

RV 2.33

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

आ ते॑ पि॒त॒र् म॒रु॒तां सु॒म॒न् ए॒तु॒ मा नः॑ सूर्य॑स्य संदृ॒शो॑ यु॒यो॒थाः ।
अ॒भि नो॑ वी॒रो अ॒र्वति॑ क्ष॒मेत॒ प्र जा॒येम॒हि रु॒द्र प्र॒जाभिः॑ ॥ २-०३३-०१
त्वा॒द॒त्तेभी॑ रु॒द्र श॑त॒मेभिः॑ श॒तं हि॒मा अ॒शीय॑ भेष॒जेभिः॑ ।
व्य॑ अस॒मद् द्वेषो॑ वि॒तरं॑ व्य॒ अँहो॑ व्य॒ अमी॑वाश् च॒ात॒य॒स्वा वि॒षूचीः॑ ॥ २-०३३-०२
श्रेष्ठो॑ जा॒तस्य॑ रु॒द्र श्रि॒यासि॑ तव॒स्तम॑स् तव॒सां वज्र॑बा॒हो ।
पर्षि॑ णः पार॒म् अँह॑सः स्व॒स्ति वि॒श्वा अ॒भीती॑ रप॒सो यु॒योधि॑ ॥ २-०३३-०३
मा त्वा॑ रु॒द्र चु॒क्रु॒धामा॑ न॒मोभि॑र् मा दु॒ष्टुती॑ वृष॒भ मा स॒हृती॑ ।
उन् नो॑ वी॒रा अ॒र्पय॑ भेष॒जेभि॑र् भिष॒क्तमं॑ त्वा भिष॒जां शृ॒णोमि॑ ॥ २-०३३-०४
हवी॑मभि॒र् ह॒वते॑ यो ह॒विर्भि॑र् अ॒व स्तो॑मेभी रु॒द्रं दि॒षीय॑ ।
ऋ॒दू॒दरः॑ सु॒हवो॑ मा नो॒ अस्यै॑ ब॒भ्रुः सु॒शिप्रो॑ री॒रध॑न् म॒नायै॑ ॥ २-०३३-०५
उन् मा॑ म॒मन्द॑ वृष॒भो म॑रु॒त्वान् त्व॒क्षीय॑सा व॒यसा॑ ना॒धमा॑नम् ।
घृ॒णीव॑ छा॒याम् अ॒रपा॑ अ॒शीया॑ वि॒वासे॑यं रु॒द्रस्य॑ सु॒म॒न् ॥ २-०३३-०६
क्व स्य॑ ते॒ रु॒द्र मृ॒ळ्याकु॑र् ह॒स्तो यो अ॑स्ति भेष॒जो ज॒लाषः॑ ।
अप॑भ॒र्ता रप॑सो दै॒व्यस्या॑भी नु॒ मा वृष॑भ च॒क्षमी॑थाः ॥ २-०३३-०७
प्र ब॒भ्रवे॑ वृष॒भाय॑ श्रि॒तीचे॑ म॒हो म॒ही सु॒ष्टुति॑म् ई॒रया॑मि ।
नम॑स्या क॒ल्मली॑किनं न॒मोभि॑र् गृ॒णीम॑सि त्वेषं रु॒द्रस्य॑ नाम ॥ २-०३३-०८
स्थि॑रोभि॒र् अ॒ङ्गैः पु॒रुरूप॑ उ॒ग्रो ब॒भ्रुः शु॒क्रेभिः॑ पि॒पिशे॑ हिर॒ण्यैः॑ ।
ई॒शाना॑द् अस्य भु॒वन॑स्य भू॒रेर् न वा उ॑ योषद् रु॒द्राद् अ॒सुर्य॑म् ॥ २-०३३-०९
अ॒ह॒न् बि॒भर्षि॑ सा॒यका॑नि ध॒न्वाह॑न् निष्कं य॒जतं॑ वि॒श्वरूप॑म् ।
अ॒ह॒न् इ॒दं द॑य॒से वि॒श्वम् अ॒भ्वं न वा॑ ओ॒जीयो॑ रु॒द्र त्वद् अ॑स्ति ॥ २-०३३-१०
स्तु॒हि श्रु॒तं ग॑र्त॒सदं॑ यु॒वान॑म् मृ॒गं न भी॑मम् उ॒पह॑तुम् उ॒ग्रम् ।

