

RV 2.33

r̥ṣi: gr̥tsamada (āṅgīrasa śaunahotra paścād) bhārgava śaunaka;
devatā: rudra; chanda: triṣṭup; Anuvāka IV

आ ते॑ पि॒त॒र् मरु॑तां सु॒म्नम् ए॒तु मा नः॑ सूर्य॑स्य संदृ॒शो यु॒योथाः ।
अभि॑ नो वी॒रो अ॒र्वति॑ क्षमे॒त प्र जा॑येमहि रु॒द्र प्रजा॑भिः ॥ २-०३३-०१
त्वा॒दत्ते॑भी रु॒द्र श॑त॒मेभिः॑ श॒तं हि॒मा अ॒शीय॑ भेष॒जेभिः॑ ।
व्यू अस॑मदू द्वेषो॑ वि॒तरं व्यु॑ अँहो व्यु॑ अमी॒वाश् चा॒तय॑स्वा विषू॒चीः ॥ २-०३३-०२
श्रेष्ठो॑ जा॒तस्य॑ रु॒द्र श्रि॒यासि॑ तव॒स्तम॑स् तव॒सां वज्र॑बाहो ।
पर्षि॑ णः पार॒म् अँह॑सः स्व॒स्ति विश्वा॑ अभी॒ती र॑पसो यु॒योधि ॥ २-०३३-०३
मा त्वा॑ रु॒द्र चु॒क्रुधा॑मा नमो॒भिर् मा दु॑ष्टृ॒ती वृ॒षभ॑ मा स॒हृती॑ ।
उन् नो॑ वी॒रा अ॒र्पय॑ भेष॒जेभिर् भि॒षक्त॑मं त्वा भि॒षजां॑ शृ॒णोमि ॥ २-०३३-०४
हवी॑मभिर् ह॒वते॑ यो ह॒विर्भिर् अव॑ स्तो॒मेभी रु॒द्रं दि॑षीय ।
ऋदू॑दरः सु॒हवो॑ मा नो अ॒स्यै ब॒भ्रुः सु॒शिप्रो॑ री॒रध॑न् म॒नायै॑ ॥ २-०३३-०५
उन् मा॑ म॒मन्द॑ वृष॒भो मरु॑त्वान् त्वक्षी॒यसा॑ व॒यसा॑ ना॒धमा॑नम् ।
घृ॒णीव॑ छा॒याम् अ॒रपा॑ अ॒शीया॑ वि॒वासे॑यं रु॒द्रस्य॑ सु॒म्नम् ॥ २-०३३-०६
क्व स्य॑ ते रु॒द्र मृ॒ळया॑कुर ह॒स्तो यो अ॒स्ति भेष॑जो ज॒लाषः॑ ।
अप॑भर्ता र॒पसो॑ दै॒व्यस्या॑भी नु मा वृष॒भ च॑क्ष॒मीथाः॑ ॥ २-०३३-०७
प्र ब॒भ्रवे॑ वृष॒भाय॑ श्रि॒तीचे॑ महो म॒ही सु॑ष्टृ॒तिम् ई॒रया॑मि ।
नम॑स्या क॒ल्मली॑किनं नमो॒भिर् गृ॒णीम॑सि त्वेषं रु॒द्रस्य॑ नाम ॥ २-०३३-०८
स्थि॑रोभिर् अ॒ङ्गैः पु॒रुरूप॑ उ॒ग्रो ब॒भ्रुः शु॒क्रेभिः॑ पि॒पिशे॑ हिर॒ण्यैः ।
ईशा॑नाद् अ॒स्य भु॒वन॑स्य भू॒रेर् न वा उ॑ योषद् रु॒द्राद् अ॒सुर्य॑म् ॥ २-०३३-०९
अर्ह॑न् वि॒भर्षि॑ सा॒यका॑नि ध॒न्वाह॑न् निष्कं य॒जतं॑ विश्व॒रूप॑म् ।
अर्ह॑न् इदं द॒यसे॑ विश्व॒म् अ॒भ्वं न वा॑ ओ॒जीयो॑ रु॒द्र त्वद् अ॒स्ति ॥ २-०३३-१०

