

RV 5.87

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

प्र वो॑ महे॑ मतयो॑ यन्तु॑ विष्ण॑वे मरु॑त्वते॑ गिरि॑जा ए॒वया॑मरुत् ।
 प्र शर्धा॑य प्र॒यज्य॑वे सु॒खाद॑ये तव॒से भ॑न्ददिष्ट॒ये धु॑नि॒व्रता॑य शव॒से ॥ ५-०८७-०१
 प्र ये॑ जा॒ता म॑हिना॒ ये च॑ नु स्व॒यं प्र॑ वि॒द्वना॑ ब्रुव॒त ए॒वया॑मरुत् ।
 क्र॒त्वा तद् वो॑ मरु॒तो ना॑धृषे शवो॑ दाना॒ म्हा तद् ए॒षाम् अ॑धृष्टा॒सो ना॑द्रयः ॥ ५-०८७-०२
 प्र ये॑ दि॒वो बृ॑हतः शृ॒ण्विरे॑ गिरा॒ सुशु॑क्वानः सु॒भ्व ए॒वया॑मरुत् ।
 न येषा॑म् इ॒री स॑धस्थ ई॒ष्ट आ॑ अ॒ग्नयो॑ न स्वविद्यु॒तः प्र॑ स्यन्द्रा॒सो धु॑नीनाम् ॥ ५-०८७-०३
 स च॑क्रमे मह॒तो नि॒रु उ॒रुक्र॑मः स॒मान॑स्मात् स॒दस॑ ए॒वया॑मरुत् ।
 यदा॑यु॒ त्मना॑ स्वाद् अ॒धि ष्णु॑भिर् वि॒ष्पर्ध॑सो वि॒मह॑सो जिगाति॒ शेवृ॑धो नृ॒भिः ॥ ५-०८७-०४
 स्व॒नो न वो॑ ऽम॒वान् रे॑जयद् वृषा॒ त्वेषो॑ ययिस् तविष॒ ए॒वया॑मरुत् ।
 येना॑ सह॒न्त ऋ॑ञ्जत स्वरो॒चिष॑ स्था॒रश्मा॑नो हिरण्ययाः॒ स्वायु॑धास॒ इष्मि॑णः ॥ ५-०८७-०५
 अ॒पारो॑ वो म॒हिमा॑ वृद्धशव॒सस् त्वेषं॑ शवो॑ ऽव॒त्त्व ए॒वया॑मरुत् ।
 स्था॒तारो॑ हि प्र॒सितौ॑ संदृशि॒ स्थन॑ ते न उरु॒ष्यता॑ निदः शुशुक्वाँ॒सो ना॑ग्नयः ॥ ५-०८७-०६
 ते रु॒द्रासः॑ सु॒मखा॑ अ॒ग्नयो॑ यथा तुविद्यु॒म्ना अव॑न्त्त्व ए॒वया॑मरुत् ।
 दी॒र्घम् पृ॑थु॒ पप्र॑थे स॒द्म पा॑र्थिवं येषा॑म् अ॒ज्मेष्वा॑ आ महः शर्धा॑स्य् अ॒द्भुतै॑नसाम् ॥ ५-०८७-०७
 अ॒द्वेषो॑ नो मरु॒तो गा॑तुम् ए॒तन॑ श्रो॒ता ह॒वं ज॑रितुर् ए॒वया॑मरुत् ।
 वि॒ष्णोर् महः॑ स॒मन्य॑वो यु॒योत॑न स्मद् रथ्यो॒ न दं॑सनाप॒ द्वेषा॑सि स॒नुतः ॥ ५-०८७-०८
 ग॒न्ता नो॑ यज्ञं॒ यज्ञि॑याः सु॒शामि॑ श्रो॒ता ह॒वम् अ॑रक्ष ए॒वया॑मरुत् ।
 ज्ये॑ष्ठा॒सो न प॑र्वता॒सो व्यो॑मनि॒ यूयं॑ तस्य प्रचे॒तसः॑ स्या॒त दु॒र्ध॑र्तवो निदः ॥ ५-०८७-०९

