

RV 1.114

r̥ṣi: kutsa āṅgīrasa; devatā: rudra; chanda: jagatī, 10-11 triṣṭup

इ॒मा रु॒द्राय॑ तव॒से क॒पर्दि॑ने॒ क्षय॑द्वी॒राय॑ प्र॒ भ॒राम॑हे॒ मतीः॑ ।
यथा॑ श॒म् अ॒सद् द्वि॒पदे॑ च॒तुष्प॑दे॒ विश्व॑म् पु॒ष्टं ग्रा॑मे अ॒स्मिन्न॑ अ॒नातु॑रम् ॥ १-११४-०१
मृ॒ळा नो॑ रु॒द्रोत॑ नो॒ मय॑स् कृ॒धि क्षय॑द्वी॒राय॑ न॒मसा॑ वि॒धेम॑ ते ।
यच् छं च॑ योश् च॒ मनु॑र् आयेजे॒ पिता॑ तद् अ॒श्याम॑ तव॒ रुद्र॑ प्र॒णीति॑षु ॥ १-११४-०२
अ॒श्याम॑ ते सु॒मतिं॑ दे॒वय॑ज्यया॒ क्षय॑द्वी॒रस्य॑ तव॒ रुद्र॑ मी॒द्वः ।
सु॒म्नाय॑न्न इ॒द् विशो॑ अ॒स्माक॑म् आ च॒रारि॑ष्ट॒वीरा॑ जु॒हवाम॑ ते ह॒विः ॥ १-११४-०३
त्वे॒षं वयं॑ रु॒द्रं यज्ञ॑साधं व॒ङ्कुं क॑विम् अव॒से नि॑ ह॒याम॑हे ।
आ॒रे अ॒स्मद् दै॒व्यं हे॒ळो अ॒स्यतु॑ सु॒मति॑म् इ॒द् वय॑म् अ॒स्या वृ॑णीमहे ॥ १-११४-०४
दि॒वो व॑रा॒हम् अ॒रुषं॑ क॒पर्दि॑नं॒ त्वेषं॑ रू॒पं न॑मसा॒ नि ह॑यामहे ।
ह॒स्ते बि॒भ्रद् भे॒षजा॑ वा॒र्याणि॑ श॒र्म वर्म॑ छ॒र्दिर् अ॒स्मभ्यं॑ यँसत् ॥ १-११४-०५
इ॒दं पि॒त्रे म॑रुताम् उच्यते वचः॒ स्वादोः॑ स्वा॒दीयो॑ रु॒द्राय॑ वर्ध॒नम् ।
रा॒स्वा च॑ नो॒ अमृ॑त॒ मर्त॑भोज॒नं त्मने॑ तो॒काय॑ तनयाय॒ मृळ ॥ १-११४-०६
मा नो॑ म॒हान्त॑म् उ॒त मा नो॑ अ॒र्भक॑म् मा न उ॒क्षन्त॑म् उ॒त मा न॑ उ॒क्षित॑म् ।
मा नो॑ व॒धीः पि॒तर॑म् मो॒त मा॒तर॑म् मा नः॒ प्रिया॑स् तन्वो॒ रुद्र॑ री॒रिषः॑ ॥ १-११४-०७
मा न॑स् तो॒के त॑नये॒ मा न॑ आ॒यौ मा नो॑ गो॒षु मा नो॑ अ॒श्वेषु॑ री॒रिषः॑ ।
वी॒रान् मा नो॑ रु॒द्र भा॑मितो॒ वधी॑र् ह॒विष्म॑न्तः॒ सद॑म् इ॒त् त्वा॑ ह॒वाम॑हे ॥ १-११४-०८
उ॒प ते॑ स्तो॒मान् प॑शु॒पा इ॒वाकरं॑ रा॒स्वा पि॒तर॑ म॒रुतां॑ सु॒म्नम्॑ अ॒स्मे ।
भ॒द्रा हि॑ ते सु॒मति॑र् मृ॒ळय॑त्तमा॒था व॑यम् अव॒ इत् ते॑ वृ॒णीम॑हे ॥ १-११४-०९
आ॒रे ते॑ गो॒घ्नम्॑ उ॒त पू॑रुष॒घ्नं क्षय॑द्वी॒र सु॒म्नम्॑ अ॒स्मे ते॑ अ॒स्तु ।
मृ॒ळा च॑ नो॒ अधि॑ च ब्रू॒हि दे॒वाधा॑ च नः॒ शर्म॑ यच्छ॒ द्विर्बा॑र्हाः ॥ १-११४-१०