स्तु॒हि श्रु॒तं ग॒र्त॒सदं॑ यु॒वान॑म् मृ॒गं न॑ भी॒मम् उप॑ह॒त्तुम् उ॒ग्रम् ।
 मृ॒ळा ज॒रि॒त्रे रु॒द्र स्त॒वानो॑ ऽन्यं॑ ते अ॒स्मन् नि॑ व॒पन्तु॑ से॒नाः ॥ २-०३३-११
 कु॒मा॒रश् चि॒त् पि॒तरं॑ व॒न्द॒मान॑म् प्र॒ति ना॒नाम॑ रु॒द्रोप॑यन्तम् ।
 भू॒रेर् दा॒तारं॑ स॒त्पतिं॑ गृ॒णी॒षे स्तु॒तस् त्वम्॑ भे॒षजा॑ रा॒स्य् अ॒स्मे ॥ २-०३३-१२
 या वो॑ भे॒षजा॑ म॒रुतः॑ शु॒ची॒नि या श॑ंत॒मा वृ॒षणो॑ या म॒योभु॑ ।
 या॒नि म॒नुर् अ॒वृणी॑ता पि॒ता न॒स् ता शं॑ च योश् च रु॒द्रस्य॑ व॒श्मि ॥ २-०३३-१३
 परि॑ णो हे॒ती रु॒द्रस्य॑ वृ॒ज्याः परि॑ त्वे॒षस्य॑ दु॒र्मति॑र् म॒ही गा॑त् ।
 अ॒व स्थि॑रा म॒घव॑द्भ्यस् त॒नुष्व॑ मी॒द्वस् तो॒काय॑ त॒नया॑य मृ॒ळ ॥ २-०३३-१४
 ए॒वा ब॒भ्रो वृ॒षभ॑ चे॒कितान॑ यथा॒ देव॑ न हृ॒णी॒षे न हँ॑सि ।
 ह॒व॒नश्चु॑न् नो रु॒द्रेह॑ बो॒धि बृ॒हद् व॒देम॑ वि॒दथे॑ सु॒वीराः॑ ॥ २-०३३-१५

Analysis of RV 2.33

आ ते॑ पि॒तर॑ मरु॒तां सु॒म्नम् ए॒तु मा नः॑ सूर्य॑स्य संदृ॒शो यु॒योथाः॑ ।

अभि॑ नो॒ वी॒रो अ॒र्वति॑ क्षमे॒त प्र जा॑येमहि॒ रुद्र॑ प्रजाभिः॑ ॥ २-०३३-०१

ā te pitar marutām sumnām etu
mā naḥ sūryasya samdrśo yuyothāḥ
abhi no vīro ārvati kṣameta
prā jāyemahi rudara prajābhiḥ 2.033.01

1

FATHER of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight.

Gracious to our fleet courser be the Hero may we transplant us, Rudra, in our children.

Interpretation:

"May your Perfect Thought, *sumnam te*, O Father of Maruts, come to us, *ā etu!* Do not exclude us from the total Vision of the Sun, *mā naḥ sūryasya samdrśo yuyothāḥ!*

May the Hero be gracious to our movement forward, *abhi no vīro arvati kṣameta!* May we be (re)born, O Rudra, together with our offspring, *prā jāyemahi prajābhiḥ.*"

To be born or rather reborn with(in) one's own body, implies the projection towards the future of the body to be born, the offspring, *prā jāyemahi prajābhiḥ*, means to prepare and enter new and developed instrumentations of the consciousness (mind, vital and body). It does not mean only to be born in our children symbolically but literally. The soul prepares its own instruments of consciousness in the body though the evolutionary process in time and is finally born within it in time. 'To be born with one's own offspring' means to be born in time again and again aligned with the intention of the soul to have a suitable body.

Therefore the offspring had such an important place in the vision of the Veda. The word pra-jā, 'offspring', lit. means 'being born forward', which implies the meaning of manifestation in time. So the phrase *prā jāyemahi prajābhiḥ*, which can be translated as 'may we be born forward in the future births of ourselves in time', bears a profound significance.

Vocabulary:

arvat, mfn. *running, hasting* RV. v, 54, 14 and AV. iv, 9, 2; (ān) m. *a courser, horse* RV. VS. AV. BhP.; *the driver of a horse* RV. x, 40, 5 and 74, 1; N. *of a part of the sacrificial action* RV. ii, 33, i and viii, 71, 12 ;;

kṣam, 1. A1. kṣamate (ep. also P. -ti; Ved. cl. 2. P. kṣamiti Pāṇ. 7-2, 34; cl. 4. P. kṣāmyati), to be patient or composed, suppress anger, keep quiet RV. x, 104, 6 MBh. R. &c.; to submit to (dat.) ŚBr. iii to bear patiently, endure, put up with (acc.), suffer MBh. R. Ragh.; to pardon, forgive anything (acc.) to (gen. or dat.) MBh. R.

samdrś, f. (e dat. as inf.; cf. above) sight, appearance RV.; 'one who sees well or thoroughly' Sāy.) AV. VS. KaṭhUp.; view, direction RV. ii, 13, 10.

