

## RV 1.113

ṛṣi: kutsa āngirasa; devatā: kā pūrvārddha uṣā, uttarārddha uṣā  
and rātri, 2-20 uṣā; chanda: triṣṭup

इ॒दं श्रे॒ष्ठं ज्यो॒तिषां॑ ज्यो॒तिर् आ॒गाच् चि॒त्रः प्र॒केतो॑ अ॒जनि॑ष्ट वि॒भ्वा ।  
यथा॑ प्र॒सूता॑ स॒वितुः॑ स॒वाय॑ꣳ ए॒वा रा॒त्र्य् उ॒षसे॑ यो॒निम् औ॒रैक् ॥ १-११३-०१  
रु॒शद्व॒त्सा रु॒शती॑ श्वे॒त्यागा॑द् औ॒रैग् उ॒ कृ॒ष्णा स॒दना॑न्य् अ॒स्याः ।  
स॒मान॑ब॒न्धू अ॒मृते॑ अ॒नूची॑ द्या॒वा वर्णं॑ च॒रत॑ आ॒मिना॑ने ॥ १-११३-०२  
स॒मानो॑ अ॒ध्वा स्व॒स्त्रोर् अ॒नन्त॑स् तम् अ॒न्यान्या॑ च॒रतो॑ दे॒वशि॑ष्टे ।  
न मे॒थेते॑ न त॒स्थतुः॑ सु॒मेके॑ न॒क्तोषा॑सा स॒मन॑सा वि॒रूपे ॥ १-११३-०३  
भा॒स्वती॑ ने॒त्री सू॒नृता॑नाम् अ॒चेति॑ चि॒त्रा वि॒ दुरो॑ न आ॒वः ।  
प्रा॒र्ष्या ज॒गद् व्य॑ उ॒ नो रा॒यो अ॒ख्यद् उ॒षा अ॒जीगर्॑ भु॒वनानि॑ वि॒श्वा ॥ १-११३-०४  
जि॒ह्वश्ये॑ च॒रित॑वे म॒घोन्त्य् आ॒भोग॑य इ॒ष्ट्ये रा॒य उ॒ त्वम् ।  
द॒भ्रम् प॒श्यद्भ्य॑ उ॒र्विया॑ वि॒चक्ष॑ उ॒षा अ॒जीगर्॑ भु॒वनानि॑ वि॒श्वा ॥ १-११३-०५  
क्ष॒त्राय॑ त्वं श्र॒वसे॑ त्वम् म॒हीया॑ इ॒ष्ट्ये त्वम् अ॒र्थम् इ॒व त्वम् इ॒त्यै ।  
वि॒सदृ॑शा जी॒विता॑भि॒प्रच॑क्ष उ॒षा अ॒जीगर्॑ भु॒वनानि॑ वि॒श्वा ॥ १-११३-०६  
ए॒षा दि॒वो दु॒हिता॑ प्र॒त्य् अ॒दर्शि॑ व्यु॒च्छन्ती॑ यु॒वतिः॑ शु॒क्रवा॑साः ।  
वि॒श्वस्ये॑शाना॒ पार्थि॑वस्य व॒स्व उ॒षो अ॒द्येह॑ सु॒भगे॑ व्यु॒च्छ ॥ १-११३-०७  
प॒राय॑तीनाम् अ॒न्व ए॒ति पा॒थ आ॒यती॑नाम् प्रथ॒मा श॒श्वती॑नाम् ।  
व्यु॒च्छन्ती॑ जी॒वम् उ॒दीर॑यन्त्य् उ॒षा मृ॒तं कं च॒न बो॒धय॑न्ती ॥ १-११३-०८  
उ॒षो यद् अ॒ग्निं स॒मिधे॑ च॒कर्थ॑ वि॒ यद् आ॒वश् च॑क्ष॒सा सूर्य॑स्य ।  
यन् मानु॑षान् य॒क्ष्यमा॑णाꣳ अ॒जीगस् तद् दे॒वेषु॑ च॒कृषे॑ भ॒द्रम् अ॒म्रः ॥ १-११३-०९  
कि॒यात्पू॑ आ॒ यत् स॒मया॑ भ॒वाति॑ या व्यू॒षुर् याश् च॑ नू॒नं व्यु॒च्छान् ।  
अ॒नु पूर्वाः॑ कृ॒पते॑ वा॒वशाना॑ प्र॒दीध्या॑ना॒ जोष॑म् अ॒न्याभिर् ए॒ति ॥ १-११३-१०