Analysis of RV 5.87

प्र वो॑ महे॑ मतयो॑ यन्तु॑ विष्णवे॑ मरुत्वते॑ गिरिजा॑ एवयामरुत् ।
 प्र शर्धाय॑ प्रयज्यवे॑ सुखादये॑ तवसे॑ भन्ददिष्टये॑ धुनिव्रताय॑ शवसे॑ ॥ ५-०८७-०१

prá vo mahé matáyo yantu víṣṇave
 marútvate girijā evayāmarut
 prá śárdhāya práyajyave sukhādāye tavāse bhandadiṣṭaye
 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. (śrdh) *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.

girijā, `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 महि॑ना॒ ये च॒ नु स्व॑यं॒ प्र वि॒द्वना॑ ब्रुव॑त॒ ए॒वया॑मरुत् ।
 क्र॒त्वा तद् वो॑ मरु॒तो ना॑धृषे॒ शवो॑ दाना॒ म॒ह्ना तद् ए॒षाम् अ॑धृ॒ष्टासो॑ ना॒द्रयः॑ ॥ ५-०८७-०२

prá yé jātā mahinā yé ca nú svayám
 prá vidmānā bruvāta evayāmarut
 krátvā tād vo maruto nādhṛṣe śávo
 dānā mahnā tād eṣām
 ādhrṣṭāso 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 गिरा॒ सु॒शु॒क्वानः॑ सु॒भ्व ए॒व्याम॑रुत् ।
 न॒ येषाम्॑ इ॒री स॒धस्थ॑ ई॒ष्ट आँ अ॒ग्नयो॑ न स्ववि॒द्युतः॑ प्र॒ स्यन्द्रा॑सो धु॒नीनाम्॑ ॥ ५-०८७-०३

prá yé divó br̥hatáh śṛṇviré girā
 suśúkvānaḥ subhúva evayāmarut
 ná yéṣām írī sadhástha īṣṭa āṁ
 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:

śṛ̥ 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 sádasa evayāmarut
yadāyukta tmānā suvād ādhi ṣṇúbhir
viṣpardhaso 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 coming 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 vṛṣā
 tveṣó yayís taviṣá evayāmarut
 yénā sáhanta ṛñjāta svárociṣa
 sthāraśmāno hiraṇyáyāḥ
 suāyudhāsa iṣmīṇaḥ 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*.
 yayi, 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 ऽवत्व् 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 saṃdṛśi sthána
té na uruṣyatā nidáh
śúśukvāṃso ná agnáyah 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 अवन्त्व् एवयामरुत् ।

दीर्घम् पृथु पप्रथे सन्न पार्थिवं येषाम् अज्मेष्वा आ महः शर्धास्य् अद्भुतैनसाम् ॥ ५-०८७-०७

té rudrāsaḥ sūmakhā agnāyo yathā
 tuvidyumnā avantu evayāmarut
 dīrghām pṛthú paprathe sādma pāṛthivaṃ
 yéśām 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 श्रो॑ता ह॒वं ज॒रितु॑र् ए॒वया॑मरुत् ।

वि॒ष्णोर् महः॑ सम॒न्यवो॑ यु॒योत॑न् स्मद् र॒थ्यो न॑ दं॒सना॑प॒ द्वेषा॑ंसि स॒नुतः॑ ॥ ५-०८७-०८

adveṣó no maruto gātúm étana
śrótā hávaṃ jaritúr evayāmarut
viṣṇor 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* (ábl.) RV. AV. VS. Br. *to be rent, gape asunder* ib.

गन्ता॑ नो॒ यज्ञं॑ यज्ञियाः॒ सुशामि॑ श्रोता॒ हवम्॑ अरक्ष॒ एवयामरुत्॑ ।

ज्येष्ठा॑सो न॒ पर्वता॑सो व्योमनि॒ यूयं॑ तस्य॒ प्रचेतसः॑ स्यात् दुर्ध॑र्तवो॒ निदः॑ ॥ ५-०८७-०९

gántā no yajñāṃ yajñiyāḥ suśāmi
śrótā hávam arakṣá evayāmarut
jyēsthāso ná párvatāso víomani
yūyāṃ tāsya pracetasah
syāta durdhártavo nidáh 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.