

RV 5.87

ṛṣi: evayāmarut ātreya; devatā: marudgaṇa; chanda: ati jagatī

प्र वो॑ महे॑ मतयो॑ यन्तु॑ विष्णवे॑ मरुत्वते॑ गिरिजा॑ एवयामरुत् ।
 प्र शर्धाय॑ प्रयज्यवे॑ सुखादये॑ तवसे॑ भन्ददिष्टये॑ धुनिव्रताय॑ शवसे ॥ ५-०८७-०१
 प्र ये॑ जाता॑ महिना॑ ये च॑ नु स्वयं॑ प्र विद्मना॑ ब्रुवत॑ एवयामरुत् ।
 क्त्वा तद् वो॑ मरुतो॑ नाधृषे॑ शवो॑ दाना॑ मद्वा तद् एषाम्॑ अधृष्टासो॑ नाद्रयः ॥ ५-०८७-०२
 प्र ये॑ दिवो॑ बृहतः॑ शृण्वरे॑ गिरा॑ सुशुक्वानः॑ सुभ्व॑ एवयामरुत् ।
 न येषाम्॑ इरी॑ सधस्थ॑ ईष्ट॑ आ अग्नयो॑ न स्वविद्युतः॑ प्र स्यन्द्रासो॑ धुनीनाम् ॥ ५-०८७-०३
 स चक्रमे॑ महतो॑ निर् उरुकमः॑ समानस्मात्॑ सदस॑ एवयामरुत् ।
 यदायु॑ त्मना॑ स्वाद् अधि॑ ष्णुभिर् विष्पर्धसो॑ विमहसो॑ जिगाति॑ शेवृधो॑ नृभिः ॥ ५-०८७-०४
 स्वनो॑ न वो॑ ऽमवान् रेजयद् वृषा॑ त्वेषो॑ ययिस् तविष॑ एवयामरुत् ।
 येना॑ सहन्त॑ ऋञ्जत॑ स्वरोचिष॑ स्थारश्मानो॑ हिरण्ययाः॑ स्वायुधास॑ इष्मिणः ॥ ५-०८७-०५
 अपारो॑ वो महिमा॑ वृद्धशवसस् त्वेषं॑ शवो॑ ऽवत्व॑ एवयामरुत् ।
 स्थातारो॑ हि प्रसितौ॑ संदृशि॑ स्थन॑ ते न उरुष्यता॑ निदः॑ शुशुक्वाँसो॑ नाग्नयः ॥ ५-०८७-०६
 ते रुद्रासः॑ सुमखा॑ अग्नयो॑ यथा॑ तुविद्युन्ना॑ अवन्त्व॑ एवयामरुत् ।
 दीर्घम्॑ पृथु॑ पप्रथे॑ सद्वा॑ पार्थिवं॑ येषाम्॑ अज्मेष्वा॑ आ महः॑ शर्धास्य॑ अद्भुतै॑नसाम् ॥ ५-०८७-०७
 अद्वेषो॑ नो मरुतो॑ गातुम् एत॑न श्रोता॑ हवं॑ जरितुर् एवयामरुत् ।
 विष्णोर् महः॑ समन्यवो॑ युयोत॑न स्मद् रथ्यो॑ न दंसनाप॑ द्वेषांसि॑ सनुतः ॥ ५-०८७-०८
 गन्ता॑ नो यज्ञं॑ यज्ञियाः॑ सुशमि॑ श्रोता॑ हवम् अरक्ष॑ एवयामरुत् ।
 ज्येष्ठासो॑ न पर्वतासो॑ व्योमनि॑ यूयं॑ तस्य॑ प्रचेतसः॑ स्यात॑ दुर्धर्तवो॑ निदः ॥ ५-०८७-०९

Analysis of RV 5.87

प्र वो॑ म॒हे म॒तयो॑ य॒न्तु वि॒ष्णवे॑ म॒रुत्व॑ते गि॒रिजा॑ ए॒वयाम॑रुत् ।

प्र श॒र्धा॒य प्र॒यज्य॑वे सु॒खाद॑ये त॒वसे॑ भ॒न्ददि॑ष्ट्ये धु॒निव्र॑ताय श॒वसे॑ ॥ ५-०८७-०१

prá vo mahé matáyo yantu víṣṇave
marútvate girijā evayāmarut
prá śárdhāya práyajyave sukhādāye tavāse bhandādiṣṭaye
dhúnivratāya śávase 5.087.01

Towards the Mighty One with whom are the Thought-powers, towards the All-pervading Deity may your thoughts travel forward; for it is he who is born on the mountain-tops and he is the moving Thought-Force in us, - forward to the mighty force with the spiked gauntlets¹ that advances in the sacrifice, with a blissful impulse of speed, whose action shakes the world. (1)

Interpretation:

"May your thoughts move forward towards [or for the sake of] Vishnu, the godhead of the Overmental Plane, towards [or for the sake of] the Lord of Maruts, marutvate, who is born within the Word, giri-jā, and who is the Master of the dynamic thought-energies in us, evayāmarut!