त्वा॑दत्ते॒भी रु॒द्र श॑त॒मेभिः॑ शतं॒ हिमा॑ अशी॒य भेष॑जेभिः॑ ।

व्य॒स्मद् द्वेषो॑ वि॒तरं व्य॑हो व्य॒मीवा॑श् चा॒तय॑स्वा वि॒षूचीः॑ ॥ २-०३३-०२

tvādattebhī rudara śaṁtamebhiḥ
śatam himā aśīya bheṣajébhiḥ
ví asmád dvéṣo vitarám ví aṁho
ví amīvās cātayasvā viṣūcīḥ 2.033.02

2

With the most saving medicines which thou givest, Rudra, may I attain a hundred winters.

Far from us banish enmity and hatred, and to all quarters maladies and trouble.

Interpretation:

"O Rudra, with your most benignant means of healing, *tvādattebhiḥ śaṁtamebhiḥ bheṣajebhiḥ*, may I enjoy hundred winters [here], *śatam himā aśīya*.

Far away you drive from us the haters, *vi asmád dveṣo vitaram*, far the narrowness and fright, *vi aṁho vi amīvāḥ*, scatter [them] in all directions, *cātayasvā viṣūcīḥ!*"

So the forces which are obstructing the birth of the soul in time, *pra-jā*, are known as dualisers, *dveṣaḥ*, and narrowing down the vastness of consciousness in the body, *aṁhas*, and tormenting the soul and the body, *amīvāḥ*. They should be driven away, *viṣūcīḥ*, and the healing powers should be brought in by Lord Rudra, which help to settle the experience of the soul within the body, *tvādattebhiḥ śaṁtamebhiḥ bheṣajebhiḥ*, in its full circle of time, *śatam himā*.

Vocabulary:

śaṁtama mfn. *most beneficent or wholesome or salutary* RV. AV. VS. BhP.
bheṣaja, mf(ī)n. (fr. bhiṣaj) *curing, healing, sanative* RV. AV. AitBr.; n. *a remedy, medicine, medicament, drug, remedy against* (gen. or comp.) RV. &c. &c.; *a spell or charm* (for curative purposes (generally from Atharva-veda) ŚrS.; *water* Naigh. i , 12

bhiṣaj, (prob. = abhi+saj, 'to attach, plaster'), only 3. sg. pr. bhithakti, *to heal, cure* RV. viii , 68 , 2.

vitara, mfn. *leading further away* (as a path) ŚBr.

cat, 1. catati, 'to hide one's self', Dhātup. xxi , 5: Caus. cātayati, -te (aor.

acīcattam, acīcate TĀr. ii , 4 , 5 f.) , 'to cause to hide', *scare, frighten away* RV. iv , 17 , 9

viṣvañc, mf(-ṣūcī) n. (fr. 1. viṣu + 2. añc) *going in or turned to both* (or all) *directions, all-pervading, ubiquitous, general* RV. &c. &c.; *going asunder or apart, separated or different from* (instr. or abl.) RV. TS. Up.; *getting into conditions of every kind* Gaut.; (viṣvak) ind. *on both* (or all) *sides, sideways* RV. AV.; in two AV. iii , 6 , 6; *in all directions, all around, everywhere* RV. &c. &c.

श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस् तवसां वज्रबाहो ।

पर्षि णः पारम् अँहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥ २-०३३-०३

śréṣṭho jātasya rudara śriyāsi
tavastamas tavasām vajrabāho
pārṣi ṇaḥ pārām aṃhasaḥ suastí
viśvā abhīti rāpaso yuyodhi 2.033.03

3

Chief of all born art thou in glory, Rudra, armed with the thunder,
mightiest of the mighty.

Transport us over trouble to well-being, repel thou from us all assaults of
mischief.

Interpretation:

"You are, O Rudra, the best in glory, *śreṣṭho rudra śriyāsi*, of all who are
born here in the body, *jātasya!* You are the strongest among the strong,
tavastamas tavasām, O thunder-arm, *vajrabāho!*

Bring us to the other shore over the Narrowness of the Darkness to the
well-veing, *pārṣi ṇaḥ pārām aṃhasaḥ svat!* And remove all the
oppressions of the defectiveness, *viśvā abhīti rāpaso yuyodhi."*

Vocabulary:

abhīti, f. *assault* RV. ii , 33 , 3 and vii , 21 , 9.

rāpas, n. (cf. repas fr. rip) *bodily defect , injury , infirmity , disease* RV. VS.
(accord. to Sāy. also = rakṣas).