अवो॑चाम॒ नमो॑ अ॒स्मा॒ अव॒स्यवः॑ शृ॒णोतु॑ नो ह॒वं रु॒द्रो म॑रु॒त्वान् ।
तन् नो॑ मि॒त्रो वरु॑णो॒ माम॒हन्ता॑म् अ॒दि॒तिः सि॒न्धुः पृ॒थि॒वी उ॒त द्यौः ॥ १-११४-११

Analysis of RV 1.114

इ॒मा रु॒द्राय॑ तव॒से क॒पर्दि॑ने॒ क्षय॑द्वी॒राय॑ प्र॒ भ॒राम॑हे म॒तीः ।
यथा॑ श॒म् अ॒सद् द्वि॒पदे॑ च॒तुष्प॑दे॒ विश्व॑म् पु॒ष्टं ग्रा॑मे अ॒स्मिन्न॑ अ॒नातु॑रम् ॥ १-११४-०१

imā rudrāya tavāse kapardīne
kṣayādvīrāya prā bharāmahe matīḥ
yāthā śām āsad dvīpāde cātusṣpade
viśvam puṣṭam grāme asmīnn anāturam 1.114.01

1

To the strong Rudra bring we these our songs of praise, to him the Lord of Heros with the braided hair, That it be well with all our cattle and our men, that in this village all be healthy and well-fed.

Interpretation:

“These thoughts, *imā matīḥ*, we bring to Rudra, Strong, *rudrāya tavase bharāmahe*, who has the matted hair, *kapardīne*, a leader of the hero souls, *kṣayadvīrāya*!

That all be well, *yāthā śām asat*, for both ways of living (for the soul and for the body), *dvīpade cātusṣpade*, all is to be grown, *viśvam puṣṭam*, together, *grāme asmin*, and all be free from suffering, *anāturam*.

Vocabulary:

kapardin, mfn. *wearing braided and knotted hair* (like the cowrie shell) RV. VS.; (said of Rudra, Pūshan, &c.) *shaggy* RV. x, 102, 8; (i) m. *N. of Śiva* Gaut. MBh. &c.; *of one of the eleven Rudras* VP.

kṣayadvīra, mfn. *ruling or governing men* (Indra, Rudra, and Pūshan) RV.; [‘possessed of abiding or of going heroes such as sons &c.’ Sāy.]

kṣi 1. P. kṣayati (Subj. 1. kṣayat RV. vi, 23, 10 and vii, 20, 6; x, 106, 7; pr. p. kṣayat), *to possess, have power over, rule, govern, be master of* (gen.) RV.

anātura, mfn. *free from suffering or weariness* RV. &c.; *well*.

मृळा नो रुद्रोत नो मयस् कृधि क्षयद्वीराय नमसा विधेम ते ।

यच् छं च योश् च मनुर् आयेजे पिता तद् अश्याम तव रुद्र प्रणीतिषु ॥ १-११४-०२

mṛlā no rudra utá no máyas kṛdhi
kṣayádvīrāya nāmasā vidhema te
yác cháṃ ca yós ca mánur āyejé pitā
tád aśyāma táva rudra praṇītiṣu 1.114.02

2

Be gracious unto us, O Rudra, bring us joy: thee, Lord of Heroes, thee with reverence will we serve. Whatever health and strength our father Manu won by sacrifice may we, under thy guidance, gain.

