

मरुत्सूक्तार्थः

On the meaning of hymns to
Maruts in Ṛgveda.

Interpretation and notes by Dmitri Semenov.

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ukṣná ṛṣvāya bibhrate
bheṣajā śāntamā sādām |
ásuro hí dhīyāḥ paró
prá me mánma bibharmi tād ||

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Introduction

What is *Ṛgveda*? 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 *Ṛgveda* to be the “Book of Knowledge” that is a source of many subsequent spiritual ideas and philosophical schools.

The hymns of *Ṛgveda* 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 *Ṛgveda*. 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 *Ṛgveda*.

Most hymns of *Ṛgveda* 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 *Ṛgveda* 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 *Ṛgveda* 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 *Ṛgveda* 424 times, and derivatives of the word *marut* (*marutvat*, *māruta*, *sumāruta*, *mārutī*) are used 112 times, it is far from clear. There are several interpretations of *Ṛgveda*’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. On 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 *R̥gveda* 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 *Ṛgveda* 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 *Ṛgveda* 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 *Ṛgveda*. 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 *Ṛgveda* 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 *R̥gveda*, 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 *R̥gveda*, 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*-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 *naraḥ* = 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 *mārya* 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*, *gaṇá*), yet they are armed with spears, stones, bows and knives. They are characterized as “reinforcing, auxiliary” (lit. “adorning”, “embellishing” regular troops) with expressions like “most reinforcing by being auxiliary” (*śubhā śóbhiṣṭhāḥ*). 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 *Pṛśni*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*. *Pṛśni* 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*”, “*Pṛśni*”, 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-born ⁸ 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 *ṛtá* 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" *diváh* 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 *sujātá* 5.59.6c, 8.20.8c

⁹ *āmartya* 1.168.4b

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

¹¹ *√vr̥dh* 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 *māhas* 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 *prśñayās* 8.7.10a

²⁰ *citrābhānavas* 1.64.7, 1.85.11c

²¹ *viśvārūpa* 10.78.5d

²² *svābhānu* 5.54.1a

²³ *vyākta* 7.56.1

²⁴ *nī-ūh* 5.52.11a

²⁵ 5.55.2b, *śúcayaḥ sūryā iva* 1.64.2c

²⁶ *ta’vi.sīibhirarci’na.h* 2.34.1b

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

²⁸ *supē’”sasa* 2.34.13d

²⁹ *piśā iva supīśo* 1.64.8b

³⁰ *hi’ra.nyavar.na* 2.34.11c

³¹ *vicetas* 5.54.13a

³² *āgrbhītaśocis* 5.54.5c

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

³⁴ *āhrutapsu* 8.20.7c

³⁵ *tveśām...ānīkam* 1.168.9b, *bhīmāsaṃdrś* 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, hasting⁴², 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 *ghṛīṣu* 1.64.12a, *ayās* 1.168.9b, 3.54.13b, 7.58.2b

⁴⁰ *āśú* 10.78.5a

⁴¹ *evayāvan* 2.34.11a

⁴² *ārvat* 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 *jigatnū* 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 *nāraḥ* 1.39.3b, 1.86.8a, 5.52.8c, 7.56.1a, 7.57.6b, 8.20.7a, etc.

⁵² *vīṣaṇaḥ* 1.165.1d, 7.58.6c, 8.7.33a, 1.85.4d, 8.20.20c *ukṣāṇaḥ* 1.64.2a

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

⁵⁴ *tveṣā* 1.38.7a, 5.56.9b

⁵⁵ *tveṣādyumna* 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 *tvíṣimant* 6.66.10a

⁶² *ámavat* 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 *ámṛta* 1.166.13b, 5.57.8b, 5.58.8b

⁷¹ *vedhás* 1.64.1a, 5.54.6b

⁷² *ghíṣvi* 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, *vāvasānā* 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 *virapśín* 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 *miḍhvás* 8.20.3c, 1.169.6a, *tuvímagha* 5.57.8b, 5.58.8b

⁸⁵ 7.56.18b, 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 *R̥gveda* (5.53.3a).

⁸⁷ *dhúni* 1.64.5a, 8.20.14b

⁸⁸ *sváritr̥* 1.166.11c, *svānín* 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 *rudríya* 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, *sánīda* 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 *sajóšas* 5.54.6c, 5.57.1a, 8.27.5b

¹⁰³ 8.7.8c, 8.7.36c

¹⁰⁴ *pūtádakṣa* 5.29.1c, 8.94.7c, 10a

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

¹⁰⁶ *sujuhvá* 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 *ṛta* (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 *prácetas* 1.39.9b, 1.64.8a

¹⁰⁸ *dasmávarcas* 8.94.8c

¹⁰⁹ *dhíra* 3.26.6d

¹¹⁰ *iśānakṛt* 1.64.5a

¹¹¹ *sumāyá* 1.88.1d

¹¹² *heṣákratu* 3.26.5d

¹¹³ *asredhant* 7.59.6c

¹¹⁴ *anavadyá* 7.57.5b

¹¹⁵ *arepás* 1.64.2b, 10.78.1d

¹¹⁶ *śúci* 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 *satyášavas* 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 straights “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 *bhrājadr̥ṣṭi* 1.31.1d, 2.34.5b; *r̥ṣṭimát* 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 *svastī* 7.56.25d, 7.57.7d, 7.58.6d; *sumná* 8.20.16d, 8.27.10d

¹³³ 5.54.14b, 7.59.6a

¹³⁴ *mṛḍata* 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 *ádhr̥ṣṭa* 6.50.4b, 6.66.10d

¹³⁸ *purusp̥fh* 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 *yajñíya* 3.54.13c, 5.52.5c, 1.87.5d; *yájatra* 5.55.10c, 5.58.4b, 7.57.1a, 4c, 5c

¹⁴² *r̥j̥ś̥ín* 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 life force (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 (*Savitṛ*, *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 *pāvaká* 1.64.2c, 1.64.12a, 7.57.5b

¹⁴⁶ 1.39.10a, 5.60.8c, 5.54.13b

¹⁴⁷ *vrđhá* 1.171.2d

¹⁴⁸ *taviṣāṇi* 1.166.1d

¹⁴⁹ *sahas* 2.34.7d

¹⁵⁰ *dyumántaṃ śúṣmaṃ* 1.64.14b

¹⁵¹ *dhī* 5.52.14d

¹⁵² *manīṣā* 10.77.8c

¹⁵³ *sumatí* 1.166.6b, 7.57.5c

¹⁵⁴ *bráhmaṇ* 2.34.7b

¹⁵⁵ *bṛhád váyaḥ* 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*ṛṇayāvan*

¹⁶⁰*medhā* 2.34.7d

¹⁶¹*ghorāvarpas* 1.19.5a, 1.64.2d

¹⁶²2.34.1b; 7.58.2b

¹⁶³1.85.8d, 1.168.9b, 5.56.2d

¹⁶⁴1.39.6d, 8.20.7a

¹⁶⁵7.58.6c, 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 *Ṛgveda* 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 (*bheṣája* 2.33, 6.74.3ab, 5.42.11b) which likely denotes unleashing of inner resources of one’s being.

Heaven *dyú* or *dyaús* — 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 *prthivī* — 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 *pārvata* — the flesh and bones of the body with its knotty joints;

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

the intermediate space *antārikṣa* 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 *vr̥ṣṭī* — 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 *vidyūt* — 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 *ṛṣṭī* — in the inner sense, it means “an aspect that touches raw emotions”.

chariot *rātha* — 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 *kóśa* — 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;

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

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

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

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

black antelopes *étāḥ* — 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 *ghṛtá* — 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 *dhāman* — 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 *ṛgvedasamṛhita*. 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 *saṁdhi* 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://theasis.net/RgV/RV_index2.html

¹metric line in Sanskrit poetry

RigVeda 1.15

máruṭaḥ píbata ṛtúnā potrád yajñám punītana |
yūyám hí ṣṭhá sudānavaḥ || 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 cārumadhvarám gopīthāya prá hūyase |
marúdbhiragna á gahi || 1||

nahí devó ná mártyo mahástáva krátuṃ paráh |
marúdbhiragna á gahi || 2||

yé mahó rájaso vidúrvisve devāso adrúhaḥ |
marúdbhiragna á gahi || 3||

yá ugrá arkámāṇṛcúrānādhṛṣṭāsa ójasā |
marúdbhiragna á gahi || 4||

yé śubhrá ghorávarpasah sukṣatráso riśádasaḥ |
marúdbhiragna á gahi || 5||

yé nákasýádhi rocané diví devāsa ágate |
marúdbhiragna á gahi || 6||

yá ūkháyanti párvatāntiráḥ samudrámarṇavám |
marúdbhiragna á gahi || 7||

á yé tanvánti raśmíbhistiráḥ samudrá mójasā |
marúdbhiragna á gahi || 8||

abhí tvā pūrvápītaye sṛjāmi somyám mādhu |
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 devān havāmahe marútaḥ sómapītaye |
ugrá hí pṛśnimātarah || 10||

jáyatāmiva tanyatúr marútām eti dhṛṣṇuyá |
yácchúbhaṃ yāthánā narah || 11||

haskārād vidyútas páry áto jātá avantu naḥ |
marúto mṛḍayantu naḥ || 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 áṅgirā īṣirdevó devānāmabhavaḥ śiváḥsákhā |
tāvavratékaváyo vidmanāpasó'jāyanta marútobhrájadṛṣṭayaḥ || 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

*krīḍāṃ vaḥ śārdho mārutamanarvāṇaṃ ratheśúbham |
kāṇvā abhī prá gāyata || 1||*

*yé pr̥ṣatībhīr̥ṣṭībhīḥ sākāṃ vāsībhirāñjībhīḥ |
ájāyanta svábhānavāḥ || 2||*

*ihéva śṛṇva eṣāṃ kásā hásteṣu yádvádān |
ní yāmañcitrāmṛñjate || 3||*

*prá vaḥ śārdhāya gh̥ṣvaye tveśádyumnāya śuṣmīne |
deváttaṃ bráhma gāyata || 4||*

*prá śamsā gósvághnyaṃ krīḍāṃ yáchārdho mārutam |
jámbe rásasya vāvṛdhe || 5||*

*kó vo vársiṣtha á naro divásca gmásca dhūtayaḥ |
yátsīmántaṃ ná dhūnuthá || 6||*

*ní vo yāmāya mānuṣo dadhrá ugráya manyáve |
jīhīta párvato girīḥ || 7||*

*yéṣāmájmeṣu pr̥thivī jujurváñ iva viśpátīḥ |
bhīyá yámeṣu réjate || 8||*

*sthiráṃ hí jānameṣāṃ váyo mātúrníretave |
yátsīmánu dvitá śávaḥ || 9||*

*údu tyé sūnávo gíraḥ káṣṭhā ájmeṣvatnata |
vāśrá abhijñú yátave || 10||*

*tyám cidghā dīrghám pr̥thúm mihó nápātamámṛdhram |
prá cyāvayanti yámabhiḥ || 11||*

1. Ye shall start praising in song, O *Kaṇva*-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 jánāñ acucyavītana |
girīñracucyavītana || 12||

yáddha yánti marútaḥ sám ha bruvaté'dhvanná |
śṛṇóti káścideṣām || 13||

prá yāta śībhamāśúbhiḥ sánti káṇveṣu vo dúvaḥ |
tátro śú mādayādhvai || 14||

ásti hí śmā mādāya vaḥ smási śmā vayámeṣām |
vísvaṃ cidāyurjiváse || 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 *Kaṇva*-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 nūnáṃ kadhapriyaḥ pitā putráṃ ná hástayoḥ |
dadhidhvé vṛktabarhiṣaḥ || 1||*

*kvà nūnáṃ kádvo árthaṃ gántā divó ná pṛthivyāḥ |
kvà vo gávo ná raṇyanti || 2||*

*kvà vaḥ sumnā návyāṃsi márutaḥ kvà suvitā |
kvò víśvāni saúbhagā || 3||*

*yádyūyāṃ pṛśnimātaro mártāsaḥ syātana |
stotā vo amṛtaḥ syāt || 4||*

*mā vo mṛgó ná yávase jaritā bhūdājoṣyaḥ |
pathā yamāsyā gādúpa || 5||*

*mó sú ṇaḥ páráparā níṛṛtirdurhāṇā vadhīt |
padīṣṭā tṛṣṇayā sahā || 6||*

*satyāṃ tveṣā ámavanto dhánvañcidā rudrírýāsaḥ |
mīhaṃ kṛṇvantiyavātām || 7||*

*vāśréva vidyúnmmimāti vatsāṃ ná mātā siṣakti |
yádeṣāṃ vṛṣṭírásarji || 8||*

*dívā cittāmaḥ kṛṇvanti parjányenodavāhéna |
yátpṛthivīm vyundānti || 9||*

*ádha svanānmarútāṃ víśvamā sádma párthivam |
árejanta prá mánusāḥ || 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 *Prśni*,
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 vīḍupāñibhiścitrā ródhasvatīránu |
yātémákhidrayāmbhiḥ || 11||

sthirá vaḥ santu nemáyo ráthā áśvāsa eṣām |
súsaṃskṛtā abhíśavaḥ || 12||

áchā vadā tánā girā jaráyai bráhmaṇaspátim |
agnīm mitráṃ ná darśatám || 13||

mimāhí ślókamāsyè parjánya iva tatanah |
gáya gāyatrāmukthyām || 14||

vándasva márutaṃ gaṇám tveṣám panasyúmarkíṇam |
asmé vṛddhá 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 yádittḥā parāvataḥ śocírná mānamásyatha |
kásya krátvā marutaḥ kásya várpasā
kám yátha kám ha dhūtayaḥ || 1 ||

sthirá vaḥ santváyudhā parānúde vīḍú utá pratiśkáḥ |
yuṣmákamastu táviṣi pánīyasī má mártysya māyínaḥ || 2 ||

pārā ha yátsthirám hathá náro vartáyathā gurú |
ví yāthana vanínaḥ pṛthivyā vyášāḥ párvatānām || 3 ||

nahí vaḥ sátrurvividé ádhi dyávi ná bhūmyām riśādasah |
yuṣmákamastu táviṣi tánā yujá rúdrāso nú cidādhṛṣe || 4 ||

prá vepayanti párvatānví viñcanti vānaspátīm |
pró ārata maruto durmádā iva dévāsah sárveyā viśá || 5 ||

úpo rátheṣu pṛsatīrayugdhvam práṣṭirvahati róhitaḥ |
á vo yámāya pṛthiví cidaśrodábībhayanta mánuṣāḥ || 6 ||

á vo makṣú tánāya kám rúdrā ávo vṛṇīmahe |
gántā nūnám nó'vasā yáthā purétthā káṇvāya bibhyúṣe || 7 ||

yuṣméṣito maruto mártyeṣita á yó no ábhva íṣate |
ví tám yuyota śávasā vyójasā ví yuṣmákābhīrūtībhiḥ || 8 ||

ásāmi hí prayajyavaḥ káṇvam dadá pracetasah |
ásāmibhirmaruta á na útībhirgántā vṛṣṭīm ná vidyútaḥ || 9 ||

ásāmyójo bibhṛthā sudānavó'sāmi dhūtayaḥ śávaḥ |
ṛṣidvíṣe marutaḥ parimanyáva íṣum ná sṛjata 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] *Kanva* 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

vṛṣṇe śárdhāya súmakhāya vedhāse
 nódhah suvṛktīm prá bharā marúdbhyaḥ |
 apónádhīrománasāsuhástyo gírah sámañje vidátheṣvābhúvah || 1 ||

té jajñire divá ṛṣvāsa ukśāṇo rudrásya máryā ásurā arepásah |
 pāvakásah súdeśyah sūryā iva
 sátvā no nádrapsíno ghorávarpasah || 2 ||

yúvāno rudrá ajārā abhogghāno vavakṣúrādhṛigāvah párvatā iva |
 dṛḍhā cidviśvā bhúvanāni párthivā
 prá cyāvayanti divyāni majmánā || 3 ||

citráurañjībhirvápuṣe vyāñjate vākṣassu rukmāñ ádhiyetire śubhé |
 áṃseṣveṣāṃ ní mimṛkṣurṛṣṭáyah
 sākām jajñire svadháyā divó nárah || 4 ||