मा त्वा रुद्र चुक्रुधामा नमोभिर् मा दुष्टुती वृषभ मा सहृती ।
 उन् नो वीरा अर्पय भेषजेभिर् भिषक्तमं त्वा भिषजां शृणोमि ॥ २-०३३-०४

mā tvā rudra cukrudhāmā nāmobhir
 mā duṣṭutī vṛṣabha mā sáhūtī
 ún no vīrām arpayā bheṣajébhir
 bhiṣáktamaṃ tvā bhiṣájāṃ śrṇomi 2.033.04
 4

Let us not anger thee with worship, Rudra, ill praise, Strong God! or mingled invocation. Do thou with strengthening balms incite our heroes: I hear thee famed as best of all physicians.

Interpretation:

"May we not make you angry, O Rudra, with our salutations, *mā tvā rudra cukrudhāmā namobhiḥ*, neither with our ill-affirmation of you, *mā duṣṭutī*, O Bull, *vṛṣabha*, nor by our common invocation *mā sahūtī*. Send our hero-souls up, *ud no vīrā arpayā*, with your means of cure, *bheṣajebhiḥ*, for I know you as the most curing among all the curing, *bhiṣaktamam tvā bhiṣajām śrṇomi*."

Vocabulary:

sahūtī, f. (instr -tī) *conjoint or united invocation* RV.
 duṣṭutī, f. *a faulty or bad hymn* RV. i , 53 , 1 &c.
 bhiṣaj, (prob. = abhi+saj, 'to attach , plaster') , only 3. sg. pr. bhithakti, to heal , cure RV. viii , 68 , 2.
 bhiṣaj, mfn. *curing, healing, sanative* RV. &c. &c.; m. *a healer, physician* ib.; a *remedy, medicine* RV. AV. Car.

हवीमभिर् हवते यो हविर्भिर् अव स्तोमेभी रुद्रं दिषीय ।
 ऋदूदरः सुहवो मा नो अस्यै बभ्रुः सुशिप्रो रीरधन् मनायै ॥ २-०३३-०५

hāvīmabhir hāvate yó havírbhir
 áva stómebhī rudaráṃ diṣīya
 ṛdūdāraḥ suhávo mā no asyaí
 babhrúḥ suśípro rīradhan manāyai 2.033.05

5

May I with praise–songs win that Rudra's favour who is adored with gifts and invocations.

Ne'er may the tawny God, fair–cheeked, and gracious, swifthearing, yield us to this evil purpose.

Interpretation:

"Who is invoked by invocations, *hāvīmabhiḥ havate yaḥ*, this Rudra may I point down [to our dwelling], *ava diṣīya*, with my invocations and my affirmations of Him here, *havirbhiḥ stomebhiḥ!* He, who has soft belly, *ṛdūdaraḥ*, easily invoked, *suhavaḥ*, golden red, *babhruḥ*, with the fair face, *suśipraḥ*, should not make us realize this Mana, *mā no asyai rīradhan manāyai.*"

Vocabulary:

hāvīman, m. or n. *call, invocation* RV.

avadiś, (Imper. 2. pl. -didiṣṭana) *to show or practise* (kindness &c.) RV. x , 132 , 6: Caus. (aor. Subj. 1. sg. -dediśam) *to inform* RV. viii , 74 , 5.

ṛdūdara, mfn. (fr. ṛdu = mṛdu} and udara) , *having a soft or pleasant inner nature* RV. ii , 33 , 5

manā, f. *devotion, attachment, zeal, eagerness* RV.; *envy, jealousy* ib.

suhava, mf(ā)n. *well or easily invoked, listening willingly* RV. AV.; *invoking well* ib. AitBr.; n. *an auspicious or successful invocation* RV. AV.

rādḥ, (cf. ṛdh and radh) 5. 4. P. (Dhātup. xvii , 16 ; xxvi , 71) rādḥnoti, rādhyati (Ved. also pr. rādhati and rādhyate; *to succeed* (said of things) , be accomplished or finished VS. TS. AV.; *to accomplish, perform, achieve, make ready, prepare, carry out* RV. VS. Br.; *to hurt, injure, destroy, exterminate* Bhaṭṭ. (cf. Pāṇ. 6-4 , 123): Pass. *to be conciliated or satisfied* RV. (cf. rādhyate above): Caus. rādhyati (aor. arīradhat Br.; Pass. rādhyate MBh.) , *to accomplish, perform, prepare, make ready* AV. &c. &c.

babhrū, mf(u , or ū)n. (according to Uṇ. i , 23 fr. bhr) *deep-brown, reddish-brown, tawny* RV. &c. &c.

suśipra, mfn. *having beautiful cheeks or jaws* RV.