Interpretation:

"Be soft to us, *mṛlā naḥ*, O Rudra, and create for us Delight, *uta no mayas kṛdhi*, to you we bring our obeisance with surrender, *namasā vidhema te*, who is the leader of hero souls, *kṣayadvīrāya!*

And what deep peace and procreating strength, *yac cham ca yós ca*, Manu, our Father, *pitā*, gained by the Sacrifice, *āyeje*, may we get (enjoy) that, *tad aśyāma*, O Rudra, under you leadership, *tava praṇītiṣu*."

Vocabulary:

praṇīti, f. *conduct , leading , guidance* RV. AV.; *leading away* AV.

āyaj, 1.P. and A., *to make oblations or offer* (to gods) RV. AV.; *to do homage , honour* RV. VS.; *to receive or procure through offerings , gain* RV. VS. ŚBr.

अ॒श्या॒म॒ ते॒ सु॒म॒तिं॑ दे॒व॒य॒ज्य॒या॑ क्ष॒य॒द्वी॒र॒स्य॑ तव॒ रु॒द्र॒ मी॒द्वः॑ ।

सु॒म्ना॒य॒न्नु॒ इ॒द् विशो॑ अ॒स्माक॑म् आ च॒रा॒रि॒ष्ट॒वी॒रा॑ जु॒ह॒वाम॑ ते॒ ह॒विः॑ ॥ १-११४-०३

aśyāma te sumatim devayajyāyā
kṣayādvīrasya tāva rudra mīdhavaḥ
sumnāyānn id viśo asmākam ā cara
ariṣṭavīrā juhavāma te haviḥ 1.114.03

3

By worship of the Gods may we, O Bounteous One, O Rudra, gain thy grace, Ruler of valiant men. Come to our families, bringing them bliss: may we, whose heroes are uninjured, bring thee sacred gifts.

Interpretation:

"May we enjoy (realize) your Perfect Thought, *aśyāma te sumatim*, by our sacrificing to the Gods, *devayajyāyā*, of you, who is the Master of the soul-power, *kṣayādvīrasya*, O Rudra, O Bestower of heavenly Waters, *mīdhavaḥ!* Come to our kind, fulfilled by (or realising) the Perfect Thought, *sumnāyan id viśo asmākam ā cara*, may we offer you the offering, *juhavāma te haviḥ*, being not hurt in our hero-strength, *ariṣṭavīrāḥ*."

Vocabulary:

devayajyā, f. *worship of the gods, a sacrifice* RV. Br. &c.; (instr. also -jyā RV. x, 30, 11 &c.)

mīdhvas, mfn. (declined like a pf. p. ; nom, mīdhvan, voc. mīdhvas; dat. mīdhuse &c.), *bestowing richly, bountiful, liberal* RV. &c. &c.

sumnāya, Nom. P. -yati (only p. -nāyat), *to be gracious or favourable* RV.; *to be glad or cheerful, triumph* ib.

ariṣṭa-vīra, mfn. *whose heroes are unhurt* RV. i 114, 3 and AV. iii, 12, 1.

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविम् अवसे नि ह्वयामहे ।

आरे अस्मद् दैव्यं हेळो अस्यतु सुमतिम् इद् वयम् अस्या वृणीमहे ॥ १-११४-०४

tveṣám vayám rudaráṃ yajñasādham
vañkúṃ kavím ávase ní hvayāmahe
āré asmád daíviyaṃ hélo asyatu
sumatím íd vayám asyā vṛṇīmahe 1.114.04

4

Hither we call for aid the wise, the wanderer, impetuous Rudra, perfecter of sacrifice. May he repel from us the anger of the Gods: verily we desire his favourable grace.