मृळा ज॒रि॒त्रे रु॒द्र स्त॒वानो ऽन्यं॑ ते अ॒स्मन् नि व॑पन्तु से॒नाः ॥ २-०३३-११
 कु॒मा॒रश् चि॒त् पि॒तरं॑ व॒न्द॒मानम्॑ प्र॒ति ना॒नाम॑ रु॒द्रोप॑यन्तम् ।
 भू॒रेरु॑ दा॒तारं॑ स॒त्पतिं॑ गृ॒णीषे॑ स्तु॒तस् त्वम्॑ भे॒षजा॑ रा॒स्यु अ॒स्मे ॥ २-०३३-१२
 या वो॑ भे॒षजा॑ म॒रुतः॑ शु॒चीनि॑ या शँ॒तमा॑ वृ॒षणो॑ या म॒योभु॑ ।
 या॒नि म॒नुर् अ॒वृणी॑ता पि॒ता न॒स् ता शं॑ च योश् च रु॒द्रस्य॑ व॒श्मि ॥ २-०३३-१३
 परि॑ णो हे॒ती रु॒द्रस्य॑ वृ॒ज्याः॑ परि॑ त्वे॒षस्य॑ दु॒र्मति॑र् म॒ही गा॑त् ।
 अ॒व स्थि॑रा म॒घव॒द्भ्यस् त॒नुष्व॑ मी॒द्वस् तो॒काय॑ त॒नया॑य मृळ ॥ २-०३३-१४
 ए॒वा ब॒भ्रो वृ॒षभ॑ चे॒कितान॑ यथा दे॒व न ह॑णीषे न हँ॒सि ।
 ह॒व॒नश्चु॑न् नो रु॒द्रेह॑ बो॒धि बृ॒हद् वदे॑म वि॒दथे॑ सु॒वीराः॑ ॥ २-०३३-१५

Analysis of RV 2.33

आ ते॑ पित॑र् मरु॑तां सु॒म्रम् ए॒तु मा नः॑ सूर्य॑स्य संदृ॑शो यु॒योथाः॑ ।

अभि॑ नो॒ वी॒रो अ॒र्वति॑ क्षमे॒त प्र जा॑येमाहि रु॒द्र प्रजा॑भिः ॥ २-०३३-०१

ā te pitar marutām sumnām etu
mā naḥ sūryasya saṁdr̥śo yuyothāḥ
abhī 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 saṁdr̥śo yuyothāḥ!*

May the Hero be gracious to our movement forward, *abhī 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.)* SBr. iii *to bear patiently, endure, put up with (acc.), suffer* MBh. R. Ragh.; *to pardon, forgive anything (acc.) to (gen. or dat.)* MBh. R.

saṁdr̥ś, 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.

त्वा॑द॒त्ते॒भी रु॒द्र श॑त॒मेभिः॑ श॒तं हि॒मा अ॒शीय॑ भेष॒जेभिः॑ ।

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

tvādattebhī rudara śaṁtamebhiḥ
śatām hīmā aśīya bheṣajébhiḥ
ví asmád dveṣo vitarām ví aṁho
ví amivās 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 hīmā aśīya*.

Far away you drive from us the haters, *vi asmad dveṣo vitaram*, far the narrowness and fright, *vi aṁho vi amivāḥ*, 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, *amivāḥ*. 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 hīmā*.

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 अहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥ २-०३३-०३

śréṣṭho jātāsya rudara śriyāsi
tavāstamas tavāsām vajrabāho
parṣi ṇaḥ pārām āmhasaḥ suastī
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, *śréṣṭho 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, *parṣi ṇaḥ pārām amhasaḥ svastī*! And remove all the
oppressions of the defectiveness, *viśvā abhīti rāpaso yuyodhi*."

Vocabulary:

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

rapas, 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 vīrām̐ arpayā bheṣajébhir
 bhiṣáktamaṃ tvā bhiṣájāṃ śṛṇomi 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 śṛṇomi*."

Vocabulary:

sahūti, 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 havīrbhir
 áva stómebhī rudaráṃ diṣīya
 ṛdūdāraḥ suhávo mā no asyaí
 babhrūḥ suśīpro 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, swiftheating, yield us to this evil purpose.