उन् मा ममन्द वृषभो मरुत्वान् त्वक्षीयसा वयसा नाधमानम् ।
 घृणीव छायाम् अरपा अशीया विवासेयं रुद्रस्य सुम्नम् ॥ २-०३३-०६

ún mā mamanda vṛṣabhó marútvān
 tvákṣīyasā vāyasā nādhmānam
 ghr̥ṇīva chāyām arapā aśīya
 ā vivāseyaṃ rudarāsya sumnám 2.033.06
 6

The Strong, begirt [sic] by Maruts, hath refreshed me, with most invigorating food, imploring. As he who finds a shade in fervent sunlight may I, uninjured, win the bliss of Rudra.

Interpretation:

"The Bull together with the Maruts make me shine/rejoice, *un mā mamanda vṛṣabho marutvān*, with his very vigorous movement, *tvakṣīyasā vayasā*, me who is seeking his protection, *nādhmānam*. May I come to (or win) the Perfect Thought of Rudra, *ā vivāseyaṃ rudrasya sumnam*, as if the one who in the heat finds the protection in the shade unhurt, *ghṛṇīva chāyām arapā aśīya*."

Vocabulary:

nādh, 1. A. (Dhātup. ii , 5) nādhate, occurring only in p. nādhmana, *seeking help, asking begging* RV. (cf. nāth).
 mand, (cf. 2. mad) 1. A. (Dhātup. ii , 12) mandate (Ved. also P. -ti; pf. mamanda) *to rejoice, be glad or delighted, be drunk or intoxicated* (lit. and fig.) RV. AV. VS.; (P.) *to gladden, exhilarate, intoxicate, inflame, inspire* RV.; *to shine, be splendid or beautiful* Naigh. i , 16; *to be glad or drunk* ib.
 tvakṣīyas, mfn. *very vigorous* , ii , 33 , 6
 arapas, mfn. *unhurt, safe* RV. AV.; *not hurting, beneficial* RV. viii , 18 , 9.
 ghr̥ṇin, mfn. *passionate, violent* Gaut.
 vi-van, Desid. vivāsatī, -te, *to attract, seek to win over* RV.

क्व स्य ते रुद्र मृळयाकुर हस्तो यो अस्ति भेषजो जलाषः ।

अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥ २-०३३-०७

kúva syá te rudara mṛlayākur
hásto yó ásti bheṣajó jalāṣaḥ
apabhartā rāpaso daiviyasya
abhī nú mā vṛṣabha cakṣamīthāḥ 2.033.07
7

Where is that gracious hand of thine, O Rudra, the hand that giveth health and bringeth comfort, Remover of the woe that Gods have sent us? O Strong One, look thou on me with compassion.

Interpretation:

"Where is That Merciful Hand of yours, *kuva sya te mṛlayākur hastaḥ*, O Rudra, which heals and pacifies with happiness, *yo asti bheṣajo jalāṣaḥ*? You are the deliverer from the defects of the gods, *apabhartā rapaso daiviyasya*, bear with me, *abhī nu mā cakṣamīthāḥ*, O Lord of Power, *vṛṣabha!*"

Vocabulary:

mṛlayāku, mfn. *merciful, kind* ib.
jalāṣa, mfn. *appeasing, healing* RV. ii, 33, 7 and vii, 35, 6; n. *water* Naigh. i, 12; *happiness* (sukha), iii, 6.
rapas n. (cf. repas fr. rip) *bodily defect, injury, infirmity, disease* RV. VS.; (accord. to Sāy. also = rakṣas).
apabhartr, mfn. *taking away* RV. ii, 33, 7, *destroying*.

kṣam, 1. A., kṣamate (also P. -ti; Ved. cl. 2. P. kṣamiti Pāṇ. 7-2, 34; cl. 4. P. kṣāmyati; [perf. cakṣame MBh. &c., 3. pl. -mire ŚBr.]), *to be patient or composed, suppress anger, keep quiet* RV. x, 104, 6 MBh. R. &c.; *to submit to* (dat.) ŚBr. iii; *to bear patiently, endure, put up with* (acc.), *suffer* MBh. R. Ragh.; *to pardon, forgive anything* (acc.) to (gen. or dat.) MBh. R. &c.
abhikṣam, (Opt. -kṣameta); Imper. 2. pl. -kṣamadhvam) *to be gracious, propitious to* (dat. or loc.) RV.; **to pardon (perf. Opt. 2. sg. -cakṣamīthāḥ) RV. ii, 33, 7.**

प्र बभ्रवे वृषभाय श्वितीचे महो मही सुष्टुतिम् ईरयामि ।

नमस्या कल्मलीकिनं नमोभिर् गृणीमसि त्वेषं रुद्रस्य नाम ॥ २-०३३-०८

prá babhráve vṛṣabhāya śvitīcé
mahó mahīṃ suṣṭutīm īrayāmi
namasyā kalmalīkinam námobhir
gṛṇīmasi tveṣam rudrásya nāma 2.033.08

8

To him the strong, great, tawny, fair-complexioned, I utter forth a mighty hymn of praises.