Interpretation:

"We call for ever down, *ni hvayāmahe*, for help and growth, *avase*, the one who brings us to the goal of Sacrifice, *yajñasādham*, Impatient Seer, *vañkum kavim*, Rudra, Flaming Power, *tveṣam*. May he throw far away from us, *āre asmad asyatu*, the wrath divine, *daivyam helah*, and what we seek of him is Perfect Thought, *sumatim id vayam asyā vṛṇīmahe*."

Vocabulary:

yajñasādham, mfn. *performing sacrifice* RV.

vañku, mfn. *going crookedly or hurriedly, hastening, rash* RV.

heḍ, (cf. hel and hīd) cl. 1. A. heḍate, *to be or make angry or hostile* (krudhyati-karman Naigh. ii, 14)

दिवो वराहम् अरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।
हस्ते बिभ्रद् भेषजा वार्याणि शर्म वर्म छर्दिर् अस्मभ्यं यँसत् ॥ १-११४-०५

divó varāhám aruṣám kapardīnaṃ
tveṣám rūpám námasā ní hvayāmahe
hāste bíbhrad bheṣajā vāriyāṇi
śárma várma chardír asmábhya yaṃsat 1.114.05

5

Him with the braided hair we call with reverence down, the wild-boar of the sky, the red, the dazzling shape. May he, his hand filled full of sovran medicines, grant us protection, shelter, and a home secure.

Interpretation:

"A [striking] Boar of Heaven, *divo varāham*, Rudy, *aruṣam*, with matted hair, *kapardīnam*, [you] of a glittering and terrible Form we call upon for ever down, *ni hvayāmahe*, with our surrendering, *namasā*.

May He who has best of the cures, *haste bibhrad bheṣajā vāriyāṇi*, grant us, *asmabhya yaṃsat*, peaceful refuge, protection and the shelter, *śárma varma chrdiḥ*."

Vocabulary:

kapardīn, mfn. *wearing braided and knotted hair* (like the cowrie shell) RV. VS. (said of Rudra, Pushan, &c.)

tveṣa, mfn. *vehement, impetuous, causing fear, awful* RV.; *brilliant, glittering* RV.

इ॒दं पि॒त्रे म॒रुता॑म् उ॒च्यते॑ वचः॑ स्वा॒दोः स्वा॑दी॒यो रु॒द्राय॑ वर्ध॒नम् ।
 रा॒स्वा च॑ नो॒ अमृ॑त॒ मर्त॑भोज॒नं त्म॑ने॒ तोका॑य॒ तन॑याय॒ मृळ॑ ॥ १-११४-०६

idám pitré marútām ucyate vácaḥ
 svādóḥ svādiyo rudarāya vārdhanam
 rāsvā ca no amṛta martabhójanam
 tamáne tokāya tánayāya mṛḷa 1.114.06

6

To him the Maruts' Father is this hymn addressed, to strengthen Rudra's might, a song more sweet than sweet. Grant us, Immortal One, the food which mortals eat: be gracious unto me, my seed, my progeny.

Interpretation:

"This word is spoken, *idam ucyate vacaḥ*, to the Father of Maruts, *pitre marutām*, the sweetest of all, *svādoḥ svādiyaḥ*, for Rudra and his growth [here], *rudrāya vārdhanam*! O Immortal, *amṛta*, grant us the mortal enjoyment, *rāsvā ca no martabhójanam*, be soft to us, *tmane mṛḷa*, to our offspring and our future expansion, *tokāya tanayāya*."

मा नो॑ महा॒न्तम्॑ उ॒त मा नो॑ अ॒र्भक॑म् मा न उ॒क्षन्त॑म् उ॒त मा न उ॒क्षित॑म् ।

मा नो॑ व॒धीः पि॒तर॑म् मो॒त मा॒तर॑म् मा नः॑ प्रि॒यास् तन्वो॑ रु॒द्र री॒रिषः॑ ॥ १-११४-०७

mā no mahāntam utá mā no arbhakám
 mā na úkṣantam utá mā na ukṣitám
 mā no vadhīḥ pitáram móta mātáram
 mā naḥ priyās tanúvo rudra rīriṣaḥ 1.114.07

7

O Rudra, harm not either great or small of us, harm not the growing boy, harm not the full-grown man. Slay not a sire among us, slay no mother here, and to our own dear bodies, Rudra, do not harm.