ई॒युष्॒ टे॒ ये॒ पूर्॒व॒तरा॑म्॒ अप॑श्यन् व्युच्छन्तीम् उषसम् म॒र्त्या॑सः ।  
 अ॒स्माभि॑र् ऊ॒ नु॒ प्रति॑चक्ष्याभूद् ओ॒ ते॒ यन्ति॑ ये॒ अप॑रीषु प॒श्यान् ॥ १-११३-११  
 या॒वय॑दद्वेषा ऋ॒तपा॑ ऋ॒तेजाः॑ सु॒म्ना॑वरी॒ सूनृ॑ता ई॒रय॑न्ती ।  
 सु॒मङ्ग॑लीर् बिभ्रती॒ देव॑वीतिम् इहाद्योषः श्रेष्ठतमा॒ व्यु॒ उच्छ ॥ १-११३-१२  
 श॒श्वत्॒ पुरो॑षा व्यु॒ उवास॑ दे॒व्यु॒ अथो॑ अद्येदं व्यु॒ आवो॑ मघोनी ।  
 अथो॒ व्यु॒ उच्छा॑द् उत्तरा॑ अनु॒ द्यून् अ॑जरामृता॒ चरति॑ स्वधाभिः ॥ १-११३-१३  
 व्यु॒ अञ्जि॑भिर् दि॒व आ॑तास्व् अद्यौद् अप॒ कृष्णां॑ निर्णिजं दे॒व्यु॒ आवः॑ ।  
 प्र॒बोध॑यन्त्य् अरुणेभिर् अश्वैर् ओषा॒ याति॑ सु॒युजा॑ रथेन ॥ १-११३-१४  
 आव॑हन्ती पोष्या॒ वार्या॑णि चि॒त्रं के॑तुं कृणुते चे॒किताना॑ ।  
 ई॒युषी॑णाम् उप॒मा श॑श्वतीनां वि॒भाती॑नाम् प्रथमोषा व्यु॒ अश्वै॑त् ॥ १-११३-१५  
 उद् ई॒र्ध्वं जी॒वो अ॑सुर् न आगाद् अप॒ प्रागा॑त् तम आ॒ ज्योति॑र् एति ।  
 आ॒रैकू॑ पन्थां या॒तवे॑ सू॒र्याया॑गन्म॒ यत्र॑ प्र॒तिर॑न्त आयुः ॥ १-११३-१६  
 स्यु॑मना वाच उद् इ॒यर्ति॑ वह्नि॒ स्तवा॑नो रेभ उषसो विभातीः ।  
 अद्या॒ तद् उच्छ॑ गृणते मघोन्यु॒ अस्मे॑ आयुर् नि॒ दिदी॑हि प्रजावत् ॥ १-११३-१७  
 या॒ गोम॑तीर् उषसः॒ सर्व॑वीरा व्युच्छन्ति दाशुषे म॒र्त्याय॑ ।  
 वा॒योर् इ॒व सूनृ॑तानाम् उ॒दके॑ ता अश्वदा अश्ववत् सोमसुत्वा ॥ १-११३-१८  
 मा॒ता दे॒वानाम्॑ अ॒दिते॑र् अनीकं यज्ञस्य के॒तुर् बृ॑हती वि भाहि ।  
 प्र॒शस्ति॑कृद् ब्रह्मणे नो व्यु॒ उच्छा॑ नो जने॒ जनय॑ विश्ववारे ॥ १-११३-१९  
 यच् चि॒त्रम् अ॒प्र उ॑षसो वहन्तीजानाय शशमानाय भद्रम् ।  
 तन् नो॑ मि॒त्रो वरु॑णो॒ माम॑हन्ताम् अ॒दितिः॑ सिन्धुः पृथि॒वी उ॒त द्यौः ॥ १-११३-२०

### Analysis of RV 1.113

इ॒दं श्रे॒ष्ठं ज्यो॒तिषां॑ ज्यो॒तिर् आ॒गाच् चि॒त्रः प्र॒केतो॑ अ॒जनि॑ष्ट वि॒भ्वा ।  
यथा॑ प्र॒सूता॑ स॒वितुः॑ स॒वाय॑ꣳ ए॒वा रा॒त्र्य् उ॒षसे॑ यो॒निम् औ॒रैक् ॥ १-११३-०१

idám śrēṣṭham jyótiṣāṃ jyótir āgāc  
citrāḥ praketo ajaniṣṭa víbhvā  
yáthā prásūtā savitúḥ savāyam  
evā rātrī uṣāse yónim āraik 1.113.01

#### Interpretation:

"This Best Light of all Lights has come (idám śrēṣṭham jyótiṣāṃ jyótir āgāc). The vast and all pervading Vision is born full of Luminous Consciousness (citrāḥ praketo ajaniṣṭa víbhvā). As if compelled by/for the rising of the Lord Savitar (yáthā prásūtā savitúḥ savāyam) this Night has vacated the Womb for the Dawn.