For the [the sake of the] host of the strong powers manifesting Him, śardhāya, marching forward on the sacrificial journey, prayajyave, shining with their golden rings and bracelets, su-khādaye; for the Power which is upholding this manifestation, tavase, aspiring with its invocations, bhandadiṣṭaye, for the one who shakes the world, for the luminous strength!"

Griffith's translation:

To Visnu, to the Mighty whom the Maruts follow let your hymns born in song go forth, Evayamarut; To the impetuous, strong band, adorned with bracelets, that rushes on in joy and ever roars for vigour.

Vocabulary:

evayā, mfn. *going quickly* (said of Viṣṇu) RV. i , 156 , 1; (of the Maruts) RV. v , 41 , 16; - marut, m. 'accompanied or protected by the quick Maruts'; N. of a Rishi RV. v , 87 , 1; ff. N. of a hymn (RV. v , 87); AitBr. vi , 30 , 1, &c.

śardha, mfn. (śṛdh) *defiant, bold*; (orig. 'breaking wind against another') RV.; m. *breaking wind, flatulence* Vop.; a (defiant or bold) *host, troop* (esp. the host of the Maruts) RV.

giri-jā, 'proceeding from the voice' (giri loc. fr. gir) Sāy.] RV. v , 87 , 1.

su-khādi, mfn. *wearing beautiful bracelets or rings* (said of the Maruts) RV. bhandadiṣṭi, mfn. (prob.) *hastening along with shouts and yells* (said of the Maruts) RV. v , 87 , 1.

tavas, m. *power, strength, courage* RV. iii , 1 , 1 and 30 , 8 AV. xi , 1 , 14

dhunivrata, mfn. *roaring habitually* ib.

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

¹ Cancelled without substitution in manuscript.

प्र॒ ये जा॒ता॒ महि॒ना॒ ये च॒ नु स्व॒यं प्र॒ वि॒द्वन्ना॒ ब्रुव॑त॒ ए॒वया॑मरुत् ।
 कृ॒त्वा तद् वो॑ मरु॒तो ना॒धृषे॑ श॒वो दाना॑ म॒ह्ना तद् ए॒षाम् अ॒धृष्टा॑सो ना॒द्रयः॑ ॥ ५-०८७-०२

prá yé jātā mahinā yé ca nú svayám
 prá vidmánā bruváta evayāmarut
 krátvā tād vo maruto nādhṛṣe śávo
 dānā mahnā tād eṣām
 ádhrṣṭāso ná ádrayaḥ 5.087.02

Ye who are born by the might of him and who are self-born when by knowledge the forcefully moving Thought-God sends forth his word, by his will-power, O ye forces of the Thought, that flashing might of yours cannot be violated; by his effective power and his might that is here in them they become as the mountains to whom none can do violence. (2)

Interpretation:

"Forward [they go] who are born in the body by His greatness, and those who are born by themselves when by the power Knowledge they send forth the Word [which was inwardly expressed]; for He is the Master of the dynamic thought-energies in us, evayāmarut.

When it is with His Will-Power, O Maruts, the flashing might of yours then it cannot be obstructed; it is by His greatness and dividing strength within these that they rise like the mountains which cannot be crossed over."

Griffith's translation:

They who with might were manifest, and who willingly by their own knowledge told it forth, Evayamarut. Maruts, this strength of yours no wisdom comprehendeth: through their gifts' greatness they are moveless as the mountains.

Vocabulary:

vidman, n. *knowledge, intelligence, wisdom* (dat. vidmane as Ved. inf. to know, to learn) RV.

ādhṛṣ, (only dat. [-e used as Inf RV. AV. vi, 33, 2] and abl. [-as RV. ii, 1, 9]), *assault, attack*.

adhṛṣṭa, mfn. (dhṛṣ) , *not bold, modest; not overcome, invincible, irresistible*.