Interpretation:

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

Vocabulary:

hāvīman, m. or n. *call, invocation* RV.
 avadīś, (Imper. 2. pl. -didiṣṭana) *to show or practise* (kindness &c.) RV. x , 132 , 6: Caus. (aor. Subj. 1. sg. -dedīśam) *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.
 rādhi, (cf. ṛdh and radh) 5. 4. P. (Dhātup. xvii , 16 ; xxvi , 71) rādhiṇi, rādhiyati (Ved. also pr. rādhati and rādhiyate; *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. rādhiyate above): Caus. rādhiyati (aor. arādhiyat Br.; Pass. rādhiyate 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.
 suśīpra, 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 váyasā nādhamānam
 ghṛṇīva chāyām arapā aśīya
 ā vivāseyam rudarāsyā sumnām 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, *nādhamānam*. May I come to (or win) the Perfect Thought of Rudra, *ā vivāseyam rudrasya sumnam*, as if the one who being in the heat finds the protection in the shade unhurt, *ghṛṇīva chāyām arapā aśīya*. "

Vocabulary:

nādh, 1. A. (Dhātup. ii , 5) nād hate, occurring only in p. nādhamana, *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.
 ghṛṇīn, mfn. *passionate, violent* Gaut.
 vi-van, Desid. vivāsati, -te, *to attract, seek to win over* RV.

क्व॑ स्य॑ ते॑ रु॒द्र॑ मृ॒ळ्या॑कु॒र् ह॒स्तो॑ यो॒ अ॒स्ति॑ भे॒षजो॑ ज॒ला॒षः ।

अ॒प॒भ॒र्ता॑ र॒प॒सो॑ दै॒व्य॑स्या॒भी नु॒ मा॒ वृ॒ष॒भ॑ च॒क्ष॒मी॒थाः ॥ २-०३३-०७

kúva syá te rudara mṛṣayākur
hásto yó ásti bheṣajó jalāṣaḥ
apabhartā rāpaso daíviyasya
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 mṛṣayākur hastah*, O Rudra, which heals and pacifies by 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:

mṛṣayāku, 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.

प्र॒ ब॒भ्र॒वे॑ वृ॒ष॒भा॒य॑ श्वि॒ती॒चे॑ म॒हो॑ म॒ही॑ सु॒ष्टु॒ति॒म् ई॒र॒या॒मि॑ ।

न॒म॒स्या॑ क॒ल्म॒ली॒कि॒नं॑ न॒मो॒भि॒र्गृ॒णी॒म॒सि॑ त्वे॒षं॑ रु॒द्र॒स्य॑ ना॒म॑ ॥ २-०३३-०८

prá babhráve vṛṣabhāya śvitīcé
mahó mahīṃ suṣṭutīm īrayāmi
namasyā kalmalīkīnaṃ námobhir
grṇīmasi tveṣaṃ rudrasya 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 śitīce*, I erect the mighty and perfect affirmation of the Great, *maho mahīṃ suṣṭutīm īrayāmi!*

Worshipping, *namasyā*, the Flaming One with our surrenderings, *kalmalīkinam namobhiḥ*, we sing, *grṇīmasi*, 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).

स्थि॒रोभि॑र् अङ्गैः॑ पु॒रु॒रूप॑ उ॒ग्रो ब॑भ्रुः शु॒क्रेभिः॑ पि॒पिशे॑ हि॒रण्यैः॑ ।

ईशा॑नाद् अ॒स्य भु॒वन॑स्य भू॒रेर् न वा उ॑ योषद् रु॒द्राद् अ॒सुर्य॑म् ॥ २-०३३-०९

sthirébhir áṅgaiḥ pururūpa ugró
babhrúḥ śukrébhiḥ pipíśe híraṇyaiḥ
íśānād 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, *pipíśe*, with his steady limbs,
sthirebhir aṅgaiḥ, of gold, *hiranyaiḥ*, and luminosity, *shukrebhiḥ*.
And from the Lord, *íśānād*, 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.

अ॒र्हन् बि॒भर्षि॑ सा॒यका॑नि ध॒न्वा॒र्हन् निष्कं॑ य॒जतं॑ वि॒श्वरू॑पम् ।
 अ॒र्हन् इ॒दं द॒यसे॑ वि॒श्वम् अ॒भ्वं न वा॑ ओ॒जीयो॑ रु॒द्र त्वद् अ॑स्ति ॥ २-०३३-१०

árhan bibharṣi sāyakāni dhánva
 árhan niṣkám yajatám viśvárūpam
 árhann idám 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, *bibharṣi sāyakāni dhanva*! Great are you, *arhan*, when decorated with golden necklace, *niṣkam*, worthy of sacrifice, *yajatam*, having the form of All, *viśvarūpam*!

