, expansive”, indecl. “far and wide”; “abundantly”, 11.

bhúri indecl., MW: “much; repeatedly; many times”, adj. “many”, 5.

dīrghá adj., MW: “long; long-lasting”, indecl. “for a long time”, 4.

parāvát noun f., MW: “a distance”; only in abl. *parāvátas* “from afar, from a distance”, 4.

párā indecl., MW: “away, aside ”, 5 i.c.

párā adj.f., MW: “extreme”, 1 .

purā indecl., MW: “before”, DS: “in the past, till now”, 6.

āré indecl., MW: “far, far away”, 4.

sádā indecl., MW: “always, every time”, 5;

purú adv., MW: “often, much, many, abundantly”, 6.

ásāmi adj. JB: “unhalved”; MW: adv. “completely”, 5 i.c.

<i>áha</i>	indecl., MW: “surely, certainly”, 4.
<i>makṣú</i>	noun m., MW: “promptly”, DS: “at once”, 5.
<i>enā</i>	indecl., MW: “in this manner”, 4.
<i>sácā</i>	indecl., MW: “together with; at hand; present”, 4.
<i>sahá</i>	indecl., MW: “together with”, 4.
<i>sajóśas</i>	indecl., MW: “acting in harmony with each other”, DS: “in accord with each other”, 4.
<i>sakhyá</i>	noun n., MW: “fellowship, friendship”, DS: “association, companionship”, 4.
<i>samāná</i>	adj., MW: “similar, same; holding the middle between extremes”, 4.
<i>yu</i>	adj., only in comp., MW: “bestowing”; DS: “seeking”, 12.
<i>víś</i>	noun f., MW: “tribe; tribesman”, 7 i.c.
<i>yāt</i>	adj., MW: “moving”, 9.

<i>púrva</i>	adj., MW: “former”; “past”; “initial”; DS: noun n. “precedence”, 5 i.c.
<i>prathamá</i>	adj., MW: “foremost, first”, 4.
<i>éka</i>	adj., numeral, MW: “single, one, alone”, 6 i.c.
<i>tri</i>	numeral, MW: “three”, 3 i.c.
<i>catúr</i>	numeral, MW: “four”, 1 i.c.
<i>páñca</i>	numeral, MW: “five”, 1 i.c.
<i>saptá</i>	numeral, MW: “seven”, 2 i.c.
<i>śatá</i>	numeral, MW: “hundred”, 4 i.c.
<i>sahásra</i>	numeral, MW: “thousand”, 4 i.c.
<i>sahasrín</i>	adj., MW: “containing thousand;”, DS: “leading to thousand [different things]”, 4.

Various verbal roots

- \sqrt{kr} verbal root, MW: “to make, to create, to effect”, 42.
- \sqrt{as} verbal root, MW: “to be”, 66.
- $\sqrt{bhū}$ verbal root, MW: “to become, to be”, 19.
- $\sqrt{sthā}$ verbal root, MW: “to stand, to remain, to stay”, 20.
- $\sqrt{dhā}$ verbal root, MW: “to effect, to put, to place, to set, to fix”, 48.
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- $\sqrt{yā}$ verbal root, MW: “to move, to journey, to go, to advance”, 53.
- \sqrt{gam} verbal root, MW: “to come, to approach”, “to go, to set out”, 31
- \sqrt{i} verbal root, MW: “to go, to approach”, 24.
- \sqrt{vah} verbal root, MW: “to convey; to conduct; to transport; to carry; to bear along”; with *pra-* “to drive onwards”, 15.
- \sqrt{bhr} verbal root, MW: “to bring, to bear, to carry”; “to offer”; “to hold”, DS: “to present”, 12.
- \sqrt{vid} verbal root, MW: “to find”; “to know”, 24.
- \sqrt{vrdh} verbal root, MW: “to strengthen, to augment, to increase, to grow, to make stronger, to become stronger”, 23.
- \sqrt{tan} verbal root, MW: “to spread, to stretch, to extend”, 6.
- \sqrt{yuj} verbal root, MW: “to yoke, to attach, to harness, to engage; to fit” 22.
- $\sqrt{pā}$ verbal root, MW: “to drink”, 13.
- \sqrt{pa} verbal root, MW: “to protect”, 10.
- \sqrt{vrt} verbal root, MW: “to turn, to follow; to create;”, 21.
- \sqrt{han} verbal root, MW: “to strike, to hit, to clash”; “to kill, to slay”; “to fend off”; “to oppress”, 20.