#### Vocabulary:

sava, m. (fr. 1. sū) *one who sets in motion or impels, an instigator, stimulator, commander* VS. ŚBr.; m. the sun (cf. savitr) L.; *setting in motion, vivification, instigation, impulse, command, order* (esp. applied to the activity of Savitr; **dat. savāya, 'for setting in motion'**) RV. AV. VS. TBr. vibhvan, mfn. *far-reaching, penetrating, pervading.* RV.

#### Griffith's translation:

This light is come, amid all lights the fairest; born is the brilliant, far-extending brightness. Night, sent away for Savitar's uprising, hath yielded up a birth-place for the Morning .

रु॒शद्व॑त्सा रु॒शती॑ श्वे॒त्यागा॑द् औ॒रैग् उ॒ कृ॒ष्णा स॒दनान्य् अ॒स्याः ।  
स॒मान॑बन्धू॒ अमृ॑ते॒ अनू॑ची॒ द्यावा॑ वर्णं च॒रत॑ आमि॒नाने॑ ॥ १-११३-०२

rúśadvatsā rúsatī śvetiyāgād  
āraig u kṛṣṇā sádanāni asyāḥ  
samānābandhū amṛte anūcī  
dyāvā vārṇaṃ carata āmināné 1.113.02

#### Interpretation:

"With flaming Calf she has come Bright and Flaming (rúśadvatsā rúsatī śvetiyāgād)! And the Black one offered her (their common) seats/dwellings (āraig u kṛṣṇā sádanāni asyāḥ)! For they are related (lit.: 'bound to the same objective/purpose'), both are Immortal, following constantly one another (samānābandhū amṛte anūcī) these two Heavens

(Day and Night) move on changing only color (dyāvā várṇaṃ carata āmināné)."

Vocabulary:

āmī, P. -mināti (RV. vi , 30 , 2 , &c.) to destroy, neutralize, curtail RV.; to put aside or away , cause to disappear or vanish , displace to exchange RV. i , 92 , 10 , &c.; to put or push out of place TBr.: A. (impf. āminanta) to vanish, disappear RV. i , 79 , 2; Intens. (p.-memyāna) to change, alter RV. i , 96 , 5.

Griffith's translation:

The Fair, the Bright is come with her white offspring; to her the Dark One hath resigned her dwelling. Akin, immortal, following each other, changing their colours both the heavens move onward.

समानो अध्वा स्वस्रोर अनन्तस् तम् अन्यान्या चरतो देवशिष्टे ।  
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥ १-११३-०३

samānó ádhvā svásaror anantás  
tām anyānyā carato devásīṣṭe  
ná methete ná tasthatuḥ suméke  
náктоṣāsā sámanasā vírūpe 1.113.03

Interpretation:

"Common and Infinite is the Path of these two Sisters (samānó ádhvā svásaror anantás); they follow it one by one, as pre-ordained by the Gods (tām anyānyā carato devásīṣṭe)!

They never mix [their times/roles] (they never falter), never they stop moving, being perfectly measured (ná methete ná tasthatuḥ suméke)! Night and Dawn are of same mind differ only in form (náктоṣāsā sámanasā vírūpe)."

'They never stop moving, for they are perfectly measured' is a statement of a deep psychological insight into the nature of universal movement. It is only with perfect measurement that the universal movement is possible.

Vocabulary:

a sumeka, mfn. (1. mi) well fixed or established, firm , constant , unvarying RV. TS. ŚBr.

Griffith's translation:

Common, unending is the Sisters' pathway; taught by the Gods, alternately they travel. Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they travel.