Great are you, *arhan*, cutting all this Inconscience into pieces, *idam dayase viśvam abhvam*! Nothing is stronger than 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.
 niṣka, 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* MārK.
 abhva, [RV.] or a-bhvā [AV.] or abhva [ŚBr.] , mfn. (cf. a-bhuvā) *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 श्रु॑तं॒ गर्त॑सदं॒ युवा॑नम् मृ॒गं न॒ भी॑मम् उप॒ह॒तुम् उ॒ग्रम् ।
 मृ॒ळा ज॑रि॒त्रे रु॒द्र स्त॑वानो ऽन्यं॒ ते अ॒स्मन् नि॒ वप॑न्तु॒ सेनाः॑ ॥ २-०३३-११

stuhí śrutám gartasádam yúvānam
 mrgám ná bhīmám upahatnúm ugrám
 mṛlā jaritré rudara stāvāno
 anyām 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, *stuhí śrutam*, who sits on the throne, *gartasadam*, ever-young, *yuvānam*, strong and fierce, *ugram*, like the wild Beast in striking, *mrgam na bhīmam upahatnum ugram!*

Be soft to the signer, *mṛlā jaritre*, O Rudra, when you are affirmed [by him], *stāvānaḥ!* 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.

कु॒मा॒रश्॑ चि॒त् पि॒तरं॑ व॒न्द॒मा॒नम् प्र॒ति ना॒ना॒म रु॒द्रो॒प॒य॒न्तम् ।
 भू॒रे॒र् दा॒ता॒रं स॒त्प॒तिं गृ॒णी॒षे स्तु॒तस् त्व॒म् भे॒ष॒जा रा॒स्य् अ॒स्मे ॥ २-०३३-१२

kumāraś cit pitāraṃ vādamānam
 prāti nānāma rudaropayāntam
 bhūrer dātāraṃ sātpatiṃ grṇiṣe
 stutās tuvām 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 approaching, *kumāraś cit pitāraṃ vandamānam upayantam*, O Rudra.

The Giver of Many, *bhūrer dātāraṃ*, 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 शतमा वृषणो या मयोभु ।

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

yā vo bheṣajā marutaḥ śucīni
yā śamtamā vṛṣaṇo yā mayobhú
yāni mánur avṛṇitā pitā nas
tā śam ca yós ca rudarásya vaśmi 2.033.13

13

Of your pure medicines, O potent Martits, 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 śamtamā vṛṣaṇo yā mayobhu*, those which our father Manu selected for us [in this Manvantara], *yāni manur avṛṇitā pitā naḥ*, those powers of realization and prosperity of Rudra I am aspiring [here] for, *tā śam 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.

परि॑ णो॒ हेती॑ रुद्र॒स्य वृ॒ज्याः॑ परि॑ त्वेष॒स्य दु॒र्मति॑र् मही॒ गात् ।

अव॑ स्थि॒रा म॒घव॒द्भ्यस् तनु॑ष्व मी॒ध्वस् तो॒काय॑ तनयाय॒ मृळ ॥ २-०३३-१४

pári ṇo hetī rudarásya vrjyāḥ
pári tveśásya durmatír mahī gāt
áva sthirā maghávadbhyas tanuṣva
mīdhvas tokāya tánayāya 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, *pári ṇo hetī rudrasya vrjyāḥ!* May the great and powerful ill-thinking of the Flaming Power go away, *pári tveśasya durmatir mahī gāt!*

Soften your strength, *ava sthirā tanuṣva*, to our great men, *maghavadbhyaḥ*, O Bestower of heavenly waters, *mīdhvas*, to our seed and its expansion further, *tokāya tanayāya mṛḷa*.

Vocabulary:

hetī, 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. vrjyām 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. -tatya) *to stretch or extend downwards* Kauṣ. *to overspread, cover* VarBrS. , *to loosen, undo* (especially a bowstring) RV. AV. ŚBr.

ए॒वा॒ ब॒भ्रो॑ वृ॒षभ॑ चे॒कितान॑ यथा॒ दे॒व न ह॑णी॒षे न हँ॑सि ।
 ह॒व॒न॒श्रु॒न् नो॑ रु॒द्रेह॑ बो॒धि बृ॒हद् व॒देम॑ वि॒दथे॑ सु॒वीराः॑ ॥ २-०३३-१५

evā babhro vṛṣabha cekitāna
 yāthā deva ná hr̥ṇīṣé ná háṃsi
 havanaśrún no rudarehá bodhi
 bṛhád 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 you strike us not with your wrath or power, *evā na hr̥ṇīṣe na haṃsi*, O God, *deva*, knowing all totally within yourself, *cekitāna*, O Shining Lord of creatures, *babhro vṛṣabha*.
 Awaken to us here, O Rudra, *rudra iha bodhi*, hearing our invocations, *havanaśrut!* May we speak vast, *bṛhad vadema*, at the sacrificial gathering (searching for knowledge), *vidathe*, perfect in power, *suvīrāḥ*."

Vocabulary:

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