īśānakṛto dhúnayo riśādaso vātānvidyútastáviṣībhirakrata |
 duhántyúdhardivyāni dhūtayo
 bhúmim pinvanti páyasā párijrayah || 5 ||

pinvantiyapó marútaḥ sudánavaḥ páyo ghṛtávadvidátheṣvābhúvah |
 átyaṃ ná mihé ví nayanti vājínam
 útsaṃ duhanti stanáyantamáksitam || 6 ||

mahiṣāso māyínaścitrábhānavo giráyo ná svátavaso raghuṣyádaḥ |
 mṛgā iva hastínaḥ khādathā vānā
 yádárurūṣu táviṣīráyugdhvam || 7 ||

siṃhā iva nānadati prácetasah piśá iva supíśo viśvavedasah |
 kṣápo jínvantaḥ prṣatibhirṛṣṭíbhiḥ
 sámítsabádhah sávasāhimanyavaḥ || 8 ||

ródasī á vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ sávasāhimanyavaḥ |
 á vandhúreṣvamátirná darśatā
 vidyúnná tasthau maruto rátheṣu vah || 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*Yamā*

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 sámokasaḥ
 sámmitlāsastáviśbhirvirapśínah |
 ástāra íṣum dadhire gábhastyor
 anantásuṣmā vṛśakhādayo nárah || 10||

hiraṇyáyebhiḥ pavibhiḥ payovṛdha
 újjighnanta āpathyōnāpárvatān |
 makhá ayāsah svasṛto dhruvacyúto
 dudhrakṛto marúto bhrájadṛṣṭayaḥ || 11||

ghṛṣum pāvakāṃ vanínaṃ vícarṣaṇiṃ
 rudrásya sūnúṃ havásā grṇīmasi |
 rajastúraṃ tavásam mārutaṃ gaṇám
 ṛjīśínaṃ vṛṣaṇaṃ saścata śríyé || 12||

prá nú sá mártah śávasā jánāñ áti
 tasthaú va ūtī maruto yámāvata |
 árvadbhirvājaṃ bharate dhánā nṛbhir
 āpṛchyaṃ krátumá kṣeti púṣyati || 13||

carkṛtyaṃ marutaḥ pṛtsú duṣṭáraṃ
 dyumántaṃ súśmaṃ maghávatsu dhattana |
 dhanaspṛtamukthyàṃ viśvácarṣaṇiṃ
 tokáṃ puṣyema tánayaṃ śatám hímāḥ || 14||

nú ṣṭhiráṃ maruto vīrávantam
 ṛtīśáhaṃ rayímasmásu dhatta |
 sahasríṇaṃ śatínaṃ śūsúvámśaṃ
 prātármakṣú dhivyávasurjagamyāt || 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 hasting 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 sūnávaḥ sudāmsasaḥ |
ródasī hí marútaścakrírē vṛdhé
mádanti vīrá vidátheṣu ghṛṣvayaḥ || 1 ||

tá uksítāso mahimānamāśata
diví rudrásso ádhi cakrīre sádaḥ |
árcanto arkām janáyanta indriyám
ádhi śríyo dadhire pṛṣnimātarah || 2 ||

gómātaro yáchubháyante añjībhis
tanúṣu śubhrá dadhire virúkматаḥ |
bádhante víśvamabhimátīnamāpa
vārtmānyeṣāmānu rīyate ghṛtām || 3 ||

ví yé bhrājante súmakhāsa ṛṣṭībhiḥ
pracyāváyanto ácyutā cidójasā |
manojúvo yánmaruto rátheṣvā
vṛṣavrātāsaḥ pṛṣatīráyugdhvam || 4 ||

prá yádrátheṣu pṛṣatīráyugdhvam
vāje ádriṃ maruto raṃháyantah |
utáruṣásya ví ṣyanti dhārās
cármevodábhīrvyúndanti bhúma || 5 ||

á vo vahantu sáptayo raghuṣyádo
raghupátvānaḥ prá jigāta bāhúbhiḥ |
sīdatá barhírurú vaḥ sádaskṛtām
mādáyadhvam maruto mádhvo ándhasaḥ || 6 ||

tē'vardhanta svátavaso mahitvaná nákaṃ
tasthúrurú cakrīre sádaḥ |
víṣṇuryáddhāvadvṛṣaṇaṃ madacyútam
váyō ná sīdannádhi barhīṣi 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*

śūrā ivēdyúyudhayo ná jágmayaḥ
 śravyasyávo ná pṛtanāsu yetire |
 bháyante víśvā bhúvanā marúdbhyo
 rájāna iva tveṣásamḍṛso nárah || 8||

tvāṣṭā yádvájraṃ sūkṛtaṃ hiraṇyáyaṃ
 saháśrabhṛṣṭiṃ svápā ávartayat |
 dhattá índro náryápāṃsi kártavé'hanvṛtráṃ
 nírapámaubjadarṇavám || 9||

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

jihmám nunudre'vatám táyā diśá
 siñcannútsaṃ gótamāya tṛṣṇáje |
 á gachantīmávasā citrábhānavaḥ
 kámaṃ víprasya tarpayanta dhámabhiḥ || 11||

yá vaḥ sárma śásamānāya sánti
 tridhātūni dāsúṣe yachatádhi |
 asmábhyaṃ táni maruto ví yanta
 rayiṃ no dhatta vṛṣaṇaḥ suvīram || 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 *Tvastr*, 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

máru^oto yá^{sya} hí kṣá^{ye} pāthā^ā divó vimahasah |
sá sugopā^tamo já^{na}h || 1||

yajñá^urvā yajñavā^haso ví^{pr}asya vā matīⁿām |
máru^tah śṛ^ṇutā^ā há^vam || 2||

utā vā yá^{sya} vājínó^{'nu} ví^{pr}amátakṣata |
sá gántā gó^mati vrajé || 3||

as^yá vī^rás^ya barhí^{ṣi} sutáh só^mo dí^{vi}ṣṭiṣu |
ukthā^m má^daśca śas^yate || 4||

as^yá śroṣ^{ant}vā bhú^{vo} ví^śvā yá^scarṣaṇī^rabhi |
sú^raṃ citsasrú^{ṣi}riṣah || 5||

pū^rvībhirhí dadā^{śi}mā śarā^dbhirmaruto vayám |
āvobhi^scarṣaṇīⁿām || 6||

subhā^{ga}h sá prayaj^yavo máru^to astu má^rtyah |
yá^{sya} prá^yāṃsi pá^rṣatha || 7||

śa^samāⁿás^ya vā nara^h své^das^ya sat^yaśava^sah |
vidā^ā ká^mas^ya vénata^h || 8||

yū^yám tátsat^yaśava^sa ā^viṣkarta mahitvanā |
vídhyatā ví^dyútā rá^kṣah || 9||

gú^hatā gú^hya^m tá^mo ví yā^ta víś^vamatrí^ṇam |
jyó^tiṣkartā yá^duśmási || 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

prátvaksasaḥ prátavaso virapśínó'nānatā
 ávithurā ṛjīśīṇaḥ |
 jūṣṭatamāso nṛtamāso añjībhir
 vyānatre ké cidusrā iva stṛbhīḥ || 1 ||

upahvaréṣu yádácidhvaṃ yayīm
 váya iva marutaḥ kéna citpathā |
 ścótanti kósā úpa vo rátheṣvā
 ghṛtāmukṣatā mādhuvarṇamárcate || 2 ||

práīṣāmájmeṣu vithuréva rejate
 bhūmīryāmeṣu yáddha yuñjáte śubhé |
 té kṛīḍāyo dhúnayo bhrājadṛṣṭayaḥ
 svayām mahitvām panayanta dhūtayaḥ || 3 ||

sá hí svasṛtpṛṣadaśvo yúvā gaṇò'yā
 īśānástáviṣibhirávrtaḥ |
 ási satyá ṛṇayāvānedyo'syā
 dhiyáḥ prāvitāthā vṛṣā gaṇádḥ || 4 ||

pitúḥ pratnáśya jánmanā vadāmasi
 sómasya jihvá prá jigāti cákṣasā |
 yádīmíndraṃ sámýṛkvāṇa
 āsatádínnāmāni yajñíyāni dadhire || 5 ||

śriyáse kām bhānúbhiḥ sám mimikṣire
 té raśmibhistá ṛkvabhiḥ sukhādáyāḥ |
 té vāsīmanta iśmīṇo ábhīravo
 vidré priyásya mārutasya dhāmnaḥ || 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

ā vidyūnmadbhirmarutaḥ svarkāi
 ráthebhiryāta ṛṣṭimádbhiráśvaparnaiḥ |
 ā várṣiṣṭhayā na iṣā
 váyo ná paptatā sumāyāḥ || 1 ||

tè'runébhírváramā piśāṅgaiḥ
 śubhé kām yānti rathatúrbbhirásvaiḥ |
 rukmó ná citráḥ svádhitīvān
 pavyā ráthasya jañghananta bhúma || 2 ||

śriyé kām vo ádhi tanúṣu vāsīr
 medhā vānā ná kṛṇavanta ūrdhvā |
 yuṣmábhyaṃ kām marutaḥ sujātās
 tuvidyumnáso dhanayante ádrim || 3 ||

áhāni gṛdhrāḥ páryā va āgur
 imāṃ dhīyaṃ vārkāryāṃ ca devīm |
 bráhma kṛṇvānto gótamāso arkáir
 ūrdhvāṃ nunudra utsadhīm pībadhyai || 4 ||

etáttyánnā yójanamaceti
 sasvárha yánmaruto gótamo vaḥ |
 pásyanhíraṇyacakrān
 áyodaṃṣṭrānvidhāvato varáhūn || 5 ||

eṣā syā vo maruto'nubhartrī
 prāti śtobhati vāgháto ná vāñi |
 ástobhayadvṛthāsām
 ánu svadhām gábhastyoḥ || 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*

²⁸worshippers

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

*divā yānti marúto bhūmyāgnír
 ayám vāto antárikṣeṇa yāti |
 adbhíryāti váruṇaḥ samudráir
 yuṣmāñ ichántaḥ śavaso napātaḥ || 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 śubhā sāvayasah sánīḍāḥ
 samānyā marútaḥ sám mimikṣuḥ |
 káyā matí kúta étāsa eté'rcanti
 śúṣmaṃ vṛṣaṇo vasūyā || 1 ||

kásya bráhmāṇi jujuṣuryúvānaḥ
 kó adhvaré marúta á vavarta |
 śyenāṁ iva dhrájato antárikṣe
 kéna mahá mánasā rīramāma || 2 ||

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

bráhmāṇi me matáyah sám sutāsaḥ
 śúṣma iyarti prábhrto me ádriḥ |
 á śāsate práti haryantyukthémā
 hárī vahatastá no ácha || 4 ||

áto vayámantamébhiryujānāḥ
 svákṣatrebhistanvāḥ súmbhamānāḥ |
 máhobhirétāṃ úpa yujmahe
 nvíndra svadhámānu hí no babhútha || 5 ||

[Poet *Āgastya*:]

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*

³⁷prob. *Soma* and the moon

³⁸lit. “nearest”

kvà syá vo marutaḥ svadhásīd
 yānmāmēkaṃ samádhattāhīhátye |
 ahāṃ hyùgrástaviṣástúviṣmān
 víśvasya śátroránamaṃ vadhasnáiḥ || 6||

bhūri cakārtha yújyebhirasmé
 samānébhīrvṛṣabha paúṃsyebhiḥ |
 bhūrīṇi hí kṛṇāvāmā śaviṣṭhéndra
 krátvā maruto yádvásāma || 7||

vádhiṃ vṛtrāṃ maruta indriyéṇa
 svéna bhámena taviṣó babhūvān |
 ahámetá mánave víśváścandrāḥ
 sugá apáscaakara vájrabāhuḥ || 8||

ánuttamá te maghavannákirnú
 ná tvāvāṃ asti devátā vídānaḥ |
 ná jáyamāno násate 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 dadhṛṣvāṅkrṇávai manīṣá |
 ahám hyùgró maruto vídāno
 yáni cyávamíndra ídīśa eṣām || 10||

ámandanmā maruta stómo átra
 yánme narah śrútyaṃ bráhma cakrá |
 índrāya víṣṇe súmakhāya máhyaṃ
 sákhye sákhyāstanvè tanúbhiḥ || 11||

evédeté práti mā rócamānā
 ánedyaḥ śráva éso dádhanāḥ |
 samcákṣyā marutaścandravarṇā
 áchānta me chadáyāthā ca nūnám || 12||

kó nvátra maruto māmahe vaḥ
 prá yātana sákhiṇráchā sakhāyaḥ |
 mánmāni citrā apivātáyanta
 eṣám bhūta návedā ma ṛtānām || 13||

á yádduvasyádduváse ná kārúr
 asmāñcakré mānyásya medhá |
 ó śú vartta maruto vípramáchemá
 bráhmāṇi jaritá vo arcat || 14||

eṣá va stómo maruta iyám gír
 māndāryásya mānyásya kāróḥ |
 éṣá yāsīṣṭa tanvè vayám
 vidyámeṣám vrjánam jīrádānum || 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 rabhasāya jánmane
púrvaṃ mahitváṃ vṛṣabhāsya ketáve |
aidhéva yámanmarutastuviṣvaṇo
yudhéva śakrāstaviṣāṇi kartana || 1 ||

nítyaṃ ná sūnúṃ mádhu bíbh rata úpa
krīḍanti krīḍá vidátheṣu ghṛṣvayaḥ |
náksanti rudrá ávasā namasvínam
ná mardhanti svátavaso haviṣkṛtam || 2 ||

yásmā úmāso amṛtā árāsata
ráyāspóṣaṃ ca haviṣā dadāśúṣe |
ukṣántyasmai marúto hitá iva
purú rájāṃsi páyasā mayobhúvaḥ || 3 ||

á yé rájāṃsi táviṣibhirávyata
prá va évāsaḥ sváyatāso adhrajan |
bháyante víśvā bhúvanāni harmyá
citró vo yámaḥ práyatāsvṛtíṣu || 4 ||

yáttveṣáyāmā nadáyanta párvatān
divó vā pṛṣṭhám náryā ácucyavuh |
víśvo vo ájmanbhayate vánaspátī
rathīyántīva prá jihīta óṣadhiḥ || 5 ||

yūyám na ugrā marutaḥ sucetúnářiṣṭagrāmāḥ
sumatīm pipartana |
yátrā vo didyúdrádati krívirdatī
riṇāti 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 swept 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 skambhádeṣṇā anavabhrārādhaso'latṛṇāso
 vidátheṣu súṣṭutāḥ |
 árcantyarkám madirásaḥ pītáye
 vidúrvirásaḥ prathamāni paūṃsyā || 7||

śatábhujibhistámabhihruteraghāt
 pūrbhī rakṣatā maruto yámāvata |
 jánam yámugrāstavaṣo virapśinaḥ
 pāthānā śaṃsāttānayaṣya puṣṭīṣu || 8||

vīśvāni bhadrá maruto rátheṣu vo
 mithasprádhyaeva taviśāṇyáhitā |
 áṃseṣvā vaḥ prápatheṣu khādáyó'kṣo
 vaścakrá samáya ví vāvṛte || 9||

bhúrīṇi bhadrá náryeṣu bāhúṣu
 vākṣassu rukmā rabhasāso añjáyah |
 áṃseṣvétāḥ pavīṣu kṣurā ádhi
 váyo ná pakṣāṇvyānu śríyo dhire || 10||

mahānto mahná vibhvò vibhūtayo
 dūredśó yé divyá iva stṛbhīḥ |
 mandráḥ sujihvāḥ sváritāra āsábhiḥ
 sámmitlā índre marútaḥ pariṣṭúbhaḥ || 11||

tádvah sujātā maruto mahitvanám
 dīrghám vo dātrámáditeriva vratám |
 índraścaná tyájasā ví hruṇāti
 tájjánāya yásmāi sukṛte árādhvam || 12||

tádvo jāmitváṃ marutaḥ páre yugé
 purú yáchám samamṛtāsa ávata |
 ayá dhiyá mánave śruṣṭímávyā
 sākám náro daṃsánairá 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*

⁴⁵ extensive

yéna dīrghām marutaḥ śūśāvāma yuṣmākena pārīṇasā turāsaḥ |
ā yāttatānanvrjāne jānāsa ebhīryajñēbhīstādabhiṣṭimaśyām || 14 ||

eṣā va stōmo maruta iyām gīrmāndāryāsya mānyāsya kārōḥ |
éśā yāsīṣṭa tanvè vayām vidyāmeṣām vrjānam jīrādānum || 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

sahásraṃ ta indrotáyo naḥ sahásramiṣo harivo gūrtátamāḥ |
sahásraṃ ráyo mādayádhyai sahasríṇa úpa no yantu vājāḥ || 1||