Interpretation:

"Do not destroy, *mā rīriṣaḥ*, O Rudra, our great one and infant, *no mahāntam uta no arbhakam*, that which is growing in us and what is grown, *ukṣantam uta na ukṣitam*, do not strike our Father and our Mother, *mā no vadhīḥ, pitaram mota mātaram*, do not destroy our beloved bodies, *mā naḥ priyās tanuvo rīriṣaḥ*."

Vocabulary:

arbhaka, mfn. *small, minute* RV. AV. VS.; *weak* RV. vii , 33 , 6 AV. (used together with kumāraka) *young, childish* RV. viii , 30 , 1 and 69 , 15; m. *a boy, child* Ragh. &c. , *the young of any animal* Śak. (v.l.) Kād. ; a fool , idiot L.
 riṣ (cf. riś) cl. 1. 4. P. (Dhātup. xvii , 43 and xxvi , 120 v.l.) , *to be hurt or injured , receive harm , suffer wrong , perish , be lost , fail* RV. &c. &c.; *to injure , hurt , harm , destroy , ruin* RV. AV.

मा नस् तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।

वीरान् मा नो रुद्र भामितो वधीर् हविष्मन्तः सदम् इत् त्वा हवामहे ॥ १-११४-०८

mā nas toké tánaye mā na āyaú
 mā no góṣu mā no ásveṣu rīriṣaḥ
 vīrān mā no rudara bhāmitó vadhīr
 haviṣmantaḥ sādām ít tvā havāmahe 1.114.08

8

Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds, Slay not our heroes in the fury of thy wrath. Bringing oblations evermore we call to thee.

Interpretation:

"Do not strike us, *mā naḥ rīriṣaḥ*, in our birth and growing, *mā nas toke tanaye*, nor in our life-force, *mā na āyau*, nor in our light of knowledge, *mā no goṣu*, nor in our swiftesses of life force, *mā no asveṣu!* Do not kill our Heros , *vīrān mā no vadhīḥ*, being in wrath, *bhāmitaḥ*, we call to you for ever more, *sadam it tvā havāmahe*, bringing the offering, *haviṣmantaḥ!*"

Vocabulary:

riṣ, (cf. riś) cl. 1. 4. P. (Dhātup. xvii , 43 and xxvi , 120 v.l. reṣati or riṣyati (ep. also riṣyate) *to be hurt or injured , receive harm , suffer wrong , perish , be lost , fail* RV. &c. &c.; *to injure , hurt , harm , destroy , ruin* RV. AV.
 bhāmita, mfn. *enraged , angry* RV. TS.
 sadam, ind. (prob. fr. sadā below and connected with 7. sa) *always , ever , for ever , at any time* RV. AV. ŚBr. Vait.

उप ते स्तोमान् पशुपा इवाकरं रास्वा पितरु मरुतां सुम्रम् अस्मे ।

भद्रा हि ते सुमतिरु मृळयत्तमाथा वयम् अव इत् ते वृणीमहे ॥ १-११४-०९

úpa te stómān paśupā ivākaraṃ
rāsvā pitar marutāṃ sumnām asmé
bhadrā hí te sumatír mṛlayáttamā
áthā vayám áva ít te vṛṇīmahe 1.114.09

9

Even as a herdsman I have brought thee hymns of praise: O Father of the Maruts, give us happiness, Blessed is thy most favouring benevolence, so, verily, do we desire thy saving help.