We serve the brilliant God with adorations, we glorify, the splendid name of Rudra.

Interpretation:

"To the Lord of Power, vṛṣabhāya, Golden in color mixed with Red and White, *babhrave śvitīce*, I erect the mighty and perfect affirmation of the Great, *maho mahīṃ suṣṭutim īrayāmi!*

Worshipping, *namasyā*, the Flaming One with our surrenderings, *kalmalīkinam namobhiḥ*, we sing, *gṛṇīmasi*, the shining Name of Rudra, *tveṣam rudrasya nāma!*"

Vocabulary:

śvitīci or śvitna, mfn. *whitish* RV.

kalmalīkin, mfn. (Naigh. i , 17) *flaming , burning* RV. ii , 33 , 8.

namasyā, f. *reverence , adoration* RV. x , 104 , 7.

namasya, Nom. P. -yati (ep. also -te) , *to pay homage , worship , be humble or deferential* RV. &c. &c.; (**p. -syat; ind. p. -sya**).

स्थिरेभिर् अङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
 ईशानाद् अस्य भुवनस्य भूरेर् न वा उ योषद् रुद्राद् असुर्यम् ॥ २-०३३-०९

sthirébhīr áṅgaiḥ pururūpa ugró
 babhrúḥ śukrēbhiḥ pipiśe hiraṇyaiḥ
 īśānād asyá bhúvanasya bhūrer
 ná vā u yoṣad rudarād asuryam 2.033.09
 9

With firm limbs, multiform, the strong, the tawny adorns himself with
 bright gold decorations:
 The strength of Godhead ne'er departs from Rudra, him who is Sovran of
 this world, the mighty.

Interpretation:

"The one with the multiple forms, *pururūpaḥ*, the fierce, *ugraḥ*, of Golden
 Red, *babhruḥ*, who has decorated himself, *pipiśe*, with his steady limbs,
sthirebhir angaiḥ, of gold, *hiraṇyaiḥ*, and luminosity, *shukrebhiḥ*.
 And from the Lord, *īśānād*, of this world, *asya bhuvanasya*, from the
 Mighty Rudra, *bhūreḥ rudrād*, never indeed the Power of Being goes, *na*
vā u yoṣad asuryam.

Vocabulary:

bhūri, mfn. *much, many, abundant, frequent, numerous, great, important,*
strong, mighty RV. &c. &c.; (ī) ind. *much, abundantly, greatly, often,*
frequently ib.; m. N. of *Brahmā or Vishnu or Shiva* L.

अ॒ह॒न् बि॒भर्षि॑ सा॒यका॑नि ध॒न्वाह॑न् निष्कं॑ य॒जतं॑ वि॒श्वरू॑पम् ।
 अ॒ह॒न् इ॒दं द॑यसे वि॒श्वम् अ॒भ्वं न॒ वा ओ॒जीयो॑ रु॒द्र त्वद् अ॑स्ति ॥ २-०३३-१०

árhān bibharsī sāyakāni dhānva
 árhān niškām yajatām viśvárūpam
 árhann idām dayase víśvam ábhvam
 ná vā ójīyo rudara tvád asti 2.033.10

10

Worthy, thou carriest thy bow and arrows, worthy, thy manyhued and honoured necklace.

Worthy, thou cuttest here each fiend to pieces: a mightier than thou there is not, Rudra.

Interpretation:

"Great are you, *arhan*, when you carry your bow and arrows, *bibharsī sāyakāni dhanva*, Great are you, *arhan*, when decorated with golden necklace, *niškam*, worthy of sacrifice, *yajatam*, having the form of All, *viśvarūpam*!

Great are you, *arhan*, cutting all this Inconscient into pieces, *idam dayase viśvam abhvam*! Nothing is stronger from you, *na vā ojīyaḥ tvad asti*, O Rudra!"

Vocabulary:

sāyaka, mfn. *intended or fitted to be discharged or hurled* RV.; (Naigh. ii , 20) m. (in RV. also n.) *a missile , arrow* RV. &c. &c.; m. a symbolical expression for the number 'five' (from the 5 arrows of the god of love) Sāh.; *a sword* MBh. R.
 niška, m. rarely n. (Uṇ. iii , 45 g. ardharcādi) *a golden ornament for the neck or breast* (also used as money) RV. &c. &c.; later a partic. coin varying in value at different times; f. *a measure of length* MārKp.
 abhva, [RV.] or a-bhvā [AV.] or abhva [ŚBr.] , mfn. (cf. a-bhuva) monstrous, immense, terrible RV. i , 39 , 8 and 63 , 1; (am) n. immense power, monstrosity, horror RV. ŚBr.; a monster RV. vi , 71 , 5; AV. ŚBr.