á nó'vobhirmarúto yāntváchā jyēṣṭhebhírvā bṛháddivaiḥ sumāyāḥ |
ádha yádeṣāṃ niyútaḥ paramāḥ
samudrásya ciddhanáyanta pāré || 2||

mimiyákṣa yéṣu súdhitā ghṛtācī híraṇyanirṇigúparā ná ṛṣṭíḥ |
gúhā cárantī mánuṣo ná yóṣā sabhāvatī vidathyēva sám vāk || 3||

pārā śubhrā ayāso yavyā sādharāṇyéva marúto mimikṣuḥ |
ná rodasī ápa nudanta ghorā juṣánta vṛdhaṃ sakhyāya devāḥ || 4||

jóṣadyádīmasuryā sacádhyai víṣitastukā rodasī nṛmāṇāḥ |
á sūryéva vidható ráthaṃ gāttveṣápratikā nábhaso nétyā || 5||

ásthāpayanta yuvatīm yúvānaḥ śubhé nímiślāṃ vidátheṣu pajráṃ |
arkó yádvo maruto havíṣmān
gāyadgāthāṃ 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 *Rodasí* — they, terrifying, shall remove themselves
 so that *deva*-s would frequent the augment
 for the sake of the association.
 5. If now *asuryā*⁴⁷ shall be pleased to accompany —
 [she,] *Rodasí*, [her] hair disheveled, [her] mind set on men⁴⁸ —
 like *Suryā* 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
 eṣāṃ marūtāṃ mahimā satyó ásti |
 sácā yádīṃ vṛṣamaṇā ahaṃyú
 sthirá cijjánīrváhate subhāgāḥ || 7||

pānti mitráváruṇāvavadyác
 cáyata īmaryamó ápraśastān |
 utá cyavante ácyutā dhruvāṇi
 vāvṛdhá īṃ maruto dātivārah || 8||

nahí nú vo maruto ántyasmé
 āráttāccichávaso ántamāpúḥ |
 té dhr̥ṣṇúnā śávasā śūsuvāṃsó'rṇo ná
 dvéṣo dhr̥ṣatá pári ṣṭhuḥ || 9||

vayámadyéndrasya préṣṭhā
 vayāṃ śvó vocemahi samaryé |
 vayāṃ purá máhi ca no ánu dyún
 tánnā ṛbhukṣá narámānu ṣyāt || 10||

eṣá va stómo maruta iyāṃ gír
 māndāryásya mānyásya kāróḥ |
 éśá yāsīṣṭa tanvè vayāṃ
 vidyāmeṣāṃ vṛjánāṃ jīradānum || 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 tuturváṇir
dhīyaṃdhiyaṃ vo devayā u dadhidhve |
ā vo'rvācaḥ suvitāya ródasyor
mahé vavṛtyāmāvase svṛktībhiḥ || 1 ||

vavrāso ná yé svajāḥ svátavasa
īṣaṃ svàrabhijáyanta dhūtayaḥ |
sahasrīyāso apām nórmya
āsā gāvo vándyāso nókṣāṇaḥ || 2 ||

sómāso ná yé sutāstrptāmśavo
hṛtsú pītāso duváso násate |
āṣāmāmseṣu rambhīṇīva rārabhe
hāsteṣu khādīśca kṛtīśca sām dadhe || 3 ||

áva sváyuktā divā ā vṛthā yayur
āmartyāḥ kásayā codata tmánā |
areṇāvastuvijātā acucyavur
dṛdhāni cinmarúto bhrājādṛṣṭayaḥ || 4 ||

kó vo'ntármaruta ṛṣṭividyuto
réjati tmánā hánveva jihváyā |
dhanvacyúta īṣām ná yámani
purupráśā ahanyò nátaśaḥ || 5 ||

kvà svidasyá rájaso maháspāraṃ
kvāvaram maruto yásminnāyayá |
yáccyāváyatha vithuréva sámhitam
vyádrinā patatha tveśámarnavám || 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 *svàr*,
 [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 spine

⁵¹ inner *Marut-s*

⁵² *nidhā*

⁵³ = non-material

⁵⁴ “with jaw and a tongue” = “with speech”

⁵⁵ *Agni*

sātírná vó'mavatī svàrvatī
 tveṣá vípākā marutaḥ pípiṣvatī |
 bhadrá vo rātīḥ pṛṇató ná dáksīṇā
 pṛthujráyī asuryèva jáñjati || 7||

práti ṣtobhanti síndhavaḥ pavíbhya
 yádabhríyāṃ vácamudīráyanti |
 áva smayanta vidyútaḥ pṛthivyāṃ
 yádi ghṛtāṃ marútaḥ pruşṇuvánti || 8||

ásūta pṛśnirmahaté ráṇāya
 tveṣámayásāṃ marútāmānikam |
 té sapsaráso'janayantābhvam
 ádītsvadhámiṣirāṃ páryapaśyan || 9||

eṣá va stómo maruta iyāṃ gír
 māndāryásya mānyásya kāróḥ |
 éṣá yāsīṣṭa tanvè vayāṃ
 vidyámeṣāṃ vrjānaṃ jīradānum || 10||

7. Like acquisition of you —
 forceful, possessing of *svàr*, [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

maháścittvámindra yatá etā́n maháścidasī tyájaso varūtá |
sá no vedho marútāṃ cikītvā́nsumná́ vanuṣva táva hí préṣṭhā || 1 ||

áyuḡranta indra viśvákṛṣṭī́r
vidā́náso niṣṣídho martyatrá |
marútāṃ pṛtsutī́rhásamānā
svàrmīḍhasya pradhánasya sātáu || 2 ||

ámyaksá ta indra ṛṣṭī́rasmé
sánemyábhvaṃ marúto junanti |
agníściddhí śmātasé śusúkvā́n
ápo ná dvīpāṃ dádhati práyāṃsi || 3 ||

tvāṃ tú na indra táṃ rayīm dā
ójiṣṭhayā dákṣiṇayeṇa rātīm |
stútaśca yáste cakánanta vāyó
stānaṃ ná mádhvaḥ pīpayanta vājaiḥ || 4 ||

tvé ráya indra tośátamāḥ
praṇetáraḥ kásya cidṛṭāyóḥ |
té śú no marúto mṛḍayantu
yé smā purá gātūyántiva devāḥ || 5 ||

práti prá yāhī́ndra mīdhúso nṛ́n
maháḥ pā́rthive sádane yatasva |
ádha yádeṣāṃ pṛthubudhnása étās
tīrthé náryáḥ paúṃsyāni tasthúḥ || 6 ||

práti ghorā́ṇāmétā́nāmayaśāṃ
marútāṃ śṛṇva āyatámupadbíḥ |
yé mártyaṃ pṛtanāyántamú́mair
ṛṇāvā́naṃ ná patáyanta sárgaiḥ || 7 ||

tvāṃ má́nebhya indra viśvájanyā
rádā marúdbhiḥ śurú́dho gó·agrāḥ |
stávā́nebhī stavase deva deváir
vidyá́meṣāṃ vṛjánaṃ jīrádānum || 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 *svàr*.
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 *ṛta*.
 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 *Mana* 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” *prtsuti* of verse 2

⁶⁰prob. *Aditi*

This hymn refers to inner *Marut*-s.

RigVeda 1.171

práti va enā námasāhámemi
 sūkténa bhikṣe sumatīm turāṇām |
 rarāṇātā maruto vedyābhir
 ní héḍo dhattá ví mucadhvamáśvān || 1 ||

eṣá va stómo maruto námasvān
 hṛdá taṣṭó mánasā dhāyi devāḥ |
 úpemá yāta mánasā juṣāṇā
 yūyám hi ṣṭhá námasa ídvṛdhāsaḥ || 2 ||

stutáso no marúto mṛdayantūtá
 stutó maghávā sámhaviṣṭhaḥ |
 ūrdhvá naḥ santu komyá vānānyáhāni
 víśvā maruto jigiṣá || 3 ||

asmādahám taviṣádīṣamāṇa
 índrādbhiyá maruto réjamānaḥ |
 yuṣmábhyaṃ havyá níśitānyāsan
 tányāré cakrmā mṛdātā naḥ || 4 ||

yéna mánāsaścítáyanta usrá
 vyūṣṭiṣu śávasā śásvatīnām |
 sá no marúdbhirvṛṣabha śrávo dhā
 ugrá ugrébhi sthāviraḥ sahodāḥ || 5 ||

tvám pāhīndra sáhīyaso nṛṇ
 bhávā marúdbhirávayātaheḍāḥ |
 supraketébbhiḥ sāsahírdádhāno
 vidyámeṣám vṛjánam jírādānum || 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 yāmaścitrá ūtī sudānavah |
máruto áhibhānavah || 1 ||

āré sá vah sudānavo máruta ṛñjatī sáruḥ |
āré ásmā yámásyatha || 2 ||

tṛṇaskandásya nú víśaḥ pári vṛikta sudānavah |
ūrdhvānnah karta jīvāse || 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 *Tṛṇaskanda*,
 O generous ones!
 Make us elevated in order to live.

This hymn refers, most likely, to recruits.

RigVeda 2.34

dhārāvarā marúto dhṛṣṇvòjaso
mṛgā ná bhīmāstáviṣṭbhirarcinaḥ |
agnáyo ná śusucānā ṛjīṣiṇo
bhṛmim dhámanto ápa gá avṛṇvata || 1 ||

dyávo ná stṛbhiścítayanta khādíno
vyābhríyā ná dyutayanta vṛṣṭáyāḥ |
rudró yádvo maruto rukmavakṣaso
vṛṣájani pṛśnyāḥ śukrá údhani || 2 ||

ukṣánte ásvāṃ átyāṃ ivājisu
nadásya kárṇaisturayanta āśúbhiḥ |
híraṇyaśiprā maruto dávidhvataḥ
pṛkṣām yātha pṛṣatībhiḥ samanyavaḥ || 3 ||

pṛkṣé tá víśvā bhúvanā vavakṣire
mitráya vā sádamá jīrádānavāḥ |
pṛṣadaśvāso anavabhṛárādhasa
ṛjipyáso ná vayúneṣu dhūrśadaḥ || 4 ||

índhanvabhirdhenúbhī rapsádūdhabhir
adhvasmábhiḥ pathibhirbhrājadrṣṭayaḥ |
á hamsáso ná svásarāṇi gantana
mádhormádāya marutaḥ samanyavaḥ || 5 ||

á no bráhmāṇi marutaḥ samanyavo
narāṇ ná śáṃsaḥ sávanāni gantana |
ásvāmiva pipiyata dhenúmúdhani
kártā dhíyaṃ jaritré vājapeśasam || 6 ||

tām no dāta maruto vājīnaṃ rátha
āpānām bráhma citáyaddivédiva |
īṣaṃ stotṛbhyo vṛjáneṣu kārāve
sanīm medhāmářiṣṭaṃ duṣṭáraṃ sáhaḥ || 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'svān
 rátheṣu bhága á sudánavaḥ |
 dhenúrná śísve svásareṣu pivate
 jánāya rātáhaṣe mahímīṣam || 8||

yó no maruto vṛkátāti mártyo
 ripúrdadhé vasavo rákṣatā riṣáḥ |
 vartáyata tápuṣā cakriyābhí tám
 áva rudrā aśáso hantanā vádhaḥ || 9||

citrám tádvo maruto yáma cekite
 pṛśnyā yádúddharápyāpáyo duhúḥ |
 yádvā nidé návamānasya rudriyās
 tritám járāya juratámadābhyāḥ || 10||

tánvo mahó marúta evayávno
 víṣnoreṣásya prabhṛthé havāmahe |
 hiraṇyavarṇānkakuhānyatásruco
 brahmaṇyántaḥ śámsyaṃ rádha īmahe || 11||

té dásagvāḥ prathamá yajñámūhire
 té no hinvantūṣáso vyūṣṭiṣu |
 uṣá ná rāmīraruṇáirápornute
 mahó jyótiṣā śucatá 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*-s⁶⁷, 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 kṣoṇībhiraruṇébhiraññāñjībhī
rudrā ṛtāsya sādaneṣu vāvṛdhuḥ |
niméghamānā átyena pájasā
suścandráṃ várnaṃ dadhire supéśasam || 13||

táñ iyānó máhi várūthamūtáya
úpa ghédená námasā gṛṇīmasi |
tritó ná yānpāñca hótṛnabhiṣṭaya
āvavártadávarāñcakríyāvase || 14||

yáyā radhráṃ pārayathátyámho
yáyā nidó muñcátha vanditáram |
arvácī sá maruto yá va útír
ó śú vāśréva sumatírjigātu || 15||

13. They, *Rudra*-s, have augmented themselves in seats of *ṛta* 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 vājāstáviṣṭhiragnáyah
 śubhé sámmitślāḥ pṛṣatīrayukṣata |
 bṛhadúkṣo marúto viśvāvedasaḥ
 prá vepayanti párvatāṃ ádābhyāḥ || 4 ||*

*agnísríyo marúto viśvákṛṣṭaya
 á tveśámugrá máva īmahe vayám |
 té svānīno rudríyā varśánirñijaḥ
 simhá ná heśákratavaḥ sudānavah || 5 ||*

*vrātaṃvrātaṃ gaṇámgaṇaṃ suśastībhir
 agnérbhāmaṃ marútāmója īmahe |
 pṛṣadaśvāso anavabhrárādhaso
 gántāro yajñám vidátheṣu 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 ṛṣṭimánto divó máryā ṛtájātā ayāsaḥ |
sárasvatī śṛṇavanyajñíyāso dhātā rayín sahávīraṃ turāsaḥ || 13||

13. [Since] having lightning for a chariot, having spears, agile,
 born of *ṛta* 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

tryàryamā mānuṣo devātātā
trī rocanā divyā dhārayanta |
ārcanti tvā marútaḥ pūtádakṣās
tvāmeṣāmṛṣirindrāsi dhīraḥ || 1||

ānu yádīṃ marúto mandasānām
ārcanníndraṃ papivāṃsaṃ sutásya |
ādatta vājramabhī yádāhiṃ hánnapó
yahvīrasrjatsártavā u || 2||

utā brahmāṇo maruto me asyéndraḥ
sómasya sūṣutasya peyāḥ |
táddhī havyāṃ mānuṣe gā ávindad
áhannāhiṃ papivāṃ índro asya || 3||

ādródasī vitarāṃ ví śkabhāyat
saṃvivvyānāścidbhiyāse mṛgāṃ kaḥ |
jígartimíndro apajárgurāṇaḥ
práti śvasántamáva dānavāṃ han || 4||

ádha krátvā maghavantúbhyaṃ devā
ānu víśve adaduḥ somapéyam |
yátsúryasya harítaḥ pátantīḥ
purāḥ satírúparā étaṣe káḥ || 5||

náva yádasya navatīṃ ca bhogān
sākāṃ vājreṇa maghāvā vivṛścát |
ārcantíndraṃ marútaḥ sadhásthe
trāiṣṭubhena vácasā bādhata dyām || 6||

sákhā sákhye apacattúyamagnír
asyá krátvā mahiṣā trī śatāni |
trī sākámíndro mānuṣaḥ sárāṃsi
sutāṃ pibadvṛtrahátyāya sómam || 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 *triṣṭubh* 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 *Vṛtrá*

⁷³ *dānava*

⁷⁴ = rays

trí yáchatá mahiṣāṇāmágho mās
 trí sārāṃsi maghāvā somyāpāḥ |
 kārāṃ ná víśve ahvanta devā
 bhāramīndrāya yádāhiṃ jaghána || 8||

uśánā yātsahasyàráyātāṃ
 gṛhāmīndra jūjuvānébhiráśvaiḥ |
 vanvānó átra saráthaṃ yayātha
 kútsena deváirávanorha śúsṇam || 9||

prānyáccakrámaṃvraḥ sūryasya
 kútsāyānyádvárivo yátave'kaḥ |
 anáso dásyūṃṣṛamṛṇo vadhéna
 ní duryoṇá āvṛṇaṃṣṛdhṛávācaḥ || 10||

stómāsastvā gaúrīvīteravardhannárandhayo
 vaidathināya pīprum |
 á tvámṛjísū sakhyāya cakre
 pácanpaktírāpibaḥ sómamasya || 11||

nāvagvāsaḥ sutásomāsa índraṃ
 dáśagvāso abhyārcantiyarkáḥ |
 gávyaṃ cidūrvāmapidhánnavantāṃ
 táṃ cinnáraḥ śaśamāná ápa vran || 12||

kathó nú te pári carāṇi vidvān
 vīryà maghavanyá cakártha |
 yá co nú návyā kṛṇávaḥ śaviṣṭha
 prédu tá te vidátheṣu bravāma || 13||

etá vísvā cakṛvāṇī indra bhúryáparīto
 janúṣā vīryeṇa |
 yá cinnú vajrinkṛṇávo dadhṛṣvānná
 te vartá táviṣyā asti tásyāḥ || 14||