- $\sqrt{tviṣ}$ verbal root, DS: “to agitate”, 2.
- \sqrt{yu} verbal root, MW: “to keep away, to drive away; to put aside”, 4.
- $\sqrt{bhī}$ verbal root, MW: “; to become afraid, to become anxious; to scare, to frighten”, 8.
- \sqrt{arc} verbal root, MW: “to praise, to recommend”, “to sing”; “to roar”; “to shine”; 12.
- \sqrt{stu} verbal root, MW: “to praise, to extol”, 10.
- \sqrt{jan} verbal root, MW: “to be born”; DS: “to emerge, to become manifest”; “to give existence to”, 14.
“by the birth of the gods is meant always in the Veda their manifestation”[Aur98, p.77]
- \sqrt{jus} verbal root, MW: “to favour, to enjoy”; “to frequent”, 12.
- $\sqrt{dā}$ verbal root, MW: “to give, to yield”; with $ā-$ “to reclaim”, 10.
- \sqrt{rej} verbal root, MW: “to tremble, to quiver, to shake”, 11.
- $\sqrt{hā}$ verbal root, MW: “to give way, to abandon, to withdraw”, 10.
- $\sqrt{ās}$ verbal root, MW: “to remain, to abide”, 3.
- $\sqrt{tr̥}$ verbal root, MW: “to carry across, to pass over, to cross, to surpass”, 10.
- $\sqrt{śru}$ verbal root, MW: “to hear, to listen, to attend to,to give ear to; to be audible” , 9.
- \sqrt{cit} verbal root, MW: “to be conscious of, to perceive, to be attentive, to aim at, to notice”; DS: “to figure out”, 9.
- \sqrt{vac} verbal root, MW: “to mention; to speak, to utter; to explicate; to commend” , 9.
- $\sqrt{viṣ}$ verbal root, MW: “to enter” , 2.
- \sqrt{yat} verbal root, MW: “to seek to joint; to fasten; to marshall, to array;”, DS: “to come one-after-another”, 7.

- ✓*pat* verbal root, MW: “to fly, dash through, speed; to fall”, 7.
- ✓*pat* verbal root, MW: “to control, to govern”, 2.
- ✓*sṛj* verbal root, MW: “to cast”; “to pour”; “to release, to loose”; “to become loose”, 8.
- ✓*vr* verbal root, MW: “to cover, to obstruct”, 4.
- ✓*añj* verbal root, MW: “to smear, to anoint”; DS: “to dedicate”; “to display”, 7.
- ✓*ci* verbal root, MW: “to pile up”, 1.
- ✓*ci* verbal root, MW: “to detest”, 1.
- ✓*śams* verbal root, MW: “to repeat, to recite, to announce”, with *pra-* “to announce”. “foretell”, 6.
- ✓*vad* verbal root, MW: “to speak, to address, to invoke; to mention”, 5.
- ✓*r* verbal root, MW: “to rise, to arise”; “to reach, to meet”; with *nis-* “to be deprived of”, 6.
- ✓*as* verbal root, MW: “to reach, to achieve, to obtain, to gain”, 5.
- ✓*mā* verbal root, MW: “to mete out”; “to traverse”, “to arrange”; DS: “to pace”, 4.
- ✓*mā* verbal root, MW: “to bellow”, 1.
- ✓*muc* verbal root, MW: “to free, to get rid of”; “to unharness”; with *prati-* “to put on”, 5.
- ✓*nud* verbal root, MW: “to push”; “to remove”, 5.
- ✓*sac* verbal root, MW: “to accompany, to follow”, 5.
- ✓*man* verbal root, MW: “to imagine”, “to think”, “to agree”, 5.
- ✓*myaks* verbal root, MW: “to be present”, 4.
- ✓*rā* verbal root, MW: “to grant; to surrender”, 4.
- ✓*ram* verbal root, MW: “to stop; to set to rest”, 4.

- ✓*ūh* verbal root, MW: “to deliberate”, 4.
- ✓*van* verbal root, MW: “to procure, to acquire”, “to become a master of”, 4.
- ✓*bhrāj* verbal root, MW: “to shine”, 3.
- ✓*arh* verbal root, MW: “to merit, to be deserving; to be worthy”, 3.
- ✓*duvasy* verbal root, DS: “to rouse, to ready for action, to mobilize”, 2.

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