प्र॒ ये दि॒वो बृ॒हतः॑ शृ॒ण्विरे॑ गिरा सु॒शुक्वा॑नः सु॒भ्व ए॒वयाम॑रुत् ।
न॒ येषाम्॑ इ॒री स॒धस्थ॑ ई॒ष्ट आ॑ अ॒ग्नयो॑ न स्वविद्युतः प्र॒ स्यन्द्रा॑सो धु॒नीना॑म् ॥ ५-०८७-०३

prá yé divó br̥hataḥ śṛṇviré girā
suśúkvānaḥ subhúva evayāmarut
ná yéṣām írī sadhástha īṣṭa ām
agnáyo ná svávidyutaḥ
prá syandrāso dhúnīnām 5.087.03

Their voices are inspirations from the vast heaven, by its word they shine out and come beautifully into being, - [...] ² the moving Thought-God! Their force of impulsion is not lord in this world of our self-accomplishing, therefore as fires of the God-Will making their own lightning, they rush forward along life's rushing streams. (3)

Interpretation:

"They are heard [when arriving] from the vast heaven, shining with the power of the Word, moving towards the perfect manifestation, thus the dynamic Thought-God [is seen]!

Of whose dynamic movement there is no Lord here in their being together; like the flames of Agni they possess their own light, sliding along the currents of the life energy."

Griffith's translation:

Who by the psalm they sing are heard, from lofty heaven, the strong, the brightly shining Ones, Evayamarut; In whose abode there is no mightier one to move them, whose lightnings are as fires, who urge the roaring rivers.

Vocabulary:

śṛ cl. 9. P. (Dha1tup. xxxi, 18) *to crush, rend, break* (A1. with reference to self, as "to break one's own arm") RV. AV. Br.; *to be crushed or broken or rent or shattered* RV. &c. &c.; *to fall out or off* MBh. Kāv. &c.

suśukvan, (RV.) or (VS.) *mfn. shining brightly, brilliant.*

subhū, mfn. (n. pl. mf. -bhvas) *of an excellent nature, good, strong, beautiful* &c. RV.

irin, mfn. (connected with ina?) , *powerful, violent, a tyrant, an instigator* [Sāy.], [cf.

irasya &c.] RV. v, 87, 3.

irya, mfn. *active, powerful, energetical, instigating, destroying enemies* [Sāy.]; *a lord* RV. AV.

sadhastha, mfn. *'standing together', present* RV. AV.; n. *'place where people stand together', place of meeting, any place, spot, abode, home, region, world* ib. VS.

dhuni, mfn. *roaring, sounding, boisterous* (the Maruts, rivers, the Soma &c.) RV. VS. TAr.

² One or two illegible words.

स चक्रमे महतो निरुक्रमः समानस्मात् सदस एवयामरुत् ।
यदायुक्त त्मना स्वाद् अधि ष्णुभिर् विष्पर्धसो विमहसो जिगाति शेवृधो नृभिः ॥ ५-०८७-०४

sá cakrame maható nír urukramáh
samānāsmāt sādasa evayāmarut
yadāyukta tmānā suvād ādhi ṣṇúbhir
vīṣpardhaso vímahaso
jígāti sévṛdho nṛbhiḥ 5.087.04

He - it was from that vast world, that equal seat that he came forward, the wide-striding Pervader of things, the Thought- God in the force of his movement. When of himself he gave himself to them coming down from his own³ high home in the lower plateaus, they are spurred by a vast emulation, they are possessed of their pervading mightinesses and he moves with his Strong Ones increasing the Bliss. (4)

"He comes out from the Greatness with his wide steps, the Intruder, from the common abode of All, He of the dynamic Thought-Gods! When he has yoked himself from his [own realms] to those who are on the heights which are thus mounting down, they have burst out to a vast striving movement, possessing greatness in themselves pervading all directions, so he moves on with these Hero-powers, increasing here his shining wealth."

Griffith's translation:

He of the Mighty Stride forth strode, Evayamarut, out of the spacious dwelling-place, their home in common. When he, himself, hath yoked his emulous strong horses on heights, he cometh forth, joy-giving, with the Heroes.

Vocabulary:

snu, n. (accord. to L. also m. abridged fr. sānu and occurring only in instr. abl. sg.; and in instr. loc. pl. snubhis, snuṣu) *the level summit or edge of a mountain, table-land, surface, height* RV. VS.

vispardhas, (vi-spardh) *emulating, vying, envious* RV. (Sāy. "free from emulation") VS.

śevṛdha, mfn. (prob. for śevavṛdha) *'increasing felicity', dear, precious* RV.; m. a kind of snake (also -dhaka) AV.

³ Doubtful reading.