índra bráhma kriyámāṇā juṣasva
 yá te śaviṣṭha návyā ákarma |
 vástreva bhadrá súkṛtā vasūyú
 ráthaṃ 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 *Śuṣṇa*.
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 *Gaurivīti* strengthened thee,
thou made *Pipru* to submit to *Vaidathina*,
Ṛjīśvan 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 *sāvanāni*

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

RigVeda 5.52

prá śyāvāśva dhṛṣṇuyārcā marúdbhirṛkvabhiḥ |
yé adroghámanuṣvadhāṃ śrávo mādanti yajñīyāḥ || 1||

té hí sthirásya śávasaḥ sákhāyaḥ sánti dhṛṣṇuyá |
té yámanná dhṛṣadvínastmánā pānti śásvataḥ || 2||

té syandrāso nóksáṇó'ti śkandanti śárvarīḥ |
marútāmádhā máho diví kṣamā ca manmahe || 3||

marútsu vo dadhīmahi stómaṃ yajñāṃ ca dhṛṣṇuyá |
vísve yé mánuṣā yugá pānti mártyaṃ riṣáḥ || 4||

árhanto yé sudánavo náro ásāmisavasah |
prá yajñāṃ yajñīyebhyo divó arcā marúdbhyaḥ || 5||

á rukmávrá yudhá nára ṛṣvā ṛṣṭírāsṛkṣata |
ánvenāñ áha vidyúto marúto jájjhatīriva
bhānúrartatmánādiváh || 6||

yé vāvṛdhánta pāṛthivā yá urāvantárikṣa á |
vṛjáne vā nadīnāṃ sadhásthe vā mahó diváh || 7||

śárdho mārutamúchaṃsa satyásavasamṛbhvasam |
utá sma té śubhé náraḥ 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 páruṣṇyāmúrṇā vasata śundhyávaḥ |
utá pavyá ráthānāmádrīṃ bhīndantyójasā || 9||

ápathayo vípathayó'ntaspathā ánupathāḥ |
etébhiramáhyaṃ nāmabhīryajñāṃ viṣṭārā ohate || 10||

ádḥā náro nyòhaté'dhā niyúta ohate |
ádḥā párāvata īti citrá rūpāṇi dárśyā || 11||

chandastúbhaḥ kubhanyáva útsamá kīrīṇo nṛtuḥ |
té me ké cinná tāyáva úmā āsandṛsí tviṣé || 12||

yá ṛṣvā ṛṣṭívīdyutaḥ kaváyaḥ sánti vedhásaḥ |
támṛṣe mārutaṃ gaṇám namasyá ramáyā girá || 13||

ácha ṛṣe mārutaṃ gaṇám dāná mitráṃ ná yoṣāṇā |
divó vā dhṛṣṇava ójasā stutá dhībhirīṣanyata || 14||

nú manvāná eṣāṃ devāṃ áchā ná vakṣāṇā |
dāná saceta sūribhīryámaśrutebhirañjībhiḥ || 15||

prá yé me bandhveṣé gāṃ vócantā sūrāyaḥ
pṛśnīṃ vocantā mātāram |
ádḥā pitāramiṣmīṇaṃ rudráṃ vocantā śíkvasaḥ || 16||

saptá me saptá śākína ékamekā satá daduḥ |
yamúnāyāmádhi śrutámúdrádho gávyāṃ mṛje
ní rádho áśvyāṃ mṛje || 17||

9. And they⁸¹, in [the river] *Paruṣṇī*, 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.

⁸⁵thematic word

⁸⁶*rūpāṇi*

⁸⁷contemplation-defining words

⁸⁸=internalize

⁸⁹=rhythms

RigVeda 5.53

*kó veda jánameṣāṃ kó vā purā sumnéṣvāsa marútām |
yádyuyujré kilāsyāḥ || 1||*

*átānrátheṣu tasthúṣaḥ káḥ śúśrāva kathā yayuḥ |
kásmāi sasruḥ sudāse ánvāpáya íḍābhirvṛṣṭáyāḥ sahā || 2||*

*té ma āhuryá āyayúruṣa dyúbhirvibhirmāde |
náro máryā arepāsa imānpásyanníti ṣṭuḥi || 3||*

*yé añjīṣu yé vāśīṣu svābhānavāḥ srakṣú rukméṣu khādīṣu |
śrāyā rátheṣu dhánvasu || 4||*

*yusmākaṃ smā ráthāñ ánu mudé dadhe maruto jīradānavāḥ |
vṛṣṭi dyāvo yatíriva || 5||*

*ā yāṃ náraḥ sudānavo dadāśúṣe divāḥ kósámácucyavuh |
ví parján̄yaṃ sr̄janti ródasī ánu dhánvanā yanti vṛṣṭáyāḥ || 6||*

*tatṛdānāḥ síndhavaḥ kṣódasā rájaḥ prá sasrurdhenávo yathā |
syannā áśvā ivādhvano vimócane ví yádvártanta enyāḥ || 7||*

*ā yāta maruto divā ántárikṣādamádatá |
māva sthāta parāvataḥ || 8||*

*mā vo rasānitabhā kúbhā krúmurmā vaḥ síndhurní rīramat |
mā vaḥ pári ṣṭhātsaráyuḥ puriṣínyasmé ítsumnámastu vaḥ || 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

*tām vaḥ śārdhaṃ rāthānām tveṣāṃ gaṇām mārutaṃ nāvyaśīnām |
ānu prā yanti vṛṣṭāyaḥ || 10||*

*śārdhaṃśārdhaṃ va eṣām
vrātaṃvrātaṃ gaṇāṃgaṇaṃ suśastībhiḥ |
ānu krāmema dhātībhiḥ || 11||*

*kāsmā adyā sújātāya rātāhavyāya prā yayuḥ |
enā yāmena marūtaḥ || 12||*

*yéna tokāya tánayāya dhānyāṃ bījaṃ váhadhve ákṣitam |
asmábhyaṃ táddhattana yádva ímahe
rádho víśvāyu saúbhagam || 13||*

*átīyāma nidástiráḥ svastíbhīrhitvāvadyámárātīḥ |
vṛṣṭvī śāṃ yórápa usrí bheṣajám syāma marutaḥ sahá || 14||*

*sudevāḥ samahāsati suvīro naro marutaḥ sá mártyaḥ |
yām tráyadhve syāma té || 15||*

*stuhí bhojānstuvató asya yāmani ráṇangāvo ná yāvase |
yatāḥ pūrvāṇ iṃvā sákhīṇrānu hvaya girā grīhi kāmīnaḥ || 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*dviṣas*

⁹⁵*śardha*

RigVeda 5.54

*prá śárdhāya mārūtāya svābhānava
imāṃ vācamanaṃ parvatacyúte |
gharmastúbhe divá á pṛṣṭhayájvane
dyumnáśravase máhi nṛmṇámarcata || 1 ||*

*prá vo marutastaviṣá udanyávo
vayovṛdho aśvayújaḥ páriḥrayaḥ |
sáṃ vidyúta dádhati vásati tritáḥ
svárantyápo'vánā páriḥrayaḥ || 2 ||*

*vidyúnmahaso náro áśmadidyavo
vātatiṣo marútaḥ parvatacyútaḥ |
abdayá cinmúhurá hrādunṛvṛta
stanáyadamā rabhasá údojasaḥ || 3 ||*

*vyàktúnrudrā vyāhāni śikvaso
vyàntárikṣaṃ ví rájāṃsi dhūtayaḥ |
ví yádájrāṇi ájatha náva im yathā
ví durgāṇi maruto náha riṣyatha || 4 ||*

*tádvīryāṃ vo maruto mahitvanāṃ
dīrghāṃ tatāna sūryo ná yójanam |
étā ná yáme ágrbhītaśociṣó'naśvadāṃ
yánnyáyātānā girīm || 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 śárdho maruto yádarnasám
 móṣathā vṛkṣám kapaṇéva vedhasaḥ |
 ádha smā no arámatiṃ sajoṣasaś
 cákṣuriva yántamánu neṣathā sugám || 6||

ná sá jīyate maruto ná hanyate
 ná sredhati ná vyathate ná riṣyati |
 náśya ráya úpa dasyanti nótáya
 řṣiṃ vā yám rájánam vā súśūdatha || 7||

niyútvento grāmajíto yáthā náro'ryamáṇo
 ná marútaḥ kabandhínah |
 pínvantyútsam yádináso ásvaran
 vyùndanti pṛthivīm mádho ándhasā || 8||

pravátvatīyám pṛthivī marúdbhyaḥ
 pravátvatī dyaúrbbhavati prayádbhyaḥ |
 pravátvatīḥ pathyà antárikṣyāḥ
 pravátvantaḥ párvatā jīrádānavah || 9||

yánmarutaḥ sabharasaḥ svarṇarah
 sūrya údite mádathā divo narah |
 ná vó'svāḥ śrathayantáha sísrataḥ
 sadyó asyádhvanah pārámaśnutha || 10||

ámseṣu va řṣtáyah patsú khādáyo
 vákṣassu rukmá maruto ráthe súbhaḥ |
 agnībhrajaso vidyúto gábhastyoḥ
 síprāḥ śīrśásu vítatā hiraṇyáyīḥ || 11||

tám nákamaryó ágrbhītaśociṣam
 rúsatpíppalam maruto ví dhūnutha |
 sámacyanta vṛjánátitviṣanta 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 *r̥ta*,
 are violently agitated [and] utter long battle-cry,
 sacrificial enclosures are put¹⁰⁷ together;

¹⁰⁴recruits

¹⁰⁵“hardened, toughened”

¹⁰⁶Soma

¹⁰⁷lit. “bent”

*yusmāḍattasya maruto vicetaso
rāyāḥ syāma rathyò váyasvataḥ |
ná yó yúchati tiṣyò yáthā divò'smé
rāranta marutaḥ sahasríṇam || 13||*

*yūyāṃ rayíṃ maruta spārhāvīraṃ
yūyāmṛṣimavatha sāmavipram |
yūyāmārvantaṃ bharatāya vājaṃ
yūyāṃ dhattha rājānaṃ śruṣṭimāntam || 14||*

*tádvo yāmi dráviṇaṃ sadyau-utayo
yéna svàrná tatánāma nṛṇrabhí |
idám sú me maruto haryatā váco
yásya tárema tárasā śatám hímāḥ || 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 *Tiṣya* 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-*svàr* 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
 bṛhádúyo dadhire rukmávakṣasaḥ |
 íyante ásvaiḥ suyámebhirásúbhiḥ
 súbhaṃ yātámánu ráthā avṛtsata || 1 ||

svayám dadhidhve táviṣīm yáthā vidá
 bṛhánmahānta urviyá ví rājatha |
 utántárikṣaṃ mamire vyójasā
 súbhaṃ yātámánu ráthā avṛtsata || 2 ||

sākám jātāḥ subhvāḥ sākámukṣitāḥ
 śriyé cidā pratarāṃ vāvṛdhurnāraḥ |
 virokīṇaḥ sūryasyeva raśmāyaḥ
 súbhaṃ yātámánu ráthā avṛtsata || 3 ||

ābhūśényaṃ vo maruto mahitvanám
 didṛkśényaṃ sūryasyeva cákṣaṇam |
 utó asmāñ amṛtatvé dadhātana
 súbhaṃ yātámánu ráthā avṛtsata || 4 ||

údīrayathā marutaḥ samudrató
 yūyaṃ vṛṣṭīm varṣayathā purīṣiṇaḥ |
 ná vo dasrā úpa dasyanti dhenávaḥ
 súbhaṃ yātámánu ráthā avṛtsata || 5 ||

yádáśvāndhūrṣú pṛṣatīráyugdhvaṃ
 hiraṇyáyānprátýátkāñ ámugdhvaṃ |
 víśvā ítspṛdho maruto vyàsyatha
 súbhaṃ yātámánu ráthā avṛtsata || 6 ||

ná párvatā ná nadyò varanta vo
 yátrácidhvaṃ maruto gáchathédu tát |
 utá dyāvāprthiví yāthanā pári
 súbhaṃ yātámánu ráthā avṛtsata || 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

*yātpūrvyāṃ maruto yācca nūtanam
yādudyāte vasavo yācca śasyāte |
viśvasya tāsyā bhavathā návedasaḥ
śúbham yātāmānu ráthā avrtsata || 8||*

*mṛdáta no maruto mā vadhiṣṭanāsmábhyam
śárma bahulāṃ ví yantana |
ádhi stotrāsya sakhyāsya gātana
śúbham yātāmānu ráthā avrtsata || 9||*

*yūyásmānnayata vásyo áchā
nīraṃhatībhyo maruto gṛṇānāḥ |
juśádhvam no havýádātīm yajatrā
vayāṃ syāma pátayo rayīṇām || 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 sárdhantamā gaṇám
piṣṭám rukmébhirañjībhiḥ |
viśo adyá marútāmáva hvaye
diváścidrocanádádhi || 1||

yáthā cinmānyase hṛdā
tádínme jagmurāśásaḥ |
yé te nédiṣṭhaṁ hávanānyāgáman
tān vardha bhīmásaṁdṛśaḥ || 2||

mīḍhúṣmatīva pṛthivī
párāhatā mādantyetiyasmádā |
ṛkṣo ná vo marutaḥ śimīvāñ
ámo dudhró gaúriva bhīmayúḥ || 3||

ní yé rinántyójasā
vṛthā gávo ná durdhúraḥ |
ásmānaṁ citsvaryāṁ parvataṁ
girīṁ prá cyāvayanti yāmabhiḥ || 4||

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

yuñgdhvám hyáruṣī ráthe
yuñgdhvám rátheṣu rohítaḥ |
yuñgdhvám hárī ajirá dhurí vódhave
váhiṣṭhā dhurí vódhave || 6||

utá syá vājyàruṣás
tuviṣvánirihá sma dhāyi darśatāḥ |
má 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*, exertive 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!

*ráthaṃ nú mārutaṃ vayāṃ
 śravasyúmā huvāmahe |
 ā yásmintasthaú surāṇāni bíbhratī
 sácā marútsu rodasí || 8||*

*táṃ vaḥ śárdhaṃ ratheśúbhaṃ
 tveśāṃ panasyúmā huve |
 yásminsújātā subhágā mahīyáte
 sácā marútsu mīḍhuṣī || 9||*

8. Now, for him who is seeking fame
 we summon related to *Marut*-s chariot,
 onto which bearing joys *Rodasí* 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 índravantaḥ sajóṣaso
híraṇyarathāḥ suvitāya gantana |
iyám vo asmátpráti haryate matís
tṛṣṇáje ná divá útsā udanyáve || 1||

vášīmanta ṛṣṭimáto manīśínah
sudhánvāna íṣumanto niṣaṅgínah |
svásśvā stha suráthāḥ pṛśnimātarah
svāyudhá maruto yāthanā súbham || 2||

dhūnuthá dyám párvatāndāśúṣe vásu
ní vo vānā jihate yámano bhiyá |
kopáyatha pṛthivīm pṛśnimātarah
śubhé yádugrah pṛṣatíráyugdhvam || 3||

vátatviṣo marúto varṣánirṇijo
yamá iva súsadṛśah supésasah |
piśáṅgāśvā aruṇáśvā arepásah
prátvakṣaso mahiná dyaúrivorávaḥ || 4||

purudrapsá aṅjimántah sudánavas
tveṣásamḍṛśo anavabhṛárādhah |
sujátáso janúṣā rukmávakṣaso
divó arká amṛtaṃ náma bhejire || 5||

ṛṣṭáyo vo maruto áṃsayorádhi
sáha ójo bāhvórho bálam hitám |
nṛmṇá śīrśásvāyudhā rátheṣu vo
vísṡvā vaḥ śrírádhi tanúṣu pipiṣe || 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 *Pṛśni* 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 *Pṛśni* 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 ?