स्तु॒हि श्रु॒तं ग॒र्त॒सदं॑ यु॒वान॑म् मृ॒गं न॑ भी॒मम् उप॑ह॒तुम् उ॒ग्रम् ।
 मृ॒ळा ज॑रि॒त्रे रु॒द्र स्त॑वानो ऽन्यं॑ ते अ॒स्मन् नि॑ व॒पन्तु॑ से॒नाः ॥ २-०३३-११

stuhí śrutāṃ gartasādaṃ yúvānam
 mrgāṃ ná bhīmám upahatnúm ugrám
 mṛḷā jaritré rudara stāvāno
 anyāṃ te asmán ní vapantu sénāḥ 2.033.11

11

Praise him the chariot-borne, the young, the famous, fierce, slaying like a dread beast of the forest. O Rudra, praised, be gracious to the singer. let thy hosts spare us and smite down another.

Interpretation:

"Affirm him, who was revealed through Inspiration, *stuhi śrutam*, who sits on the throne, *gartasadam*, ever-young, *yuvānam*, strong and fierce, *ugram*, like the wild Beast in striking, *mṛgam na bhīmam upahatnum ugram!*

Be soft to the signer, *mṛlā jaritre*, O Rudra, when you are affirmed [by him], *stavānaḥ!* And may your armies strike another, who is different from us, *anyam te asman nivapantu senāḥ.*"

Vocabulary:

gartasad, mfn. *sitting on the seat of a war-chariot* RV. ii , 33 , 11.
 garta, m. *a high seat, throne* (of Mitra and Varuna) RV.; (" a house " Naigh.)
the seat of a war-chariot , vi , 20 , 9
 upahatnu, mfn. *hitting , hurting , destroying* (enemies) RV. ii , 33 , 11; AV. xviii , 4 , 40.
 jaritr, m. *an invoker , praiser* RV. AV. v , 11 , 8
 vap, 1. P. A., *to shear, shave* (A. 'one's self') , *cut off* AV. TS. Br.; *to crop* (herbage) , *mow , cut* (grass) , *graze* RV. vi , 6 , 4; *to strew, scatter* (esp. seed) , *sow , bestrew* RV. &c. &c.; *to throw , cast* (dice) ib. *to procreate , beget*, (see vapus and 2. vaptr) *to throw or heap up , dam up* AV.

कु॒मा॒रश्च॑ चि॒त् पि॒तरं॑ व॒न्द॒मा॒नम् प्र॑ति॒ नाना॑म रु॒द्रोप॑यन्तम् ।
 भू॒रेर् दा॒तारं॑ स॒त्पतिं॑ गृ॒णीषे॑ स्तु॒तस् त्वम् भेष॑जा रा॒स्य् अ॒स्मे ॥ २-०३३-१२

kumārás cit pitāraṃ vādamānam
 prāti nānāma rudaropayāntam
 bhūrer dātāraṃ sātpatim grṇiṣe
 stutás tuvám bheṣajārāsi asmé 2.033.12

12

I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him. I praise thee Bounteous Giver, Lord of heroes: give medicines to us as thou art lauded.

Interpretation:

"To you I have surrendered myself, *prati nānāma*, as a boy to the respected father when he approaches, *kumārás cit pitaram vandamānam upayantam*, O Rudra.

The Giver of Many, *bhūrer dātāram*, the Lord of Existence, *sātpatim*, I call upon, *grṇiṣe!* You bestow upon us the cure, when affirmed within us, *stutas tvam bheṣajā rāsi asme*.

Vocabulary:

gṛ, 9. P. A. grṇāti, -ṇīte (1. sg. A. and 3. sg. Pass. grṇe RV. ; **1. sg. A. grṇiṣe RV.**) , to call , call out to , invoke RV. AV. ŚBr. iv Bhag. xi , 21

या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।

यानि मनुर् अवृणीता पिता नस् ता शं च योश् च रुद्रस्य वश्मि ॥ २-०३३-१३

yā vo bheṣajā marutaḥ śucīni
 yā śāntamā vṛṣaṇo yā mayobhú
 yāni mánur avṛṇītā pitā nas
 tā śāṃ ca yós ca rudarásya vaśmi 2.033.13

13

Of your pure medicines, O potent Maruts, those that are wholesomest
 and healthbestowing,
 Those which our father Manu hath selected, I crave from Rudra for our
 gain and welfare.

