

RV 1.114

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

इ॒मा रु॒द्राय॑ तव॒से क॒पर्दि॑ने॒ क्षय॑द्वी॒राय॑ प्र॒ भ॒राम॑हे॒ मतीः॑ ।

यथा॑ श॒म् अ॒सद् द्वि॒पदे॑ चतु॒ष्पदे॑ विश्व॒म् पु॒ष्टं ग्रा॒मे अ॒स्मिन्न॑ अ॒नातु॑रम् ॥ १-११४-०१

मृ॒ळा नो॑ रु॒द्रोत॑ नो॒ मय॑स् कृ॒धि क्षय॑द्वी॒राय॑ न॒मसा॑ वि॒धेम॑ ते ।

यच् छं॑ च॒ योश् च॑ म॒नुर॑ आ॒येजे॑ पि॒ता तद् अ॒श्याम॑ तव॒ रुद्र॑ प्र॒णीति॑षु ॥ १-११४-०२

अ॒श्याम॑ ते सु॒मतिं॑ दे॒वय॑ज्यया॒ क्षय॑द्वी॒रस्य॑ तव॒ रुद्र॑ मी॒द्वः ।

सु॒म्नाय॑न्न॒ इद् विशो॑ अ॒स्माक॑म् आ॒ च॒रारि॑ष्ट॒वीरा॑ जु॒हवाम॑ ते॒ ह॒विः ॥ १-११४-०३

त्वे॒षं व॒यं रु॒द्रं य॒ज्ञसा॑धं व॒ङ्कुं क॒विम् अ॒वसे॑ नि॒ ह्याम॑हे ।

आ॒रे अ॒स्मद् दै॒व्यं हे॒ळो अ॒स्यतु॑ सु॒मति॑म् इद् व॒यम् अ॒स्या वृ॑णीमहे ॥ १-११४-०४

दि॒वो व॒राह॑म् अ॒रुषं॑ क॒पर्दि॑नं॒ त्वेषं॑ रू॒पं न॒मसा॑ नि॒ ह्याम॑हे ।

ह॒स्ते बि॒भ्रद् भेष॑जा॒ वार्या॑णि॒ शर्म॑ व॒र्म छ॒र्दिर् अ॒स्मभ्यं॑ यँसत् ॥ १-११४-०५

इ॒दं पि॒त्रे म॒रुता॑म् उ॒च्यते॑ व॒चः स्वा॒दोः स्वा॒दीयो॑ रु॒द्राय॑ व॒र्धन॑म् ।

रा॒स्वा च॑ नो॒ अमृ॑त॒ मर्त॑भोज॒नं त्मने॑ तो॒काय॑ त॒नया॑य मृ॒ळ ॥ १-११४-०६

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

मा नो॑ व॒धीः पि॒तर॑म् मो॒त मा॒तर॑म् मा नः प्रि॒यास् त॒न्वो रु॒द्र री॑रिषः ॥ १-११४-०७

मा न॑स् तो॒के त॒नये॑ मा न आ॒यौ मा नो॑ गो॒षु मा नो॑ अ॒श्वेषु॑ री॒रिषः॑ ।

वी॒रान् मा नो॑ रु॒द्र भा॑मितो॒ वधी॑र् ह॒विष्म॑न्तः स॒दम् इ॒त् त्वा॑ ह॒वाम॑हे ॥ १-११४-०८

उ॒प ते॑ स्तो॒मान् प॒शुपा॑ इ॒वाकरं॑ रा॒स्वा पि॒तर॑ म॒रुतां॑ सु॒म्नम् अ॒स्मे ।

भ॒द्रा हि॑ ते सु॒मति॑र् मृ॒ळ्यत्त॑माथा॒ वय॑म् अ॒व इ॒त् ते वृ॑णीमहे ॥ १-११४-०९

आ॒रे ते॑ गो॒घ्नम् उ॒त पू॒रुष॑घ्नं॒ क्षय॑द्वी॒र सु॒म्नम् अ॒स्मे ते॑ अ॒स्तु ।

मृ॒ळा च॑ नो॒ अधि॑ च॒ ब्रू॒हि दे॒वाधा॑ च॒ नः शर्म॑ य॒च्छ द्वि॒बर्हाः॑ ॥ १-११४-१०

अ॒वो॒चाम॑ न॒मो अ॒स्मा अ॒वस्य॑वः शृ॒णोतु॑ नो॒ हवं॑ रु॒द्रो म॒रुत्वा॑न् ।

तन् नो॑ मि॒त्रो व॒रुणो॑ मा॒मह॑न्ता॒म् अ॒दितिः॑ सि॒न्धुः पृथि॑वी॒ उ॒त द्यौः॑ ॥ १-११४-११

Analysis of RV 1.114

इ॒मा रु॒द्राय॑ तव॒से क॒पर्दि॑ने॒ क्षय॑द्वी॒राय॑ प्र॒ भ॒राम॑हे॒ मतीः॑ ।

यथा॑ श॒म् अ॒सद् द्वि॒पदे॑ च॒तुष्प॑दे॒ विश्व॑म् पु॒ष्टं ग्रा॑मे॒ अ॒स्मिन् अ॒नातु॑रम् ॥ १-११४-०१

imā rudrāya tavāse kapardīne
kṣayādvīrāya prā bharāmahe matīḥ
yāthā śām āsad dvīpāde cātusṣpade
viśvam puṣṭam grāme asmīn 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, *kṣayādvīrāya*!