*gómadáśvāvadráthavatsuvíraṃ
 candrávadrádho maruto dadā naḥ |
 práśastiṃ naḥ kṛṇuta rudriyāso
 bhakṣīyá vó'vaso dáivyaśya || 7||*

*hayé náro máruto mṛḍátā naś
 túvīmaghāso ámrta řtajñāḥ |
 sátyaśrutaḥ kāvayo yúvāno
 bṛhadgirayo bṛháduḥśámāñāḥ || 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 nūnám táviṣīmantameṣām
 stuṣé gaṇám mārutaṃ nāvyaśīnām |
 yá āśvāśvā ámavadvāhanta
 utésire amṛtasya svarājāḥ || 1 ||

tveṣám gaṇám tavásam khādīhastam
 dhúnivrataṃ māyīnaṃ dātivāram |
 mayobhúvo yé ámitā mahitvā
 vāndasva vipra tvirādhaso nṛṇ || 2 ||

á vo yantūdavāhāso adyá
 vṛṣṭīm yé víśve marúto junánti |
 ayám yó agnīrmarutaḥ sámiddha
 etám juṣadhvam kavayo yuvānaḥ || 3 ||

yūyám rájānamíryam jánāya
 vibhvataṣṭám janayathā yajatrāḥ |
 yuṣmádeti muṣṭihā bāhújūto
 yuṣmátsádaśvo marutaḥ suvīraḥ || 4 ||

ará ivédácaramā áheva
 prápṛa jāyante ákavā máhobhiḥ |
 pṛśneḥ putrá upamáso rábhiṣṭhāḥ
 sváyā matyá marútaḥ sám mimikṣuḥ || 5 ||

yátpráyāsiṣṭa pṛṣatībhirásvair
 vīḍupavibhirmaruto ráthebhiḥ |
 kṣódanta ápo riṇaté vānānyávosríyo
 vṛṣabháh 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 cideṣāṃ
bhárteva gárbhaṃ svámíchávo dhuḥ |
vátānhyásvāndhuryàyuyujré
varśāṃ svédaṃ cakrire rudrīyāsaḥ || 7||

hayé náro māruto mṛḍātā nas
túvīmaghāso ámrta ītajñāḥ |
sátyaśrutaḥ kāvayo yúvāno
bṛhadgirayo bṛháduḥśámāṇāḥ || 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 spádakransuvitāya dāváné'rcā
 divé prá pṛthivyā ṛtām bhare |
 ukṣānte áśvāntáruṣanta á rájó'nu
 svām bhānūm śrathayante arṇavāḥ || 1 ||

ámādeṣām bhiyāsā bhūmirejati
 naurná pūrṇā kṣarati vyáthiryatí |
 dūredṛśo yé citáyanta émaahirantár
 mahé vidáthe yetire nárah || 2 ||

gávāmiva śriyāse śṛṅgamuttamām
 sūryo ná cákṣu rájaso visárjane |
 átyā iva subhvāścārava sthana
 máryā iva śriyāse cetathā narah || 3 ||

kó vo mahānti mahatāmúdaśnavat
 káskāvya marutaḥ kó ha paúmṣyā |
 yūyām ha bhūmiṃ kirāṇam ná rejatha
 prá yádbháradhve suvitāya dāváne || 4 ||

ásvā ivédaruṣāsaḥ sábandhavaḥ
 śúrā iva prayúdhaḥ prótá yuyudhuḥ |
 máryā iva suvṛdho vāvṛdhurnáraḥ
 sūryasya cákṣuḥ prá minanti vṛṣṭíbhiḥ || 5 ||

té ajyeṣṭhá ákaniṣṭhāsa udbhídó'madhyamāso
 máhasā ví vāvṛdhuḥ |
 sujātāso janúṣā pṛśnimātaro
 divó máryā á no áchā jigātana || 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 *r̥ta* 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 *Pr̥śni* for mother,
 [they are] recruits from Heaven. Come here to us!

¹¹⁶recruits

¹¹⁷inner *Marut*-s

¹¹⁸inner *Marut*-s

¹¹⁹inner *Marut*-s

¹²⁰“diminish the light of the sun” = “make the mind to turn inwards”

váyo ná yé śrénīḥ paptúrójasántān
divó bṛhatāḥ sánunaspári |
áśvāsa eṣāmbhāye yáthā vidúḥ
prá párvatasya nabhanúṅracucyavuh || 7||

mímātu dyaúráditirvītāye naḥ
sám dānucitrā uṣáso yatantām |
ácucyavurdivyám kósametá
ṛṣe rudrásya marúto gṛṇānāḥ || 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 [*Prśni* 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

*īḍe agníṃ svávasaṃ námobhir
ihá prasattó ví cayatkr̥tām naḥ |
ráthairiva prá bhare vājayádbhiḥ
pradakṣiṇínmarútāṃ stómamṛdhyām || 1||*

*á yé tasthúḥ pṛṣatīṣu śrutāsu
sukhéṣu rudrá marúto rátheṣu |
vánā cidugrā jihaté ní vo bhiyá
pṛthiví cidrejate párvataścít || 2||*

*párvataścínmāhi vṛddhó bibhāya
diváścitsānu rejata svané vaḥ |
yátkr̥ḍḍatha maruta ṛṣṭimānta
āpa iva sadhryāñco dhavadhve || 3||*

*vará ivédraivatāso hīraṇyair
abhí svadhābhistanvāḥ pipísre |
śríyē śréyāṃsastavāso rátheṣu
satrá mähāṃsi cakrire tanúṣu || 4||*

*ajyeṣṭhāso ákaniṣṭhāsa eté
sāṃ bhrátaro vāvṛdhuḥ saubhagāya |
yúvā pitá svápā rudrá eṣāṃ
sudúghā pṛśnīḥ sudínā marúdbhyaḥ || 5||*

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

*agníśca yánmaruto viśvavedaso
divó váhadhva úttarādádhi ṣṇúbhiḥ |
té mandasānā dhúnayo riśādaso
vāmāṃ 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 śubháyadbhirṛkvabhiḥ
sómaṃ piba mandasānó gaṇaśrībhiḥ |
pāvakébbhirviśvaminvébbhirāyúbhir
váśvānara pradívā ketúnā sajúḥ || 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

ā no rudrāsya sūnávo namantām
adyā hūtāso vásavó'dhṛṣṭāḥ |
yádīmárbhe mahatí vā hitāso
bādhé marúto áhvāma devān || 4 ||

mimyákṣa yéṣu rodasī nú devī
síṣakti pūṣā abhyardhayájvā |
śrutvā hávaṃ maruto yáddha yāthá
bhúmā rejante ádhvani právikte || 5 ||

4. May sons of *Rudra*, summoned today,
 condescend 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 táccikitúse cidastu
 samānām nāma dhenu pátyamānam |
 márteṣvanyáddoháse pīpāya
 sakṛchukráṃ duduhe pṛśnirúdhah || 1||

yé agnáyo ná sóśucannidhāná
 dvíryáttrírmarúto vāvrđhánta |
 areṇávo hiraṇyáyāsa eṣāṇi
 sākāṃ ṇṛmṇāṇi páuṃsyebhiśca bhūvan || 2||

rudrásya yé mīdhúsaḥ sánti putrá
 yāñśco nú dādhr̥virbháradhyai |
 vidé hí mātā mahó mahí śá
 sétpṛśniḥ subhvè gárbhamádhāt || 3||

ná yá iṣante janúśó'yā nvàntáh
 sánto'vadyāni punānāḥ |
 níryádduhré súcayó'nu jóṣam
 ánu śriyá tanvàmukṣámāṇāḥ || 4||

makṣú ná yéṣu doháse cidayá
 á nāma dhṛṣṇú mārutaṃ dádhanāḥ |
 ná yé stauná ayáso mahná nú cit
 sudánuráva yāsadugrān || 5||

tá ídugráḥ sávasā dhṛṣṇúṣeṇā
 ubhé yujanta ródasī suméke |
 ádha smaiṣu rodasī svásocir
 ámavatsu tasthau ná rókaḥ || 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-dusty ¹²⁶, 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 *Rodasī*,
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
 yámájatyárathīḥ |
 anavasó anabhīśú rajastúr
 ví ródasī pathyà yāti sādhan || 7||

násya vartá ná tarutá nvasti
 māruto yámávatha vājasātau |
 toké vā góṣu tánaye yámāpsú
 sá vrajāṃ dārtā párye ádha dyóḥ || 8||

prá citrámarkāṃ gr̥ṇaté turāya
 mārutāya svátavase bharadvam |
 yé sáhāṃsi sáhasā sáhante
 réjate agne pṛthiví makhébhyaḥ || 9||

tvíṣīmanto adhvaráśyeva didyút
 tṛṣucyávaso juhvò nágnéh |
 arcátrayo dhúnayo ná vīrá
 bhrájajjanmāno marúto ádhṛṣṭāḥ || 10||

tām vṛdhántaṃ mārutaṃ bhrájadṛṣṭim
 rudrásya sūnúṃ havásá vivāse |
 diváh sárdhāya súcayo manīṣá
 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 *Agni*!
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 īṃ vyàktā nárah sánīḍā rudrásya máryā ádha svásvāḥ || 1||

nákirhyèṣāṃ janúṃṣi véda té aṅgá vidre mithó janútram || 2||

abhí svapūbhirmithó vapanta vátasvanasaḥ śyenā asprḍhran || 3||

etāni dhīro niṇyā ciketa pṛśniryádūdho mahí jabhāra || 4||

sā víṭ suvīrā marúdbhirastu sanātsáhantī púṣyantī nṛmṇám || 5||

*yāmaṃ yéṣṭhāḥ śubhā śóbhiṣṭhāḥ
śriyā sámmitlā ójobhirugráḥ || 6||*

ugráṃ va ója sthirā sāvāṃsyádḥā marúdbhirgaṇástúviṣmān || 7||

*śubhró vaḥ súṣmaḥ krúdhmī mánāṃsi
dhúnirmúniriva sárdhasya dhṛṣṇóḥ || 8||*

sánemyasmádyuyóta didyúṃ má vo durmatírihá práṇaṇnaḥ || 9||

priyā vo náma huve turāṇāmā yáttṛpánmaruto 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 disfunction

¹³⁸inner *Marut-s*'

*svāyudhāsa iṣmīṇaḥ suniṣkā
utā svayāṃ tanvāḥ śúmbhamānāḥ || 11||*

*śúcī vo havyā marutaḥ śúcīnām
śúcīm hinomyadhvarām śúcibhyaḥ |
ṛténa satyāmṛtasāpa āyañchúcijanmānaḥ
śúcayaḥ pāvakāḥ || 12||*

*āmseṣvā marutaḥ khādāyo vo
vākṣassu rukmā upaśiśriyāṇāḥ |
ví vidyúto ná vṛṣṭībhi rucānā
ānu svadhāmāyudhairyáchamānāḥ || 13||*

*prá budhnyā va īrate mähāṃsi
prá námāni prayajyavastiradvam |
sahasríyaṃ dámyaṃ bhāgámetām
grhamedhíyaṃ maruto juṣadvam || 14||*

*yádi stutásya maruto adhithéthá
víprasya vājīno hávīman |
makṣú rāyāḥ suvīryasya dāta
nú cidyámanyá ādābhadárāvā || 15||*

*átyāso ná yé marútaḥ svāñco
yakṣadṛśo ná śubháyanta máryāḥ |
té harmyeṣṭhāḥ śísavo ná śubhrā
vatsāso ná prakrīḍīnaḥ 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*-s¹³⁹;
 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 mṛḍantu
 varivasyánto ródasī suméke |
 āré gohá nṛhá vadhó vo astu
 sumnébhirasmé vasavo namadhvam || 17||

á vo hótā johavīti sattāḥ
 satrácīm rātīm maruto gṛṇānāḥ |
 yá ūvato vṛṣaṇo ásti gopāḥ
 só ádvayāvī havate va ukthāḥ || 18||

imé turām marúto rāmayantīmé
 sáhaḥ sáhasa á namanti |
 imé śámśaṃ vanuṣyató ní pānti
 gurú dvéṣo áraruṣe dadhanti || 19||

imé radhrām cinmarúto junanti
 bhṛīmīṃ cidyáthā vásavo juṣánta |
 ápa bādhadhvaṃ vṛṣaṇastāmāṃsi
 dhattá víśvaṃ tánayaṃ tokámasmé || 20||

má vo dātránmaruto nírarāma
 má paścáddaghma rathyo vibhāgé |
 á na spārhé bhajatanā vasavye
 yádīm sujātām vṛṣaṇo vo ásti || 21||

sām yáddhánanta manyúbhirjánāsaḥ
 śúra yahvíṣvóṣadhīṣu vikṣú |
 ádha smā no maruto rudriyāsas
 trātáro 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

*bhūri cakra marutaḥ pītryānyukthāni
yá vaḥ śasyānte purá cit |
marúdbhirugráḥ pṛtanāsu sádḥā
marúdbhirítsánitā vājamárvā || 23||*

*asmé vīró marutaḥ śuṣmyàstu jánānām yó ásuro vidhartā |
apó yéna sukṣitāye táremādha svámóko abhí vaḥ syāma || 24||*

*tánna índro váruṇo mitró agnír
ápa óṣadhīrvaníno juṣanta |
śármansyāma marútāmupásthe
yūyám pāta svastíbhīḥ sádā naḥ || 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*, *Varuṇa*, *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 mārutaṃ yajatrāḥ
 prá yajñēṣu śávasā madanti |
 yé rejáyanti ródasī cidurvī
 pínvantyútsaṃ yádáyāsurugrāḥ || 1 ||

nicetáro hí marúto grṇántaṃ
 praṇetáro yájamānasya mánma |
 asmākamadyá vidátṛeṣu barhír
 á vitáye sadata pipriyāṇāḥ || 2 ||

nátāvadanyé marúto yáthemé
 bhrájante rukmáirāyudhaistanúbhiḥ |
 á ródasī víśvapíśaḥ píśānāḥ
 samānāmañjyañjate śubhé kām || 3 ||

ídhaksá vo maruto didyúdstu
 yádva ágaḥ puruśátā kárāma |
 má vastásyāmápi bhūmā yajatrā
 asmé vo astu sumatíścániṣṭhā || 4 ||

kṛté cidátra marúto raṇantānavadyáśaḥ
 śúcayaḥ pāvakāḥ |
 prá ṇo'vata sumatíbhiryajatrāḥ
 prá vájebhistirata puṣyáse naḥ || 5 ||

utá stutáso marúto vyantu
 víśvebhirnámabhirnáro havíṃṣi |
 dádāta no amṛtasya prajāyai
 jigṛtá rāyáḥ sūnṛtā maghāni || 6 ||

á stutáso maruto víśva ūtí
 áchā sūrínsarvátātā jigāta |
 yé nastmánā śatíno vardháyanti
 yūyám pāta svastíbhiḥ sádā naḥ || 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 sākamúkṣe arcatā gaṇāya
 yó daivyaśya dhāmnastúviṣmān |
 utá kṣodanti ródasī mahitvā
 náksante nákaṃ nūrṭteravaṃśāt || 1 ||

janúścidvo marutastveṣyēna
 bhīmāsastúvimanyavó'yāsaḥ |
 prá yé mähobhirójasotá śánti
 víśvo vo yāmanbhayate svardṛk || 2 ||

bṛhadváyo maghávadbhyo dadhāta
 jújoṣannínmarútaḥ suṣtutīm naḥ |
 gató nādhvā ví tirāti jantūm
 prá ṇa spārḥābhirūtībhistireta || 3 ||

yuṣmóto vípro marutaḥ śatasvī
 yuṣmóto árvā sáhuriḥ sahasrī |
 yuṣmótaḥ samráḍutá hanti vrtrám
 prá tátvo astu dhūtayo deṣṇám || 4 ||

tāñ á rudrásya mīdhúṣo vivāse
 kuvínnámśante marútaḥ púnarnaḥ |
 yátsasvartā jīhādiré yádāvīr
 áva tādēna īmahe turāṇām || 5 ||

prá sá vāci suṣtutírmaghónām
 idám sūktám marúto juṣanta |
 ārácciddvéšo vṛṣaṇo yuyota
 yūyám pāta svastībhiḥ sádā naḥ || 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 *svàr* 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 trāyadhva idámidaṃ dévāso yám ca náyatha |
tásmā agne váruṇa mītrāryamanmárutaḥ śárma yachata || 1||

yuṣmākaṃ devā ávasāhani priyá yjānāstarati dvīṣaḥ |
prá sá kṣáyam tirate ví mahírīṣo yó vo várāya dāśati || 2||

nahí vaścaramám caná vásiṣṭhaḥ parimámsate |
asmākamadyá marutaḥ suté sácā víśve pibata kāmínaḥ || 3||

nahí va ūtīḥ pṛtanāsu márdhati yásmā árādhvam naraḥ |
abhí va ávartsumatírnávīyasī túyam yāta pipīṣavaḥ || 4||

ó śú ghr̥ṣvirādhaso yātánāndhāṃsi pītáye |
imá vo havyá maruto raré hí kaṃ mó ṣvānyātra gantana || 5||

á ca no barhīḥ sádatāvitá ca na spārḥāṇi dātave vásu |
ásredhanto marutaḥ somyé mádhau svāhehá mādayādhvai || 6||

sasváściddhí tanvāḥ śúbhamānā
á haṃsāso nīlapṛṣṭhā apaptan |
víśvam śárdho abhúto mā ní ṣeda
náro ná raṇvāḥ sávane mādantaḥ || 7||

yó no maruto abhí durḥṇāyús
tiráścittāni vasavo jīghāṃsati |
druháḥ páśānprāti sá mucīṣṭa
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 —
svā́hā — 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!

sāṃtapanaḥ idāṃ havírmárutastájjujuṣṭana |
yuṣmákotí riśādasah || 9||

gr̥hamedhāsa á gata māruto māpa bhūtana |
yuṣmákotí sudānavah || 10||

ihéha vah svatavasaḥ kāvayah sūryatvacah |
yajñāṃ maruta á vr̥ṇe || 11||

tryāmbakam yajāmahe sugāndhim puṣṭivārdhanam |
urvārukāmiva bāndhanānmṛtyórmukṣīya māmṛtāt || 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!