भास्वती नेत्री सूनृतानाम् अचेति चित्रा वि दुरो न आवः ।

प्राप्या जगद् व्य उ नो रायो अख्यद् उषा अजीगर् भुवनानि विश्वा ॥ १-११३-०४

bhāśvatī nayitrī sūnṛtānām  
 āceti citrā ví dúro na āvaḥ  
 prārpyā jāgad ví u no rāyó akhyad  
 uṣā ajīgar bhúvanāni víśvā 1.113.04

Interpretation:

"Of all the Perfect Truths she is the Leader, The Mistress of Light (bhāśvatī nayitrī sūnṛtānām); perceived [as] shining with the Light of the Higher Consciousness, for she has opened all [heavenly] Doors (āceti citrā ví dúro na āvaḥ), having set world in motion (lit.: 'all that moves'), she reveals our treasures (prārpyā jāgad ví u no rāyó akhyad). The Dawn awakens all the creatures here (uṣā ajīgar bhúvanāni víśvā)!"

Shining Mistress [approaches], Leader of all the Perfect Truths, she is perceived/seen as the Light of Consciousness Supreme, who opens [for us] all Doors of Heaven!

Having set into motion the moving Universe she thus reveals for us our treasures, for she awakens all the creatures here.

To set the world in motion is her major characteristic and the way to reveal for us our treasures.

Vocabulary:

cit, 1. cetati (impf. acetat RV. vii , 95 , 2 ; p. cetat RV.); 2. (A. Pass. 3. sg. cite);

**A. Pass. aceti** and ceti RV.) *to perceive, fix the mind upon, attend to, be attentive, observe, take notice of* (acc. or gen.) RV. SV. AV.

pra-r, P. preyarti (aor. 3. pl. prāran A. prārata ; pf. prāruḥ) , *to set in motion, arouse* RV. v , 42 , 14; *to send or procure to* (dat.) , x , 116 , 9; *to arise, stir, come forth, appear* , i , 39 , 5 &c.; **Caus. prārpayati (ind. p. prārpyā)** , *to set in motion, stir up, animate* RV. VS.; prārpaṇa, m. *an arouser* RV.

Griffith's translation:

Bright leader of glad sounds, our eyes behold her; splendid in hue she hath unclosed the portals. She, stirring up the world, hath shown us riches: Dawn hath awakened every living creature.

जिह्म॑श्ये चरि॑तवे॒ मघो॑न्य् आ॒भोग॑य इष्ट्ये॑ रा॒य उ॑ त्वम् ।

द॒भ्रम् पश्य॑द्भ्य उर्वि॑या वि॒चक्ष॑ उषा अ॒जीग॑र् भु॒वनानि॑ विश्वा ॥ १-११३-०५

jihmaśīye cáritave maghónī  
ābhogāya iṣṭāye rāyā u tvam  
dabhrām páśyadbhya urviyā vicákṣa  
uṣā ajīgar bhúvanāni víśvā 1.113.05

Interpretation:

“To move the one who lies coiled up [asleep] she is the Great Mistress (jihmaśīye cáritave maghónī); you are here for enjoyment, for sacrifice, for heavenly treasure (ābhogāya iṣṭāye rāyā u tvam), and for those who see a little to have a vaster vision (dabhrām páśyadbhya urviyā vicákṣa). The Dawn awakens all creatures here (uṣā ajīgar bhúvanāni víśvā)!”

Vocabulary:

jihmaśī, mfn. *lying* (athwart i.e.) *on the ground* RV. i , 113 , 5.  
ābhogi, f. *food , nourishment* RV. i , 113 , 5.  
dabhra, mfn. *little , small , deficient* , i , iv , vii; f. KenUp.; n. *distress* RV. vii , 104 , 10; **ind. scarcely** , i , 113 , 5

Griffith's translation:

Rich Dawn, she sets afoot the coiled-up sleeper, one for enjoyment, one for wealth or worship, Those who saw little for extended vision. All living creatures hath the Dawn awakened.

क्षत्राय॑ त्वं श्र॒वसे॑ त्वम् म॒हीया॑ इष्ट्ये॑ त्वम् अ॒र्थम् इ॒व त्वम् इत्यै॑ ।

वि॒सदृ॑शा जी॒विताभि॑प्रचक्ष॑ उषा अ॒जीग॑र् भु॒वनानि॑ विश्वा ॥ १-११३-०६

kṣatrāya tvam śrávase tvam mahīyā  
iṣṭāye tvam ártham iva tvam ityaí  
vísadrṣā jīvitābhipracákṣa  
uṣā ajīgar bhúvanāni víśvā 1.113.06

Interpretation:

“You are for Power, you are for Knowledge and for Greatness (kṣatrāya tvam śrávase tvam mahīyā), You - for the Sacrifice; you are like Goal and Path which leads to it (iṣṭāye tvam ártham iva tvam ityaí)! You are for different beings to see their lives as different (vísadrṣā jīvitābhipracákṣa)! The Dawn awakens all creatures here (uṣā ajīgar bhúvanāni víśvā)!”