स्वनो न वो ऽमवान् रेजयद् वृषा त्वेषो ययिस् तविष एवयामरुत् ।

येना सहन्त ऋञ्जत स्वरोचिष स्थारश्मानो हिरण्ययाः स्वायुधास इष्मिणः ॥ ५-०८७-०५

svanó ná vo ámavān rejayad víṣā
tveṣó yayís taviṣá evayāmarut
yénā sáhanta ṛñjāta svárociṣa
sthāraśmāno hiraṇyáyāḥ
suāyudhāsa iṣmíṇaḥ 5.087.05

As the puissant sound of you vibrating travels the Bull of the world in his impetuosity and his forceful might, the moving Thought-God, and by Him ye shine out and have overcoming might and are self-brilliant and are fixed in radiances and are golden of the Light, armed, speeding impellently. (5)

Interpretation:

"As if a strong sound vibrating all around, there comes the mighty Bull in his forceful movement of power, the Godhead of the dynamic Thought! By whom [you, O Maruts,] shine and in the straightforward movement of your light overcome all the obstacles, steady in the Rays, Golden, with perfect Weapons, speeding up with pressure."

Griffith's translation:

Like your tremendous roar, the rainer with light flashing, strong, speeding, hath made all tremble, Evayamarut,
Wherewith victorious ye, self-luminous, press onward, with strong reins, decked with gold, impetuous and well-weaponed.

Vocabulary:

svana, m. (ifc. f. ū) *sound*, *noise* (in the older language applied to the roar of wind, thunder, water &c. ; in later language to the song of birds, speech, and sound of any kind cf. Naigh. i, 11) RV. &c. &c.; *roaring water* VS. TBr.
amavat, mfn. *impetuous*, *violent*, *strong* RV.
rejayat, mfn. *trembling*, *quaking*.
yayī, mfn. (yā) *going*, *hastening*, *quick* RV.
taviṣa, n. *power*, *strength* (also pl.) RV. i, 166, 1 and 9
iṣmin, mfn. *going quickly*, *speedy*, *impetuous* (said of the winds) RV.
ṛñj, 2 cl. 6. P.; 4. P. A.; 7. A.; *to make straight or right, make proper, arrange, fit out, decorate, ornament; to make favourable, propitiate to gain, obtain* RV.

अपारो वो महिमा वृद्धशवसस् त्वेषं शवो ऽवत् एवयामरुत् ।

स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता निदः शुशुक्वाँसो नाग्नयः ॥ ५-०८७-०६

apāró vo mahimā vṛddhaśavasas
tveṣāṃ śávo avatu evayāmarut
sthātāro hí prásitau saṃdr̥śi sthána
té na uruṣyatā nidáh
śúśukvāṃso ná agnáyaḥ 5.087.06

No shore is there to the ocean of Your might in its increase; may the forcefully moving Thought-God protect that flashing strength, for in your forward march ye are that stand at last in the Vision; so shining out pure as fires of the god-will from that which confines and limits us protect. (6)

Interpretation:

"There is no other shore for your Might to grow over; may the Godhead of the dynamic Thought increase the flaming strength of yours! You are those who are steady in their stand for the Movement forward and for the Totality of the Vision! As if the fires you are shining with blazing light, make us vast, overgrowing the limits of the confiners."

Griffith's translation:

Unbounded is your greatness, ye of mighty power: may your bright vigour be our aid, Evayamarut; For ye are visible helpers in the time of trouble: like fires, aglow with light, save us from shame and insult.

Vocabulary:

prasiti, f. *onward rush , onset , attack , assault* RV.; *a throw , cast , shot , missile* VS. TBr.; *stretch , reach , extension , sphere* RV.; *dominion , power , authority , influence* RV.

apāra, mfn. *not having a shore, unbounded, boundless* (applied to the earth , or to heaven and earth , [rodasī] , &c.) RV. &c.

vṛddhaśavas, mfn. *of great power or strength* RV.

ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवन्त् एवयामरुत् ।
दीर्घम् पृथु पप्रथे सद्म पार्थिवं येषाम् अज्मेष्वा आ महः शर्धास्य् अद्भुतैर्नसाम् ॥ ५-०८७-०७

té rudrāsaḥ sūmakhā agnāyo yathā
tuvidyumnā avantu evayāmarut
dīrghām prthú paprathe sādma pāṛthivam
yéṣām ājmeṣu ā mahāḥ
śārdhāṃsi ādbhutainasām 5.087.07

May they, the violent ones, like fires of the god-will perfect in plenitude,
multitudinous in their lustrous strengths, increase us, - even the moving
Thought-Force, - they in whose movements this our earthly seat far-extended
and wide widens more and vast are the forceful mights of them supremely and
wonderfully moving. (7)

Interpretation:

"These are the Rudras, perfect in their plenitudes like the fire, great in the
abundance of the Light, may they protect us, [supported by the Godhead of the
dynamic Thought]!