[*Vasiṣṭha*:]

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;

[*Vasiṣṭha*:]

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 tiṣṭhadvam maruto vikṣvichāta
grbhāyāta rakṣāsaḥ sām pinaṣṭana |
vāyo yé bhūtvī 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 yádvastriṣṭúbhamiṣam māruto vípro ákṣarat |
ví párvateṣu rājatha || 1||

yádaṅgá taviṣṭyavo yāmaṁ śubhrā ácidhvam |
ní párvatā ahāsata || 2||

údīrayanta vāyúbhirvāśrāsaḥ pṛśnimātaraḥ |
dhuṣánta pipyúṣimīṣam || 3||

vápanti marúto mīhaṁ prá vepayanti párvatān |
yádyāmaṁ yānti vāyúbhiḥ || 4||

ní yádyāmāya vo giríní síndhavo vídharmaṇe |
mahé śúṣmāya yemiré || 5||

yuṣmāñ u náktamūtáye yuṣmāndívā havāmahe |
yuṣmānprayatyàdhvaré || 6||

údu tyé aruṇápsavaścitrá yāmebhirirate |
vāśrā ádhi ṣṇúnā diváh || 7||

srjánti raśmímójasā pánthām sūryāya yátave |
té bhānúbhirví tasthire || 8||

imāṁ me maruto gíramimám stómamṛbhukṣaṇaḥ |
imāṁ me vanatā hávam || 9||

trīṇi sárāṃsi pṛśnayo duduhré vajrīṇe mádhu |
útsam kávandhamudrīṇam || 10||

māruto yáddha vo diváh sumnāyánto havāmahe |
á tú 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 *Pr̥śni* 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 *R̥bhu*-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

yūyám hí śthá sudānavo rúdrā ṛbhukṣaṇo dáme |
utá prácetaso máde || 12||

á no rayím madacyútam purukṣúm víśvādhāyasam |
íyartā maruto diváh || 13||

ádhīva yádgirīṇám yámam śubhrā ácidhvam |
suvānármandadhva índubhiḥ || 14||

etāvataścideṣām sumnám bhikṣeta mártyaḥ |
ádabhyasya mánmabhiḥ || 15||

yé drapsá iva ródasī dhámantyánu vṛṣṭibhiḥ |
útsam duhánto ákṣitam || 16||

údu svānébhirīrata údráthairúdu vāyúbhiḥ |
útstómaiḥ pṛśnimātarah || 17||

yénāvá turvásaṃ yáduṃ yéna káṇvam dhanaspṛtam |
rāyé sú tásya dhīmahi || 18||

imá u vaḥ sudānavo ghṛtám ná pipyúṣīrīṣaḥ |
várdhānkāṇvāsya mánmabhiḥ || 19||

kvà nūnám sudānavo mádathā vṛktabarhiṣaḥ |
brahmá kó vaḥ saparyati || 20||

nahí śma yáddha vaḥ purá stómebhirvṛktabarhiṣaḥ |
sárdhāñ ṛtásya jínvatha || 21||

sámu tyé mahatīrapáh sám kṣoṇí sámú sūryam |
sám vájram parvasó dadhuḥ || 22||

ví vṛtrám parvasó yayurví párvatāñ arājínah |
cakrāṇá vṛṣṇi páuṃsyam || 23||

12. Since you, O generous ones,
O *Rudra*-s, O masters of *Rbhu*-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] *Kaṇva* 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.

¹⁵²recruits

¹⁵³*ṛta*

¹⁵⁴*maṇipūra* cakra

ánu tritásya yúdhyaṭaḥ śúśmamāvannutá krátum |
ánvīndraṃ vṛtratúrye || 24 ||

vidyúddhastā abhidyavaḥ śíprāḥ śīṣānhiraṇyáyīḥ |
śubhrá vyàñjata śriyé || 25 ||

uśánā yátparāvata ukṣṇó rándhramáyātana |
dyáurná cakradadbhiyá || 26 ||

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

yádeṣāṃ pṛṣati ráthe prástirváhati róhitāḥ |
yánti śubhrá riṇánnapáh || 28 ||

suṣóme śaryaṇávatyārjike pastyàvati |
yayúrnícakrayā náraḥ || 29 ||

kadá gachātha maruta itthá vípraṃ hávamānam |
mārdikébhirnádhamānam || 30 ||

káddha nūnáṃ kadhapriyo yádíndramájahātana |
kó vaḥ sakhitvá ohate || 31 ||

sahó śú no vájrahastaiḥ káṇvāso agníṃ marúbhiḥ |
stuṣé hiraṇyavāsībhiḥ || 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 one ¹⁵⁵, being in front, conveys,
[and] beautifying [themselves] ones journey
[and] release the waters,
29. [then] in abounding with Soma *Śaryaṇāvat*,
in offering-fixed-habitation *Ārjika*,
the men ¹⁵⁶ 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 [those ¹⁵⁷] having
thunderbolt in hands,
for our sake, O *Kaṇva* descendants, I praise *Agni*
together with having golden pointed knives *Marut*-s.
-

¹⁵⁵ *Agni*

¹⁵⁶ recruits

¹⁵⁷ recruits

ó śú vṛṣṇaḥ práyajyūnā návyase suvitāya |
vavṛtyāṃ citrávājān || 33||

giráyaścinní jīhate pársānāso mányamānāḥ |
párvatāścinní yemire || 34||

ākṣṇayāvāno vahantyantárikṣeṇa pátataḥ |
dhātāra stuvaté váyaḥ || 35||

agnírhí jāni pūrvyāśchāndo ná súro arcīṣā |
té bhānúbhīrví tasthire || 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 má riṣaṇyata prásthāvāno māpa sthātā samanyavaḥ |
sthirá cinnamayīṣṇavaḥ || 1||

vīḍupavibhirmaruta ṛbhukṣaṇa á rudrāsaḥ sudītībhiḥ |
iṣá no adyá gatā purusprho yajñámá sobharīyávaḥ || 2||

vidmá hí rudrīyāṇām śúsamamugráṃ marútām śímīvatām |
viṣnoreṣásya mīdhúṣām || 3||

ví dvīpāni pápatantīṣṭhadduchúnobhé yujanta ródasī |
prá dhānvānyairata śubhrakhādayo yádéjatha svabhānavaḥ || 4||

ácyutā cidvo ájmanná nánadati párvatāso vānaspátīḥ |
bhūmīryámeṣu rejate || 5||

ámāya vo maruto yátave dyaúrjīhīta úttarā bṛhát |
yátrā náro dédisate tanúṣvā tvákṣāṃsi bāhvòjasaḥ || 6||

svadhámānu śríyaṃ náro máhi tveṣá ámavanto vṛṣapsavaḥ |
vāhante áhrutapsavaḥ || 7||

góbhirvāṇó ajyate sóbharīnām ráthe kóse hiraṇyáye |
góbandhavaḥ 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 *Ṛbhu*-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 *Roda*-s.
 Bows came forth, O having enhancing bracers,
 when you stirred [them both], O appearing directly!
-
5. During your passage *Vānaspāti*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*manasaṃsi*

¹⁵⁹*manmabhis*

¹⁶⁰recruits

¹⁶¹Soma

¹⁶²recruits

¹⁶³prob. *Indra*

*práti vo vṛsadañjajo vṛṣṇe sárdhāya mārūtāya bharadvam |
havyá vṛṣaprayāvṇe || 9||*

*vṛṣaṇáśvéna maruto vṛṣapsunā ráthena vṛṣanābhinā |
á śyenáso ná pakṣíṇo vṛthā naro havyá no vītáye gata || 10||*

*samānámañjyèsāṃ ví bhrājante rukmáso ádhi bāhúṣu |
dávidyutatyṛṣṭáyah || 11||*

*tá ugráso vṛṣaṇa ugrábāhavo nákiṣṭanúṣu yetire |
sthirá dhánvānyáýudhā rátheṣu vó'nīkeṣvádhi śríyah || 12||*

*yésāmárṇo ná saprátho náma tveṣāṃ śásvatāmékamídbhujé |
váyo ná pítryaṃ sáhaḥ || 13||*

*tánvandasva marútastāṃ úpa stuhi téṣāṃ hí dhúnīnām |
aráṇām ná caramástádeṣāṃ dāná mahná tádeṣāṃ || 14||*

*subhágaḥ sá va ūtíṣvása púrvāsu maruto vyùṣṭiṣu |
yó vā nūnámutásati || 15||*

*yásya vā yūyám práti vājíno nara á havyá vītáye gathá |
abhí śá dyumnáírutá vājasātibhiḥ sumná vo dhūtayo naśat || 16||*

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

*yé cārhanti marútaḥ sudánavaḥ smánmīḍhúṣaścáranti yé |
átaścídá na úpa vásyasā hṛdá 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 śú náviṣṭhayā vṛṣṇaḥ pāvakāṁ abhí sobhare girá |
gáya gá iva cárkrṣat || 19||

sāhá yé sánti muṣṭihéva hávyo víśvāsu pṛtsú hótṛṣu |
vṛṣṇaścandrānnā suśrávastamāngirá vándasva marúto áha || 20||

gávaścīdghā samanyavaḥ sajātyèna marutaḥ sábandhavaḥ |
rihaté kakúbho mitháh || 21||

mártaścīdvo nṛtavo rukmavakṣasa úpa bhrātṛtvámāyati |
ádhi no gāta marutaḥ sádā hí va āpitvámāsti nídhruvi || 22||

máruto mārutasya na á bheṣajásya vahatā sudānavaḥ |
yūyāṁ sakhāyaḥ saptayaḥ || 23||

yábhiḥ síndhumávatha yábhistúrvatha yábhirdaśasyáthā krívim |
máyo no bhūtotibhirmayobhuvāḥ śívābhirasacadviṣaḥ || 24||

yátśíndhau yádásiknyāṁ yátsamudréṣu marutaḥ subarhiṣaḥ |
yátpárvateṣu bheṣajám || 25||

víśvaṁ páśyanto bibhrthā tanúṣvā ténā no ádhi vocata |
kṣamá rápo maruta áturasya na íṣkartā víhruṭaṁ púnāḥ || 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 grāvāṇo barhíradhvaré |
ṛcā yāmi marúto bráhmaṇaspátim devāñ ávo váreṇyam || 1||*

*á paśúm gāsi prthivīm vānaspátīnuṣāsā náktamóṣadhīḥ |
vísve ca no vasavo víśvavedaso dhīnām bhūta prāvitārah || 2||*

*prá sū na etvadhvarò'gnā devéṣu pūrvyáh |
ādityéṣu prá váruṇe dhṛtávrata marútsu víśvabhānuṣu || 3||*

*vísve hí śmā mánave víśvāvedaso bhúvanvṛdhé riśādasaḥ |
áriṣṭebhiḥ pāyúbhirvíśvavedaso yántā no'vṛkām chardīḥ || 4||*

*á no adyá sámanaso gántā vísve sajóṣasaḥ |
ṛcā girā māruto dévyádite sádane pástye mahi || 5||*

*abhí priyá maruto yá vo ásvyā havyá mitra prayāthána |
á barhíríndro váruṇasturá nára ādityásah sadantu nah || 6||*

*vayām vo vṛktábarhiṣo hitáprayasa ānuṣák |
sutásomāso varuṇa havāmahe manuṣvádiddhāgnayaḥ || 7||*

*á prá yāta māruto víṣṇo ásvinā púṣanmākīnayā dhiyá |
índra á yātu prathamáh saniṣyúbhirvṛśā yó vṛtrahá gṛṇé || 8||*

*ví no devāso adruho'chidraṃ sárma yachata |
ná yáddūrādasavo nú 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 *Varuṇa*,
having kindled the fire — as is men's custom.
8. Journey here, O *Marut*-s, *Viṣṇu*, *Aśvin*-s,
O *Pūṣan*, 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 *vr̥tra*-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 sajātyàṁ riśādaso dévāso ástyāpyam |
prá ṇaḥ pūrvasmai suvitāya vocata makṣú sumnāya návyase || 10||

idá hí va úpastutimidá vāmāsya bhaktāye |
úpa vo viśvavedaso namasyúrāṁ áṣṛkṣyānyāmiva || 11||

údu śyá vaḥ savitā supraṇītayó'sthādūrdhvó váreṇyaḥ |
ní dvipádaścātuṣpādo arthínó'viśranpatayiṣṇávaḥ || 12||

devámdevaṁ vó'vase devámdevamabhīṣṭaye |
devámdevaṁ huvema vājasātaye gṛṇānto devyā dhiyā || 13||

devāso hí śmā mánave sámanyavo víśve sākāṁ sárātayaḥ |
té no adyá té aparám tucé tú no bhávantu varivovídaḥ || 14||

prá vaḥ śaṁsāmyadruhaḥ saṁsthá úpastutīnām |
ná táṁ dhūrtírvaruṇa mitra mártyaṁ
yó vo dhámabhyó'vidhat || 15||

prá sá kṣáyam tirate ví mahírīṣo yó vo várāya dāsati |
prá prajābhīrjāyate dhármaṇaspáryáriṣṭaḥ sárva edhate || 16||

ṛté sá vindate yudháḥ sugébhīryātyádhvanaḥ |
aryamá mitró váruṇaḥ sárātayo yāṁ tráyante sajóṣasaḥ || 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 [worshippers],
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.