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

The movement of the Soul in its aspect of luminous Power is Rudra's major characteristic. The movement of the Soul in its aspect of expressing the Knowledge by the Word, is Brahmaṇaspati's major contribution, knowing how and what the Soul should do and how it should proceed in its all-manifesting march towards the Supreme Awareness of All. The manifestation of the Soul in its double aspect of Knowledge and Power, and their simultaneous growth in the cosmic terms is the Work of Viṣṇu; the all-harmonising Movement of the Supreme in Manifestation. For all the forces are to be consulted, or taken into account in their progressive movement.

Rudra can exercise the power of the Soul regardless to the harmonious movement of All, whereas Vishnu is taking into consideration all the movements of Consciousness and Being, and therefore is more restrictive in its freedom and choice. Rudra is thus more violating the choices of others in his own application of Power.

Vocabulary:

kapardīn, 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.

kṣayādvīra, 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*.

मृ॒ळा नो॑ रु॒द्रो॒त नो॑ म॒यस् कृ॒धि क्ष॒यद्वी॑राय॒ नम॑सा वि॒धेम॑ ते ।

य॒च् छं॑ च॒ योश् च॑ म॒नुर् आ॒येजे॑ पि॒ता तद् अ॒श्याम॑ तव॒ रु॒द्र प्र॑णी॒तिषु॑ ॥ १-११४-०२

mṛlā no rudra utá no máyas kṛdhi
kṣayádvīrāya námasā 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 the heroic power of the soul, *kṣayadvīrāya*!

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

Now the invocation to Rudra first of all is to be merciful and soft to us, *mṛla naḥ*, because the power of the soul is immense and can destroy the instruments of knowledge. But it can also bring instantly the delight of being, for it has a luminous strength and can effectuate the results of any endeavor immediately.

It is to the leader of the Hero-Power of the Soul, to Rudra, that we want to surrender all our being, and gain all the creative force for this manifestation which our Forefather, Manu, at the beginning of the Kalpa had gained by the Sacrifice. May we enjoy it by realizing that force here under the leadership of Rudra.

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.

अश्याम॑ ते सु॒मतिं॑ दे॒वय॑ज्यया॑ क्षय॑द्वीरस्य॑ तव॑ रुद्र॑ मी॒द्वः ।

सु॒म्नाय॑न्न इद् विशो॑ अस्माकम्॑ आ च॒रारि॑ष्ठवीरा जुहवाम॑ ते ह॒विः ॥ १-११४-०३

asýāma te sumatim devayajyāyā
kṣayadvīrasya tāva rudra mīdhvahaḥ
sumnāyānn id viśo asmākam ā cara
āriṣṭavīrā 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, *asýāma te sumatim*, by our sacrificing to the Gods, *devayajyayā*, of you, who is the Master of the soul-power, *kṣayadvīrasya*, O Rudra, O Bestower of heavenly Waters, *mīdhvahaḥ!*

Come to our people, fulfilling (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.*"

Sumati is the perfect Thought, the Perfect Mind or Mentality, which is the result of the luminous Power finding its way through the manifold manifestation of things. It is the result of Supramental All-discerning and All-distributing Consciousness-Power revealing its light of knowledge on the mental plain. The Mind becomes able to know it and to do things in a perfect way. This power of the Mind to hold onto it is Rudra's, it can be gained by the Divine Sacrifice, *devayajyayā*.

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

tveṣāṃ vayāṃ rudarāṃ yajñasādham
vaṅkūṃ kavīm āvase ní hvayāmahe
āre asmād daivyaṃ hélo asyatu
sumatīm id vayāṃ 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 the Sacrifice, *yajñasādham*, Impatient Seer, *vaṅkum kavim*, Rudra, Flaming Power, *tveṣam*. May he throw far away from us, *āre asmad asyatu*, the wrath divine, *daivyaṃ heḷaḥ*, and what we seek to choose of him is the Perfect Thought, *sumatim id vayam asyā vṛṇīmahe*."

Here it is explained that Rudra can effectuate our evolution of Consciousness, can bring it to its successful goal, the goal of Redemption of the Fallen Self, *yajñasādham*, where the Sacrifice undertaken by the Divine could finally succeed. He is impatient Seer of the flaming Power and has two aspects in him: (1) the divine wrath, or pressure of his overwhelming power of a limitless and infinite nature, and (2) the Perfect Mentality, as it is organized in accordance with evolutionary needs of manifestation, which we prefer to choose over the exalted and overwhelming pressure of the Divine Power.

Vocabulary:

yajñasādham, mfn. *performing sacrifice* RV.

