# RV 5.87

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

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प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।
प्र शर्घाय प्रयज्यवे सुखाद्ये तवसे भन्द्दिष्टये धुनिव्रताय शवसे ॥ ५-०८७-०१
प्र ये जाता महिना ये च नु स्वयं प्र विद्यना ब्रुवत एवयामरुत् ।
कत्वा तद् वो मरुतो नाधृषे शवो दाना मह्ना तद् एषाम् अधृष्टासो नाद्रयः ॥ ५-०८७-०२
प्र ये दिवो बृहतः शृण्विरे गिरा सुशुक्वानः सुभ्व एवयामरुत् ।
न येषाम् इरी सधस्थ ईष्ट आ अग्नयो न स्विवद्युतः प्र स्यन्द्रासो धुनीनाम् ॥ ५-०८७-०३
स चक्रमे महतो निर् उरुक्रमः समानस्मात् सदंस एवयामरुत् ।
यदायुं त्मना स्वाद् अधि ष्णुभिर् विष्पर्धसो विमहसो जिगाति शेवृधो नृभिः ॥ ५-०८७-०४
स्वनो न वो ऽमवान् रेजयद् वृषां त्वेषो यियस् तविष एवयामरुत् ।
येना सहन्त ऋञ्जत स्वरोचिष स्थार्यस्मानो हिरण्ययाः स्वायुधास इष्मिणः ॥ ५-०८७-०५
अपारो वो महिमा वृद्धशवसस् त्वेषं शवो ऽवत्व् एवयामंरुत् ।
स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता निदः शुंशुक्वाँसो नाम्नयः ॥ ५-०८७-०६
ते रुद्रासः सुमेखा अग्नयो यथा तुविद्युम्ना अवन्तव् एवयामरुत् ।
दीर्घम् पृथु पप्रथे सद्म पार्थिवं येषाम् अज्मेष्व् आ महः शर्धांस्य् अद्भुतेनसाम् ॥ ५-०८७-०७
अद्वेषो नो मरुतो गातुम् एतन श्रोता हवं जरितुर् एवयामरुत् ।
विष्णोर् महः समन्यवो युयोतन स्मद् रथ्यो न दंसनाप द्वेषांसि सनुतः ॥ ५-०८७-०८
गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवम् अरक्ष एवयामरुत् ।
ज्येष्ठांसो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात दुर्धर्तवो निदः ॥ ५-०८७-०९
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# Analysis of RV 5.87

prá vo mahé matáyo yantu víṣṇave marútvate girijā evayāmarut prá śárdhāya práyajyave sukhādáye taváse bhandádiṣṭaye 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 gauntlets<sup>1</sup> 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.

<sup>&</sup>lt;sup>1</sup> Cancelled without substitution in manuscript.

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prá yé jātā mahinā yé ca nú svayám prá vidmánā bruváta evayāmarut krátvā tád vo maruto nādhŕse sávo dānā mahnā tád eṣām ádhṛṣṭāso 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 thoughtenergies 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.

adhrsta, mfn. ( dhrs) , not bold , modest; not overcome , invincible , irresistible.

# प्र ये दिवो बृहतः शृण्विरे गिरा सुशुक्वानः सुभ्व एवयामरुत् । न येषाम् इरी सधस्थ ईष्ट आँ अग्नयो न स्वविद्युतः प्र स्यन्द्रासो धुनीनाम् ॥ ५-०८७-०३

prá yé divó brhatáh śrnviré girā suśúkvānah subhúva evayāmarut ná yéṣām írī sadhástha íṣṭa ām agnáyo ná svávidyutah 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, - [...]<sup>2</sup> 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:

śṝ 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.

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<sup>&</sup>lt;sup>2</sup> One or two illegible words.

# स चंक्रमे महतो निर् उरुक्रमः समानस्मात् सद्स एवयामरुत् । यदायुक्त त्मना स्वाद् अधि ष्णुभिर् विष्पर्धसो विमहसो जिगाति शेवृधो नृभिः ॥ ५-०८७-०४

sá cakrame maható nír urukramáh samānásmāt sádasa evayāmarut yadāyukta tmánā suvād ádhi ṣṇúbhir víṣpardhaso vímahaso jígāti śévrdho nrbhih 5.087.04

He - it was from that vast world, that equal seat that he came forward, the widestriding Pervader of things, the Thought- God in the force of his movement. When of himself he gave himself to them coming down from his own<sup>3</sup> 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.

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<sup>&</sup>lt;sup>3</sup> Doubtful reading.

# स्वनो न वो ऽमवान् रेजयद् वृषां त्वेषो ययिस् तविष एवयामरुत् । - - - - - - - - - - - - - - - - येना सहन्त ऋञ्जत स्वरोचिष स्थारञ्मानो हिरण्ययाः स्वायुधास इष्मिणः ॥ ५-०८७-०५

svanó ná vo ámavān rejayad vṛṣā tveṣó yayís taviṣá evayāmarut yénā sáhanta ṛñjáta svárociṣa sthāraśmāno hiraṇyáyāḥ suāyudhāsa ismínah 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.

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apāró vo mahimā vrddhaśavasas tveşám śávo avatu evayāmarut sthātāro hí prásitau samdŕśi sthána té na uruṣyatā nidáḥ śuśukvāmso 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 ,  $[rodas\overline{\imath}]$ , &c.) RV. &c.

vrddhaśavas, mfn. of great power or strength RV.

ते रुद्रासः सुमंखा अग्नयो यथा तुविद्युम्ना अवन्त्व एवयामरुत् । दीर्घम् पृथु पप्रथे सद्म पार्थिवं येषाम् अज्मेष्व् आ महः शर्धांस्य् अद्भुतेनसाम् ॥ ५-०८७-०७

té rudrāsaḥ súmakhā agnáyo yathā tuvidyumnā avantu evayāmarut dīrghám prthú paprathe sádma pārthivaṃ yéṣām ájmeṣu ā maháḥ sárdhāṃsi ádbhutainasām 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.

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adveṣó no maruto gātúm étana śrótā hávaṃ jaritúr evayāmarut víṣṇor maháḥ samanyavo yuyotana smád rathíyo ná daṃsánā ápa dvésāmsi 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:

adveș, 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.

गन्तां नो यज्ञं यज्ञियाः सुशमि श्रोता हवम् अरक्ष एवयामरुत् । ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात दुर्धतवो निदः ॥ ५-०८७-०९

gántā no yajñám yajñiyāh suśámi śrótā hávam arakṣá evayāmarut jyéṣṭhāso ná párvatāso víomani yūyám tásya 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:

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