Interpretation:

"I have prepared these Affirmations for you, *upa ate stomān ākaram*, as if a protector (dweller/fulfiller) of the being (perceiving creature), *paśupā iva!* Grant (shine) onto us, *rāsvā asme*, O Father of Maruts, a [power of] Perfect Thought! For your Perfect Thought is indeed the most blissful, *bhadrā hi te sumatiḥ*, and most gracious, *mṛlayattamā!* We choose indeed your power of growth and support here, *athā vayam ava it te vṛṇīmahe.*"

Vocabulary:

paśupā, m. a keeper of herds, herdsman RV.; N. Pūṣan
avas, n. (av), favour , furtherance , protection , assistance RV. AV. VS.; refreshing RV.
enjoyment , pleasure RV.; wish , desire (as of men for the gods &c. RV. , or of the waters for the sea RV. viii , 16 , 2)

आरे ते गोघ्नम् उत पूरुषघ्नं क्षयद्वीर सुम्नम् अस्मे ते अस्तु ।
 मृळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विबर्हाः ॥ १-११४-१०

āré te goghnam utá pūruṣaghnám
 kṣáyadvīra sumnám asmé te astu
 mṛlā ca no ádhi ca brūhi deva
 ádhā ca naḥ śárma yaccha dvibárhāḥ 1.114.10

10

Far be thy dart that killeth men or cattle: thy bliss be with us, O thou Lord of Heroes. Be gracious unto us, O God, and bless us, and then vouchsafe us doubly—strong protection.

Interpretation:

"May your striking power of the Light of Knowledge be far [from us], *āre te goghnam*, and that which strikes the dweller within, *uta pūruṣaghnam*! May your Perfect Thought be fully within us, O Leader of the Heroes, *kṣayadvīra sumnam asme te astu*! Be soft to us, *mṛla ca naḥ*, and stand for us, O God, *adhi ca brūhi deva*, and give us peaceful protection, *adhā ca naḥ śarma yaccha*, which is of double nature (region: beyond and here), *dvibarhāḥ*.

Vocabulary:

āre, ind. (loc. ; see ārāt) *far , far from , outside , without* RV. AV.

goghna, mfn. *noxious to kine* RV. i , 114 , 10

kṣayadvīra, mfn. *ruling or governing men* (Indra , Rudra , and Pushan) RV. ;[‘possessed of abiding or of going heroes such as sons &c.’ Sāy.]

dvibarhas, mfn. (-hās also n. and ind.) *doubly close or thick or strong* in g. doubled (as opposed to single) , *mighty , large , great* RV.

अवो॑चाम॒ नमो॑ अ॒स्मा॒ अव॑स्यवः॒ शृ॒णोतु॑ नो॒ हवँ॑ रु॒द्रो मरु॑त्वान् ।
तन् नो॑ मि॒त्रो वरु॑णो॒ माम॒हन्ता॑म् अ॒दि॒तिः सि॒न्धुः पृथि॑वी॒ उत॒ द्यौः ॥ १-११४-११

ávocāma námo asmā avasyávaḥ
śrṇótu no hávaṃ rudró marútvān
tān no mitró váruṇo māmahantām
áditiḥ síndhuḥ pṛthivī utá dyaúḥ 1.114.11

11

We, seeking help, have spoken and adored him: may Rudra, girt by Maruts, hear our calling. This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

Interpretation:

"We, who are seekers of increase and growth here, *avasyavaḥ*, have expressed our surrender to Him, *avocāma namo asma!* That our expression Mitra and Varuṇa, *tan no mitro varuṇaḥ*, should make great, *māmahantām*, Aditi, Ocean, *sindhuḥ*, Earth and Heaven also."

Vocabulary:

avasyu, mfn. *desiring favour or assistance* RV. VS. (v , 32); (said of Indra) *desirous of helping or assisting* RV. iv , 16 , 11 and v , 31 , 10 , (cf. Pāṇ. 6-1 , 116)