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

heḷ, (cf. *hel* and *hīḍ*) cl. 1. A. *heḷate, to be or make angry or hostile* (*kruḍhyati-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
háste bíbhrad bheṣajā vā riyāṇi
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*, Golden-red, *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 the best of cures, *haste bibhrad bheṣajā vāryāṇi*, grant us, *asmabhya yaṃsat*, peaceful refuge, protection and shelter, *śarma varma chrdiḥ*."

Being of nature of Power, Rudra is not only a destroyer but also a healer. He can easily change anything in the being by his power. He can give also a perfect protection and refuge to all men.

Vocabulary:

kapardin, 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 मरु॑ताम् उ॒च्यते॑ वचः॑ स्वा॒दोः स्वा॑दी॒यो रु॒द्राय॑ वर्ध॒नम् ।
 रा॒स्वा च॑ नो॒ अमृ॑त॒ मर्त॑भोज॒नं त्म॑ने॒ तोका॑य॒ तन॑याय॒ मृळ ॥ १-११४-०६

idám pitré marútām ucyate vácaḥ
 svādóḥ svādiyo rudarāya vārdhanam
 rāsvā ca no amṛta martabhójanam
 tmāne tokāya tánayāya mṛla 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, *svādoh svādiyah*, for Rudra and his growth [here], *rudrāya vardhanam*! O Immortal, *amṛta*, grant us the mortal enjoyment, *rāsvā ca no martabhajanam*, be soft and merciful to me, *tmāne mṛla*, and to my offspring and my future expansion, *tokāya tanayāya*."

Mortal enjoyment, *martabhajanam*, is the most desired thing in this manifestation. The unique experience in the time and space environment by the unborn soul is creating the enjoyment which all creatures born for manifestation are looking for, even the great godheads and asuras are very attracted to it. It is for the sake of this enjoyment that the creation was made, to have the *ānanda* of Unity (implying the diversity in oneness) rather than the *ānanda* of Identity only. So *marta-bhojanam* creates an additional *ānanda*, as it were, which is the aim of this creation.

Tmane tokāya tanayāya, lit. 'to myself, to my power to create and to my expansion'. All these are properties of the self and its power. It is to be seen in the dynamism of the manifesting power of the Self:

- 1) Self, ātman,
- 2) Toka, an offspring or a child born from oneself,
- 3) Tanaya, generations coming from the child, 'grandchildren', 'humanity'.

Vocabulary:

toka, n. (fr. *tuc*) *offspring, children, race, child* (often joined with *tanaya*; rarely pl. AV. i, v; BhP. vi) RV. AV. Kaṭh. ŚBr. AitBr. Pāṇ. 3-3, 1; BhP. *a new-born child*;

tuc (only dat. -ce), *offspring, children* RV. vi, 48, 9

tuj, cl. 6. (3. du. A., -jete; p. P. -jat; inf. jase and tuje), *to strike, hit, push* RV.; A. *to flow forth*, iii, 1, 16; *to instigate, incite*, i, iii; *to move quickly*. vii, 104, 7; *to be strong* ib.;

tanaya, mfn. *propagating a family, belonging to one's own family* (often said of *toka*) RV. AitBr. ii, 7; m. *a son* Mn. iii, 16; n. *posterity, family, race, offspring, child* ('grandchild', opposed to *toka*, 'child' Nir. x, 7; xii, 6) RV.

मा नो॑ महा॑न्तम् उ॒त मा नो॑ अ॒र्भक॑म् मा न उ॒क्षन्त॑म् उ॒त मा न उ॒क्षित॑म् ।
 मा नो॑ व॒धीः पि॒तर॑म् मो॒त मा॒तर॑म् मा नः 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, *mā 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*."

Here it is becoming obvious that the power of Rudra is capable of doing anything. It can destroy our beings and the whole manifestation. It has to be propitiated or rather canalized to the needs of manifestation. This power does not have any moralistic or cultural, philosophical or psychological consideration for the creatures born here. It treats them all equally as the Supreme itself. It relates to the presence of their supreme being which is indestructible and views other aspects of their manifestation as additional and relatively valid, unless there is a direct request for those things to Him from the soul, or the creature involved in tapasya.

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 áśveṣu rīriṣaḥ
 vīrān mā no rudara bhāmitó vadhīr
 haviṣmantaḥ sádama it 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 aśveṣu*! Do not kill our Heros , *vīrān mā no vadhīḥ*, being in wrath, *bhāmitaḥ*, we call for 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 सुम्नम् 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 growth here, *athā vayam ava ít 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), *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.

अवो॑चाम॑ नमो॑ अस्मा॑ अवस्य॑वः शृ॒णोतु॑ नो ह॑वं रु॒द्रो मरु॑त्वान् ।
 तन् नो॑ मि॒त्रो वरु॑णो मामह॑न्ताम् अदि॑तिः सि॒न्धुः पृथि॑वी उ॒त द्यौः ॥ १-११४-११

ávocāma námo asmā avasyávaḥ
 śrṇótu no hávaṃ rudró marútvān
 tán 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)