Interpretation:

"Those which a pure and luminous curing powers of yours, O Maruts, *yā vo bheṣajā marutaḥ śucīni*, and those which bring and establish most peace and bliss, O Powerful lords, *yā śāntamā vṛṣaṇo yā mayobhu*, those which our father Manu selected for us [in this Manvantara], *yāni manur avṛṇītā pitā naḥ*, those powers of realization and prosperity of Rudra I aspire to get [here], *tā śāṃ ca yós ca rudrasya vaśmi*."

Vocabulary:

vaś, 2. P. (Dhātup. xxiv , 71) vaṣṭi, *to will , command* (p. uśamāna, 'having at command') RV. AV.; *to desire , wish , long for , be fond of , like* (also with inf.) RV. &c. &c.

प॒रि॒ णो॑ हे॒ती रु॒द्रस्य॑ वृ॒ज्याः॑ परि॒ त्वेष॑स्य॒ दुर्म॑तिर् म॒ही गा॑त् ।
 अव॑ स्थि॒रा म॒घव॑द्भ्यस् तनु॒ष्व मी॒ध्वस् तो॒काय॑ तनयाय॒ मृळ॑ ॥ २-०३३-१४

pāri ṇo hetī rudarāsya vrjyāḥ
 pāri tveśāsya durmatīr mahī gāt
 āva sthirā maghāvadbhyas tanuṣva
 mīdhvas tokāya tanyāya mṛḷa 2.033.14

14

May Rudra's missile turn aside and spare us, the great wrath of the impetuous One avoid us. Turn, Bounteous God, thy strong bow from our princes, and be thou gracious to our seed and offspring.

Interpretation:

"May flames of Rudra be diverted away from us, *pāri ṇo hetī rudrasya vrjyāḥ!* May the great and powerful ill-thinking of the Flaming Power go away, *pāri tveśasya durmatir mahī gāt!*

Soften your strength, *ava sthirā tanuṣva*, to our great men, *maghavadbhyah*, O Bestower of heavenly waters, *mīdhvas*, to our seeds and their expansion, *tokāya tanayāya mṛḷa*.

Vocabulary:

heti, f. (fr. hi; in later language also m. *a missile weapon, any weapon* (also personified) RV. &c. &c.; *stroke, wound* Sāy.; *Agni's weapon, flame, light* MBh. Kāv. &c.; *rapid motion, shot, impact* (of a bow-string) RV.

vrj, 2. A. (Dhātup. xxiv, 19) vr̥kte (Ved. and BhP. also varjate and vr̥kte; **Pot. vriyām RV.**), *to bend, turn* RV. iv, 7, 10; *to twist off, pull up, pluck, gather* (esp. sacrificial grass) RV. TBr.; *to avert, remove* RV. (A.) *to keep anything from* (abl. or gen.); *divert, withhold, exclude, abalienate* RV. TS. Br. Mn. BhP.

ava-tan, -tanoti (ind. p. %{-tatyā}) *to stretch or extend downwards* Kauṣ. *to overspread, cover* VarBrS. , *to loosen, undo* (especially a bowstring) RV. AV. ŚBr.

ए॒वा॒ ब॒भ्रो॑ वृ॒षभ॑ चे॒कि॒तान॑ यथा॑ दे॒व न हृ॑णी॒षे न हँ॑सि ।
 ह॒व॒नश्चु॑न् नो॒ रु॒द्रेह॑ बो॒धि बृ॒हद् व॑दे॒म वि॒दथे॑ सु॒वीराः॑ ॥ २-०३३-१५

evā babhro vṛṣabha cekitāna
 yāthā deva ná hr̥ṣīśé ná hámsi
 havanaśrún no rudarehá bodhi
 br̥hád vadema vidáthe suvīrāḥ 2.033.15

15

O tawny Bull, thus showing forth thy nature, as neither to be wroth, O God, nor slay us.
 Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

Interpretation:

"Thus strike us not with your wrath or power, *evā na hr̥ṣīśe na hámsi*, O God, *deva*, knowing all totally within oneself, *cekitāna*, the Shining Lord of creatures, *babhro vṛṣabha*.

Awaken to us here, O Rudra, *rudra iha bodhi*, hearing our invocations, *havanaśrut!* May we speak vast, *br̥had vadema*, at the sacrificial gathering (in search of knowledge), *vidathe*, perfect in power, *suvīrāḥ*."

Vocabulary:

cekitāna, mfn. Fr. cit, Intens. *intelligent* (Śiva) MBh. vii , xiii
 hr̥, or h̥r̥ cl. 9. A. hr̥ṣīte (only p. hr̥ṣāna RV. i , 25 , 2 &c. ; Pot. abhi-hr̥ṣīthāḥ) ,
to be angry or wroth.
 havanaśrut, mfn. *listening to or hearing invocations* RV.