¹⁷¹worshippers

¹⁷²*Soma*

¹⁷³worshippers

ájre cidasmai kṛṇuthā nyāñcanam durgé cidā susaraṇám |
eṣā cidasmādaśāniḥ paró nú sāsredhantī ví naśyatu || 18||

yádadyá sūrya udyatī prīyakṣatrā ṛtām dadhá |
yánnimrúci prabúdhi víśvavedaso yádvā madhyáṃdine diváh || 19||

yádvābhipitvé asurā ṛtām yaté chardíryemá ví dāśúṣe |
vayám tádvo vasavo víśvavedasa úpa stheyāma mádhya á || 20||

yádadyá sūra údite yánmadhyáṃdina ātúci |
vāmám dhatthá mánave víśvavedaso júhvānāya prácetase || 21||

vayám tádvah samrāja á vṛṇīmahe putró ná bahupáyyam |
aśyāma tádādityā júhvato havíryéna vásyo'násāmahai || 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 *ṛta*,
 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 marútāṃ śravasyúrmātā maghónām |
yuktā váhnī ráthānām || 1||

yásyā devā upásthe vratā víśve dhāráyante |
súryāmāsā dṛśé kám || 2||

tátsú no víśve aryá ā sádā grṇanti kāravaḥ |
marútaḥ sómapítaye || 3||

ásti sómo ayám sutáḥ pibantyaśya marútaḥ |
utá svarájo ásvínā || 4||

píbanti mitró aryamá tánā pūtásya váruṇaḥ |
triṣadhaśthásya jávataḥ || 5||

utó nvasya jósamāñ ṇdraḥ sutásya gómataḥ |
prātárhóteva matsati || 6||

kádatviṣanta sūráyastirá ápa iva srídhaḥ |
árṣanti pūtádaḥśasaḥ || 7||

kádvo adyá mahánāṃ devánāmávo vṛṇe |
tmánā ca dasmávarcasām || 8||

ā yé víśvā párthivāni papráthanrocanā diváh |
marútaḥ sómapítaye || 9||

tyánnú pūtádaḥśaso divó vo maruto huve |
asyá sómasya pítáye || 10||

tyánnú yé ví ródasī tastabhúrmarúto huve |
asyá sómasya pítáye || 11||

tyám nú márutaṃ gaṇám giriṣṭháṃ víṣaṇaṃ huve |
asyá sómasya pítáye || 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 invoker 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 yádvájraṃ bāhvórin dra dhátse
madacyútamáhaye hántavá u |
prá párvatā ánavanta prá gávah
prá brahmāṇo abhinákṣanta índram || 5||

támu ṣṭavāma yá imā jajāna
vísuvā jātányávarāṇyasmāt |
ín dreṇa mitráṃ didhísema gṛbhír
úpo námobhirvṛṣabhám viśema || 6||

vṛtrásya tvā śvasáthādīṣamāṇā
viśve devā ajahuryé sákhāyaḥ |
marúdbhirindra sakhyám te astváthemā
viśvāḥ pṛtanā jayāsi || 7||

tríḥ ṣaṣtístvā marúto vāvṛdhānā
usrā iva rāsáyo yajñítyāsaḥ |
úpa tvémaḥ kṛdhí no bhāgadhéyaṃ
śúṣmaṃ ta enā havíṣā vidhema || 8||

tigmámáyudhaṃ marútāmánikaṃ
kásta índra prāti vájraṃ dadharṣa |
anāyudháso ásurā adevás
cakrēṇa táṃ ápa vapa ṛjīṣin || 9||

mahá ugrāya taváse suvṛktím
préraya sívátamāya paśvāḥ |
gír vāhase gíra índrāya pūrvír
dhehí tanvè kuvídanigá 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 prūṣā vāsu
haviṣmanto ná yajñā vijānūṣaḥ |
sumārutaṃ ná brahmāṇamarháse
gaṇámastoṣyeṣāṃ ná śobháse || 1 ||

śriyé máryāso aṅjīṇrakṛṇvata
sumārutaṃ ná pūrvírāti kṣāpaḥ |
divásputrása étā ná yetira
ādityāsasté akrā ná vāvṛdhuḥ || 2 ||

prá yé diváḥ pṛthivyā ná barhāṇā
tmánā riricré abhrānnā sūryaḥ |
pājasvanto ná virāḥ panasyávo
riśádaso ná máryā abhidyavaḥ || 3 ||

yusmákam budhné apām ná yāmani
vithuryāti ná mahí śratharyāti |
viśvápsuryajñó arvágayám sú vaḥ
práyasvanto ná satráca á gata || 4 ||

yūyám dhūrṣú prayújo ná raśmībhir
jyótiṣmanto ná bhāsā vyūṣṭiṣu |
śyenāso ná sváyaśaso riśádasah
pravāso ná prásitāsaḥ pariprúṣaḥ || 5 ||

prá yádvádhve marutaḥ parākád
yūyám maháḥ saṃváraṇasya vásvaḥ |
vidānāso vasavo rádhyasyārāccid
dvéṣaḥ 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 [*Prśni*] 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 udṛci yajñé adhvaṛeṣṭhā
marúdbhyo ná mánuṣo dádāsat |
revátsá váyo dadhate suvīraṃ
sá devānāmāpi gopīthé astu || 7||

té hí yajñéṣu yajñīyāsa ūmā
ādityéna námna śámbhaviṣṭhāḥ |
té no'vantu rathatúrmanīṣāṃ
mahásca yámannadhvaré cakānāḥ || 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 yajñāḥ svāpnasaḥ |
rājāno ná citrāḥ susaṃdīśaḥ kṣitīnām ná mār्या arepāsah || 1 ||*

*agnírná yé bhrájasā rukmāvakaśaso
vātāso ná svayújaḥ sadyá·ūtayaḥ |
prajñātáro ná jyéṣṭhāḥ sunītayaḥ
susármāṇo ná sómā ṛtām yaté || 2 ||*

*vātāso ná yé dhúnayo jigatnávo 'gnīnām ná
jihvá virokīṇaḥ |
vármaṇvanto ná yodhāḥ śīmīvantah
pitṛṇām ná sáṃsāḥ surātayaḥ || 3 ||*

*ráthānām ná yé'rāḥ sánābhayo
jigīvāṃso ná śúrā abhídyavaḥ |
vareyávo ná mār्या ghṛtaprúšo 'bhisvartáro
arkām ná suṣṭúbhaḥ || 4 ||*

*ášvāso ná yé jyéṣṭhāsa āśávo
didhiśávo ná rathyaḥ sudānavah |
ápo ná nimnáirudábhijigatnávo
viśvárūpā áṅgirasas ná sāmabhiḥ || 5 ||*

*grāvāṇo ná sūrāyaḥ síndhumātara
ādardirāso ádrayo ná viśváḥā |
śísúlā ná krīḍāyaḥ sumātáro
mahāgrāmó ná yámannutá tviṣá || 6 ||*

*uśásam ná ketávo 'dhvaraśríyaḥ
śubhamyávo náñjibhirvyāśvitan |
síndhavo ná yayīyo bhrájadṛṣṭayaḥ
parāvato ná yójanāni mamire || 7 ||*

*subhāgánno devāḥ kṛṇutā surátnān
asmānstotīṇmaruto vāvr̥dhānāḥ |
ádhi stotrásya sakhyásya gāta
sanáddhí 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 *ṛta*;
 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 *Āṅgiras*.
 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 (*bheṣāja*).
- Pr̥śni* 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” *Pr̥śni* gives is “the energy to dare”.
- Índra* proper noun m., MW: a *deva*, 42.
- Agní* 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.
- Vánapáti* 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:
bṛhātsómo vāvṛdhe suvānā índuḥ
“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.

- devī́* noun f., left untranslated; MW: “a female deva”; DS: “energy”; “power abstracted from substrates and forms”, 3.
- divyá* adj., MW: “celestial”, 5.
- dávyā* adj., MW: “divine”, 2.
- ásura* noun., DS: “guiding spirit”, often left untranslated, 5.
See [Sem]
- Rodasí* proper noun f., MW: a *devī́*, 5.
- Áditi* proper noun f., MW: a *devī́*,
DS: “Great Unrestraint”; “unconstrained *śakti*”, 3.
- Áditya* adj., MW: related to *Áditi*, 5.
- Mitrá* proper noun m., a *deva*; DS: “a patron, a benefactor”;
adj., “friendly”, 11.
Senses “a patron, a benefactor” were adopted following Jan Gonda article [Gon73] where he argues that *mitrá* means “active goodwill, amity”.
“*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]
- Váruṇa* proper noun m., MW: a *deva*, 10.
- Aryamán* proper noun m., MW: a *deva*, 6.
- Vīṣṇu* proper noun m., MW: a *deva*, 4.
- Vāyú* proper noun m., MW: a *deva*;
noun, “a vital air”, 4.
- Pūṣán* proper noun m., MW: a *deva*, 2.
DS: He is the *deva* of cognitive, and especially of spatial, maps.
- Aśvín* proper noun m., when in dual, MW: a name of twin *deva*-s, 2.

- Tritá* proper noun m.; DS: “the third from above cakra — *viśuddha*”, 2.
- ṛtá* 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 embryo 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.
- prthivī* noun f., MW: “the Earth”, 17.
In the internal sense it means “the realm of the material, of the body”.
- dyāvāprthivī* 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.
- svàr* noun, left untranslated; DS: “ease of choice, unattached state of mind, equanimity, ease of arising, airiness or fluidity of the mind”, 5.

- nāka* noun m., MW: “vault (of the Heaven); having-no-pain (mental) space”, 4.
- pārthiva* adj., MW: “earthly, earthen, terrestrial”, 5.
- pārvata* noun m., MW: “mountain ridge, mountain”; adj. “knotty, rugged” , 25.
- bhūmi* noun f., MW: “earth, ground”, 6.
- kṣām* noun f., MW: “earth, ground”, 3.
- dhānvan* noun n., MW: “desert”, 1.
- dhānva* noun n., MW: “desert”, 1.
- dhāman* noun n., MW: “abode”, 4.
- giri* noun m., MW: “a mountain”, 9.
- vānaspāti* noun m., “big tree”, 3;
- óṣadhī* noun f., MW: “an herb” (mostly “a medicinal herb”), 3.
- ap* 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”.
- udān* noun n., MW: “water”, 5. Same as *ap*, but emphasizing the wetness.
- sīndhu* noun m.f., MW: “river, stream”, 8 i.c.
 When used in the internal sense, in singular it means “the flow of *suṣumnā*” 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 *Sārasvatī* “the seventh river”).
 When used in the external sense, in singular it means a river or the river named *Sīndhu*; in plural it means either the streams of blood or, when referring to “the seven rivers”, physical streams, rivers.

<i>samudrá</i>	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” (<i>āpāmupásthah</i> 9.109.13b); when in plural (9.33.6a “the four seas of the treasure”), it refers to the four upper cakras.
<i>súrya</i>	noun m., MW: “the sun”, 15.
<i>váta</i>	noun m., MW: “wind”, 8.
<i>vr̥ṣṭí</i>	noun f., MW: “rain”, 12.
<i>parjánya</i>	noun m., MW: “raincloud”, 3.
<i>vidyút</i>	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”.
<i>útsa</i>	noun m., MW: “fountain, spring”, 9 i.c.
<i>māh</i>	noun f., MW: “fog”, 3.
<i>kóśa</i>	noun m., DS: “a subtle body”; MW: “a sheath”, 4.
<i>bhúvana</i>	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.
<i>urú</i>	adj., MW: “wide, spacious”, 4.

Martial terms

<i>śárdha</i>	noun m., MW: “swarm”, 11. <i>a company of mostly young men presumptuous of their strength (following here [Ren58, p.43])</i>
<i>śárdhas</i>	noun m., MW: “flock”, 5. <i>more organized than śárdha through presence of a leader.</i>

<i>gaṇá</i>	noun m., MW: “troop” 20. <i>gaṇá is more organized than śardha or śardhas and describes a trained and hardened troop of soldiers, or a flock of birds flying in a formation</i>
<i>sénā</i>	noun m., MW: “army”, 1.
<i>vrāta</i>	noun m., MW: “band, troop, swarm”, 5 i.c.
<i>pr̥tanā</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>nṛ</i>	noun m., MW: “a man (as opposed to a boy, or a youth)”, 50.
<i>vṛ̥ṣan</i>	noun m., MW: “a bull”; “that which impregnates”; adj., “impregnating”, 27. <i>“it implies the idea of strength and eminence”[Mü, p.139]</i>
<i>márya</i>	noun m., DS: “recruit, rookie”, 12.
<i>śúra</i>	noun m., DS: “agent of change”, 5.
<i>víra</i>	adj., MW: “valiant”, 7.
<i>suvíra</i>	adj., MW: “manly”, 5.
<i>suvír̥ya</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>r̥ṣṭí</i>	noun f., MW: “spear”, 21.

bhrājadṛṣṭi adj., MW: “having gleaming spears”, 8.

ṛṣṭividyūt adj, DS: “whose spears are like lightning bolts”, 2.

vājra noun m., MW: “a thunderbolt”, 8. “That which in an instant connects the Earth and the Heaven”.

āyudha noun n., MW: “weapon”, 6.

vāśī noun f., MW: “pointed knife”, 6.

cakrá noun n., MW: “discus”, 1.

dhánvan noun n., MW: “bow”, 2.

dhánva noun n., MW: “bow”, 3.

pavī noun m., MW: “(metal) tip (of an arrow, spear, etc.); an arrow”, 5.

khādī 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 spaulder”. As Benfey suggested, the studs or spikes on it might have been made from animal teeth.

rukṃá adj., MW: “shining (by reflected light)” (likely “made of brass or copper”), 10.

rukṃávakṣas adj., DS: “having shining breast-plates”, 6.

añjī noun m., DS: “body-paint”, 14.

How *Marut*-s move

yāma noun m., MW: “course; move; movement”, 17.

yāman noun n., DS: “procession; drill (=repeated course)”; JB: “journey”, 15.

ājma noun m., MW: “march”, 3.

ājman noun m., MW: “passage”, 2.

rátha 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>ásva</i>	noun m., MW: “a horse” , 27.
<i>āsú</i>	adj., DS: “swift”, 5 i.c.
<i>aruná</i>	adj., DS: “giving a chance to move upwards”, 5 i.c.
<i>pr̥ṣatī</i>	noun m., MW: “dappled mare” , 12.
<i>ayás</i>	adj., MW: “agile”, 8.
<i>ví</i>	noun m., MW: “bird”, 6.
$\sqrt{gā}$	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>mayobhú</i>	adj., DS: “becoming a counterbalance”, 3.
<i>śúṣma</i>	noun n., DS: “fervor”, 9.
<i>twiṣ</i>	noun f., MW: “agitation”, 4.
<i>tveṣá</i>	adj., MW: “vehement”, JB: “turbulent”; MW: “causing fear”, 15.
<i>vāja</i>	noun m., DS: “the rush of vigour”, 13.
<i>vājīn</i>	noun m., DS: “he who possess the rush of vigour”; MW: “a steed”, 6.

- táviṣī* noun f., DS: “power to control”; “power that controls”, 12.
- taviṣá* adj., DS: “in-control, controlling”; noun n. “power [that controls assailing forces]”, 6.
- tavás* adj., MW: “strong, energetic”, 5.
- svátavas* adj., MW: “self-strong”, 6.
having strength not derived from support of others([Mü, p.117])
- máh* adj., MW: “great, mighty”, 17.
- mahí* adj. f., MW: “mighty”, DS: “potent”, 6.
- máhi* adj., MW: “great”, DS: “mighty; extensive”, 3.
- máhi* adv., DS: “greatly, very”, 2.
- mahá* adj., MW: “mighty, great”, 3.
- mahát* adj., MW: “great, ample”, 3.
- mahitvaná* noun n., DS: “the state of being extensive; extensiveness”, 5.
- máhas* noun n., MW: “might”, “power”; JG: “feeling of superiority”, 8.
JG: “mahas may imply a subjective feeling of superiority and cheerfulness”.
- mahás* indecl. DS: “quickly”, 3.
- túvi* adj., (only in comp.) MW: “very, in high degree, numerous, loud”, 8.
- túviṣmant* adj., DS: “having authority”, 3.
- sáhas* noun n., JG: “overwhelming strength”, 7.
See “The meaning of skt. mahas and its relatives” in [Gon75b, pp. 450–485].
- áma* noun m., DS: “forcefulness”, 4.
- ámavat* adj., DS: “forceful”, 4.
- ámavatī* adj. f., DS: “forceful”, 1.
- turá* adj., MW: “pressing forward”, 8.
- bála* noun m., MW: “muscle power”, 2.
More generally *bála* 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>krīḍá</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>ghṛṣvi</i>	adj., DS: "thrill-inducing", 4 i.c.
<i>vṛthā</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>satyášavas</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>prácetas</i>	adj., DS: "foresighted", 4.
<i>sámmiśla</i>	adj., MW: "endowed with; commingled", 4.

abhidyū adj., DS: “aiming at the Heaven”, 3.

rudrá adj., MW: epithet of *Marut*-s, left untranslated (dreadful , terrific) 12.

rudríya adj., DS: epithet of *Marut*-s, “agreeable to *Rudra*”, 7.

sújāta adj., DS: “good to manifest”, 4.

sujātá 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.

paúm̐sya noun n., MW: “manly deed” (of *Indra* or *Marut*-s), 6.

úma noun m., MW: “helper”, 4.