Far and wide they expand their seat in the earthly realms, whose courage and
transcendental motion [grow here greater], in their movement from the
vastness!"

Griffith's translation:

"So may the Rudras, mighty warriors, Evayamarut, with splendid brilliancy,
like fires, be our protectors; They whose terrestrial dwelling-place is
wide-extended, whom none suspect of sin, whose bands have lofty
courage.

Vocabulary:

adbhutainas, mfn. *one in whom no fault is visible* RV.

ajma, m. (aj) *career , march* RV.

अ॒द्वेषो॑ नो॒ मरु॑तो गा॒तुम् ए॒तन् श्रो॒ता ह॒वं ज॒रितु॑र् ए॒वया॑मरुत् ।

वि॒ष्णोर् म॒हः स॒मन्य॑वो यु॒योत॑न् स्मद् र॒थ्यो न॒ दंस॑नाप॒ द्वेषा॑सि स॒नुतः॑ ॥ ५-०८७-०८

adveṣó no maruto gātúm étana
 śrótā hávaṃ jaritúr evayāmarut
 víṣṇor maháḥ samanyavo yuyotana
 smád rathíyo ná daṃsánā
 ápa dvéṣāṃsi sanutáh 5.087.08

O ye Thought-powers moving for us on the path where hostile division ceases,
 hear the cry of your adorer, O moving Thought-Power; becoming of one passion
 with the mighty Pervading Godhead repel from us always by your workings,
 happy in your charioted movements, all things that hurt and divide. (8)

Interpretation:

"Come, O Maruts, to us for us to walk the Path with no divisions! Hear the Call of
 the Singer, Godhead of the dynamic Thought energy!
 And one with Mind of the Great Vishnu, as if the charioteers [driving forth]
 creating deeds of wonder, you thus remove from us all the dividing forces!"

Griffith's translation:

Come in a friendly spirit, come to us, O Maruts, and hear his call who
 praises you, Evayamarut. Like car-borne men, one-minded with the
 mighty Visnu, keep enmity far from us with your deeds of wonder.

Vocabulary:

adveṣ, mfn. *not malevolent* RV. viii , 68 , 10 and x , 45 , 12.

sa-manyu mfn. *having the same mind, unanimous* (applied to the Maruts) RV. *wrathful, angry* ib.

smat, ind. (prob. connected with prec.; accord. to Sāy. = sumat q.v.) *together, at the same time, at once* (is a prep. with instr. = 'together or along with') RV.

san, 1. P. , 8. P. A. (Dhātup. xiii , 21 ; xxx , 2) *to gain, acquire, obtain as a gift, possess, enjoy* RV. AV. Br. S3rS. *to gain for another, procure, bestow, give, distribute* RV.

yu, 3. P., *to separate, keep or drive away, ward off* (acc.), *exclude or protect from* (abl.) RV. AV. VS. Br. *to be rent, gape asunder* ib.

गन्ता॑ नो॒ यज्ञं॑ य॒ज्ञियाः॑ सु॒शमि॑ श्रो॒ता ह॒वम् अ॒रक्ष॑ ए॒वया॑मरुत् ।

ज्येष्ठा॑सो न पर्व॑तासो व्योमनि॑ यूयं तस्य॑ प्रचे॒तसः॑ स्या॒त दु॒र्ध॒र्त॒वो नि॒दः ॥ ५-०८७-०९

gántā no yajñāṃ yajñīyāḥ suśāmi
śrótā hávam arakṣá evayāmarut
jyēṣṭhāso ná párvatāso víomani
yūyāṃ tāsya pracetasah
syāta durdhártavo nidāḥ 5.087.09

Come to our sacrifice, O god of the sacrifice, so that its achievement shall be perfect, - hear our call! and there shall come not to it the giants who devour. Like largest hills in the wide heaven may ye in your conscious knowledge evade the grasp of her who limits and binds. (9)

Interpretation:

"Come, O worthy of Sacrifice, to our Sacrifice in a peaceful manner! Hear our Call, which is free from the forces of darkness, [like the] Dynamic Thought-God! Like the Greatest Peaks in the highest heaven, you, who are Conscious of Him, be strong with those forces who bind us here."

Griffith's translation:

Come to our sacrifice, ye Holy Ones, to bless it, and, free from demons, hear our call, Evayamarut.
Most excellent, like mountains in the air's raid-region, be irresistible, ye, Wise, to this man's hater.

Vocabulary:

suśāmi, or ind. *diligently, carefully* RV. VS. TS.
durdhartu, mfn. *unrestrainable, irresistible* RV.