ṛṣvā 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.

svābhānu adj., DS: “appearing directly; appearing as is”, 4.
see entry bhānu.

citrābhānu noun , DS: “having various representations”, 2.

viśvābhānu adj., DS: “appearing to everyone”, 1.

sudānu adj., DS: “generous”, 20.

jīrādānu adj., DS: “quick to bestow”, 9.

anavabhrārādhās adj., DS: “giving satisfaction that does not fade”, 4.

riśādas adj., DS: “devouring gaps”, 9.

práyajyu adj., DS: “seeking the first of [a] sacrifice”, 5.

yájatra adj., DS: “deserving a sacrifice”, 5.

ṛjīśín adj., MW: “receiving Soma residue”, 3.

ṛkvan adj., DS: “reciting verses”, 4.

viśvávedas adj., DS: “known to everyone”, 11.

amṛta noun n., MW: “immortality”; adj., “immortal; imperishable; ”, DS: “unceasing”, 9.

vákṣas noun n., MW: “breast”, 10 i.c.

hásta noun m., MW: “hand” , 6 i.c.

gábhasti noun m., MW: “hand” , 3.

bāhú noun m., MW: “arm” , 8.

ámśa noun m., “shoulder”, 7.

√*duh* verbal root, MW: “to milk, to extract, to draw out”; “to yield”, 8.

√*īr* verbal root, MW: “to arise, to rise, to come forth”; “to excite”, DS: “to stimulate”, 8.

√*ci* verbal root, MW: “to seek, to fix gaze upon”, 5.

√*nam* verbal root, MW: “to bend”, DS: “to subdue”; “to condescend”, 5.

√*pinv* verbal root, MW: “to swell, to cause to swell”, 5.

√*ukṣ* verbal root, MW: “to sprinkle”, 4.

√*ri* verbal root, MW: “to melt”; “to set free, to release”, with *ni-* “to tear”, 5.

What is asked of *Marut*-s

<i>ūtí</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>ní</i> - “to hold back”, 10.
<i>rádhas</i>	noun n., MW: “an accomplishment of one’s desires, wishes”, “satisfaction”, “bounty”, 11 i.c.
<i>rái</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>śárman</i>	noun n., MW: “shelter, refuge”, 5.
<i>śrávas</i>	noun n., DS: “an auditory impression”; MW: “loud praise, fame”, 6 i.c. <i>“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>
<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>mṛṇ</i>	verbal root, MW: “to treat kindly, be gracious”, 8.
√ <i>dhū</i>	verbal root, MW: “to agitate”, “to shake off”, 4.

√*nī* verbal root, MW: “to guide, to lead”, 4.

√*raṇ* verbal root, MW: “to be pleased, to rejoice, to delight in”, 4.

Ritual terms

√*yaḡ* verbal root, DS: “to make a fire offering”, MW: “to sacrifice”, 4.

yaḡñā noun m., MW: “an offering (as a procedure), a sacrifice”, DS: “a fire offering (as a procedure)”, 19.

yaḡñīya adj., MW: “worthy of a sacrifice”, 5.

adhvarā adj., JG: “proceeding on its path [sacrifice]”, 11.
See [Gon75c].

vrjāna 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.

vr̥kta adj., MW: “twisted” (only in comp. *vr̥ktábarhis*), 4.

iṣ noun f., MW: “a libation”, 19.

iṣá adj., MW: “possessing sap and strength”, 6.

śr̥i noun f., MW: “good fortune”, “auspiciousness”, DS: “auspicious sign”; MW: “insignia”, 16.

ṛ̥ṣi noun m., MW: “a sage, a seer”, 6 i.c.

dh̥r̥ā adj., DS: “having (mental) schemas for an effective contemplation”, MW: “intelligent”, 5.
Jan Gonda: “The adjective dh̥r̥āsaḥ characterizes the sages as having received the vision and inspiration needed for a successful performance of the rites.” [Gon59].

bráhman 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. “ <i>Arka means a stanza...</i> ” <i>Nir.5.4</i>
<i>ukthá</i>	noun n., MW: “verse, recited verse”, 5.
<i>ṛc</i>	noun f., DS: “stanza”, 2.
<i>śáṃsa</i>	noun m., MW: “recitation”; “a blessing”, “a curse”, 5.
<i>kaví</i>	noun m., MW: “a poet”; adj., “gifted with insight”, 6.
<i>kārú</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. For the sense “singer” see [<i>Tho01</i>].
<i>hóṭṛ</i>	noun m., MW: “an envoker of <i>deva</i> -s”, 4.
<i>stotṛ</i>	noun m., DS: “singer of a hymn; one who praises”, 3.
<i>sūrí</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>hávya</i>	adj., MW: “called upon”, 1.
√ <i>gṛ</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.

√ <i>vr</i>	verbal root, MW: “to choose, to prefer”, 4.
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<i>sutá</i>	passive past participle of √ <i>su</i> , MW: “pressed out, extracted”; noun m., “an extract [of Soma]”, 8.
<i>ándhas</i>	noun n., MW: “an herb; a juice”, 3.
<i>ósadhi</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.
√ <i>dās</i>	verbal root, MW: “to worship; to honor”, 9.
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<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 “Dhī in the R̥gveda” in [Gon84, pp.68-169].</i>
<i>mánman</i>	noun n., DS: “cogitation”, 5.
<i>sumatī</i>	noun f., DS: “effective mental gesture; mental disposition”, 6.
<i>matī</i>	noun f., DS: “a mental gesture”, MW: “a sacred utterance, ”, 5.
<i>manīṣá</i>	noun f., MW: “a thought, right conception”, 3.
<i>medhá</i>	noun f., DS: “the strength of resolve”, 3.

- arí* adj., DS: “tending upwards, rising upwards”,
noun m. “he who raises it up”, “he who tends upwards”, 4.
- mānu* noun m., DS: “intelligent man”, 5.
- śaśamānā* adj., DS: “exerting himself”, 3.

Various

- mātṛ* 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”.
- pitṛ* noun m., MW: “a father, an ancestor”, 5.
- putrá* noun m., MW: “a son”, 5.
- tānaya* 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.
- jātá* adj., MW: “born, manifested”; noun n. “creature”, 4;
- náman* noun n., MW: “characteristic, nature, trait; name”, 10.
- svadhá* noun f., MW: “inherent or natural disposition, nature”, DS: “spontaneity”, 8.
- hṛd* noun n., MW: “the heart”, 4.
- mānuṣa* adj., MW: “human”; noun m. “a man”, 5;
- mānus* noun m., MW: “man”, DS: “human”, 4.
- mártya* adj., MW: “mortal”, 9.
- márta* adj., MW: “mortal”, 4.

- tanú* noun m., MW: “body, person”; “self”, 20.
- svá* noun m., adj., MW: “self; own”, 4.
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- páti* noun m., MW: “chief, master, protector; lord”, 8 i.c.
- rájan* noun m., MW: “a king, a chief”, 4.
- vará* noun m., DS: “object of choice”; MW: “suitor”, 4.
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- vác* noun f., MW: “speech, a sound, an utterance”, 5.
- go* noun f., MW: “cow”; m. “ox”, 23.
Used metaphorically, it means “word”, “poetic expression”, “thematic word”, “contemplation-defining word”.
- mánas* noun n., MW: “the mind; a thought; an opinion”, 8 i.c.
- mányu* noun m., MW: “passion; rage”, 5 i.c.
- vípra* noun m., MW: “a poet”; adj., “inspired, stirred”, 10.
“... those whose minds are pure, clear and open, *vipra*,” [Aur98, p. 284]
- vána* noun n., MW: “desire”, 5.
- dvīṣ* noun f., MW: “hostility”, DS: “conflict”, 4 i.c.
- dvéṣas* noun n., MW: “hostility, aversion”, 4.
- rīṣ* noun f., MW: “injury”, 2.
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- mádhū* noun n., MW: “honey”, 9.
- ghṛtá* noun n., MW: “ghee”, 5.
- práyasa* noun n., MW: “pleasure, delight”, 3.
satisfaction, comfort [Ren58, p.28]
- vīti* noun f., MW: “enjoyment; feast”, 4.
- páyasa* noun n., MW: “fluid, juice”, 5 i.c.
- māṇḍāryá* 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>mādhvās</i>	adj., MW: “giving generously, liberal”, 5
<i>sātí</i>	noun f., MW: “acquisition, gaining , bestowing, obtaining”, 5 i.c.
<i>ukṣāmāṇa</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>ánika</i>	noun n., MW: “appearance; face”, 3;
<i>aruṣá</i>	adj., DS: “tempered”, 3.
<i>étaśa</i>	noun m., adj., DS: “flickering”, 2.
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<i>dýumná</i>	noun n., MW: “splendour” “inspiration”; adj., DS: “illuminating”, 4 i.c.
<i>híraṇya</i>	adj., MW: “golden”, 8 i.c.
<i>hiraṇyáya</i>	adj., MW: “golden”, DS: “bronze”, 5 i.c.
<i>hiraṇyáyī</i>	adj. f., MW: “golden”, 2.
<i>piś</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>pūtá</i>	adj., MW: “purified”, DS: “refined”, 4 i.c.

<i>ṛjīṣín</i>	adj., MW: “having a residue”, 1.
<i>ūrdhvá</i>	adj., MW: “tending upwards; elevated”, 3.
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<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 antelope; antelope 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.
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<i>uṣás</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.

<i>kṣáp</i>	noun f., MW: “night”, 2.
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<i>vratá</i>	noun n., MW: “sphere of action, realm, manner of life”, DS: “sway”, 5.
<i>cyut</i>	adj., DS: “stirring, shaking”; MW: “oozing; ”, 7 (only in comp.).
<i>arṇavá</i>	adj., MW: “restless”, noun m. “flood”, 4;
<i>ghorá</i>	adj., DS: “terrifying”, 4 i.c.
<i>dhṛṣṇuyá</i>	indecl., DS: “daringly; taunting; courageously”, 4.
<i>raśmí</i>	noun m., MW: “ray; cord; whip”, 5.
<i>hitá</i>	adj., MW: “impelled”, 1;
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<i>vísva</i>	adj. MW: “every, all”, 132.
<i>bṛhát</i>	adj., MW: “vast, wide, extensive, expansive”, indecl. “far and wide”; “abundantly”, 11.
<i>bhūri</i>	indecl., MW: “much; repeatedly; many times”, adj. “many”, 5.
<i>dīrghá</i>	adj., MW: “long; long-lasting”, indecl. “for a long time”, 4.
<i>parāvát</i>	noun f., MW: “a distance”; only in abl. <i>parāvátas</i> “from afar, from a distance”, 4.
<i>pārā</i>	indecl., MW: “away, aside ”, 5 i.c.
<i>pārā</i>	adj.f., MW: “extreme”, 1 .
<i>purá</i>	indecl., MW: “before”, DS: “in the past, till now”, 6.
<i>āré</i>	indecl., MW: “far, far away”, 4.
<i>sádā</i>	indecl., MW: “always, every time”, 5;
<i>purú</i>	adv., MW: “often, much, many, abundantly”, 6.
<i>ásāmi</i>	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>saijóṣas</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>vís</i>	noun f., MW: “tribe; tribesman”, 7 i.c.
<i>yāt</i>	adj., MW: “moving”, 9.
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<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>trí</i>	numeral, MW: “three”, 3 i.c.
<i>catúr</i>	numeral, MW: “four”, 1 i.c.
<i>pāñca</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

√ <i>kr̥</i>	verbal root, MW: “to make, to create, to effect”, 42.
√ <i>as</i>	verbal root, MW: “to be”, 66.
√ <i>bhū</i>	verbal root, MW: “to become, to be”, 19.
√ <i>sthā</i>	verbal root, MW: “to stand, to remain, to stay”, 20.
√ <i>dhā</i>	verbal root, MW: “to effect, to put, to place, to set, to fix”, 48.
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√ <i>yā</i>	verbal root, MW: “to move, to journey, to go, to advance”, 53.
√ <i>gam</i>	verbal root, MW: “to come, to approach”, “to go, to set out”, 31
√ <i>i</i>	verbal root, MW: “to go, to approach”, 24.
√ <i>vah</i>	verbal root, MW: “to convey; to conduct; to transport; to carry; to bear along”; with <i>pra-</i> “to drive onwards”, 15.
√ <i>bhr̥</i>	verbal root, MW: “to bring, to bear, to carry”; “to offer”; “to hold”, DS: “to present”, 12.
√ <i>vid</i>	verbal root, MW: “to find”; “to know”, 24.
√ <i>vr̥dh</i>	verbal root, MW: “to strengthen, to augment, to increase, to grow, to make stronger, to become stronger”, 23.
√ <i>tan</i>	verbal root, MW: “to spread, to stretch, to extend”, 6.
√ <i>yuj</i>	verbal root, MW: “to yoke, to attach, to harness, to engage; to fit” 22.
√ <i>pā</i>	verbal root, MW: “to drink”, 13.
√ <i>pā</i>	verbal root, MW: “to protect”, 10.
√ <i>vr̥t</i>	verbal root, MW: “to turn, to follow; to create;”, 21.
√ <i>han</i>	verbal root, MW: “to strike, to hit, to clash”; “to kill, to slay”; “to fend off”; “to oppress”, 20.

- √*tviṣ* verbal root, DS: “to agitate”, 2.
- √*yu* verbal root, MW: “to keep away, to drive away; to put aside”, 4.
- √*bhī* verbal root, MW: “; to become afraid, to become anxious; to scare, to frighten”, 8.
- √*arc* verbal root, MW: “to praise, to recommend”, “to sing”; “to roar”; “to shine”; 12.
- √*stu* verbal root, MW: “to praise, to extol”, 10.
- √*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]
- √*jus* verbal root, MW: “to favour, to enjoy”; “to frequent”, 12.
- √*dā* verbal root, MW: “to give, to yield”; with *ā*- “to reclaim”, 10.
- √*rej* verbal root, MW: “to tremble, to quiver, to shake” , 11.
- √*hā* verbal root, MW: “to give way, to abandon, to withdraw”, 10.
- √*ās* verbal root, MW: “to remain, to abide”, 3.
- √*tṛ* verbal root, MW: “to carry across, to pass over, to cross, to surpass” , 10.
- √*śru* verbal root, MW: “to hear, to listen, to attend to, to give ear to; to be audible” , 9.
- √*cit* verbal root, MW: “to be conscious of, to perceive, to be attentive, to aim at, to notice”; DS: “to figure out”, 9.
- √*vac* verbal root, MW: “to mention; to speak, to utter; to explicate; to commend” , 9.
- √*viś* verbal root, MW: “to enter” , 2.
- √*yat* verbal root, MW: “to seek to joint; to fasten; to marry, shall, to array;”, DS: “to come one-after-another”, 7.

√ <i>pat</i>	verbal root, MW: “to fly, dash through, speed; to fall”, 7.
√ <i>pat</i>	verbal root, MW: “to control, to govern”, 2.
√ <i>srj</i>	verbal root, MW: “to cast”; “to pour”; “to release, to loose”; “to become loose”, 8.
√ <i>vr</i>	verbal root, MW: “to cover, to obstruct”, 4.
√ <i>añj</i>	verbal root, MW: “to smear, to anoint”; DS: “to dedicate”; “to display”, 7.
√ <i>ci</i>	verbal root, MW: “to pile up”, 1.
√ <i>ci</i>	verbal root, MW: “to detest”, 1.
√ <i>śams</i>	verbal root, MW: “to repeat, to recite, to announce”, with <i>pra</i> - “to announce”. “foretell”, 6.
√ <i>vad</i>	verbal root, MW: “to speak, to address, to invoke; to mention”, 5.
√ <i>r</i>	verbal root, MW: “to rise, to arise”; “to reach, to meet”; with <i>nis</i> - “to be deprived of”, 6.
√ <i>aś</i>	verbal root, MW: “to reach, to achieve, to obtain, to gain”, 5.
√ <i>mā</i>	verbal root, MW: “to mete out”; “to traverse”, “to arrange”; DS: “to pace”, 4.
√ <i>mā</i>	verbal root, MW: “to bellow”, 1.
√ <i>muc</i>	verbal root, MW: “to free, to get rid of”; “to unharness”; with <i>prati</i> - “to put on”, 5.
√ <i>nud</i>	verbal root, MW: “to push”; “to remove”, 5.
√ <i>sac</i>	verbal root, MW: “to accompany, to follow”, 5.
√ <i>man</i>	verbal root, MW: “to imagine”; “to think”; “to agree”, 5.
√ <i>myakṣ</i>	verbal root, MW: “to be present”, 4.
√ <i>rā</i>	verbal root, MW: “to grant; to surrender”, 4.
√ <i>ram</i>	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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