So, to perceive their lives as different, not similar, the Dawn awakens all the becomings here. This idea to awaken all the becomings in the Universe for the sake of their infinite variety and uniqueness in the

perception of their own nature, to be able objectively to see their own lives (lit. 'what is lived', jīvita) here in manifestation, is a profound psychological characteristic of the creative work of the Divine Mother. Thus she brings out the uniqueness of the Supreme in manifestation.

Vocabulary:

abhipracakṣ, (Ved. Inf. -cakṣe) to see RV. i , 113 , 6.

visadṛṣā, mfn. unlike , dissimilar, different , not corresponding , unequal RV. &c.

Griffith's translation:

One to high sway, one to exalted glory, one to pursue his gain, and one his labour: All to regard their different vocations, all moving creatures hath the Dawn awakened.

एषा दिवो दुहिता प्रत्यु अदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।  
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्यु उच्छ ॥ १-११३-०७

eṣā divó duhitā prāty adarśi  
viuchāntī yuvatīḥ śukrāvāsāḥ  
vísvasyésānā pārthivasya vásva  
úṣo adyéhá subhage ví ucha 1.113.07

Interpretation:

"This Daughter of Heaven has appeared (eṣā divó duhitā prāty adarśi), shining with bright garments the young Maiden (viuchāntī yuvatīḥ śukrāvāsāḥ).

The Mistress of all vast and embodied treasure (vísvasyésānā pārthivasya vásva), shine widely onto us today, O Dawn, O Blissful (úṣo adyéhá subhage ví ucha)!"

Griffith's translation:

We see her there, the Child of Heaven apparent, the young Maid, flushing in her shining raiment. Thou sovrain Lady of all earthly treasure, flush on us here, auspicious Dawn, this morning.

परा॒यती॑नाम् अ॒न्व ए॒ति पा॒थ आ॒यती॑नाम् प्रथ॒मा श॒श्वती॑नाम् ।  
 व्यु॒च्छन्ती॑ जी॒वम् उ॒दीर॑यन्त्यु॒ उषा॑ मृ॒तं कं च॒न बो॒धय॑न्ती ॥ १-११३-०८

parāyatīnām ānu eti pātha  
 āyatīnām prathamā śásvatīnām  
 viuchánti jívam udírāyanti  
 uṣā mṛtām kaṁ caná bodháyantī 1.113.08

Interpretation:

"Of those infinite dawns that have departed she follows their path (parāyatīnām ānu eti pātha) and leads all those who are arriving here (āyatīnām prathamā śásvatīnām)! Shining wide she raises up the living [creature] (viuchánti jívam udírāyanti). Dawn awakens those who are dead."

Vocabulary:

pāthas, n. a spot , place RV. AV. Br.

Griffith's translation:

She first of endless morns to come hereafter, follows the path of morns that have departed. Dawn, at her rising, urges forth the living him who is dead she wakes not from his slumber.

उषो॑ यद् अ॒ग्निं॑ स॒मिधे॑ च॒कर्त्त॑ वि॒ यद् आ॒वश् च॑क्ष॒सा सूर्य॑स्य ।  
 यन् मानु॑षान् यक्ष्य॒माणा॑ अ॒जीग॑स् तद् दे॒वेषु॑ च॒कृषे॑ भ॒द्रम् अ॒म्रः ॥ १-११३-०९

úṣo yád agníṁ samídhe cakártha  
 ví yád āvaś cákṣasā sūriyasya  
 yán mānuṣān yakṣyámāṇām ájīgas  
 tád devéṣu cākṛṣe bhadráṁ apnaḥ 1.113.09

Interpretation:

"O Dawn when you have kindled Fire (úṣo yád agníṁ samídhe cakártha), and revealed/opened [the true meaning of all] by the Vision of the Sun (ví yád āvaś cákṣasā sūriyasya); when you awakened men who want to sacrifice (yán mānuṣān yakṣyámāṇām ájīgas), then you've created blissful action among/in the gods (tád devéṣu cākṛṣe bhadráṁ apnaḥ)."

Griffith's translation:

As thou, Dawn, hast caused Agni to be kindled, and with the Sun's eye hast revealed creation. And hast awakened men to offer worship, thou hast performed, for Gods, a noble service.

Vocabulary:



*apnas, n. possession, property RV.; [cf. Lat. ops]; work, sacrificial act Naigh. Uṅ; progeny Naigh.; shape ib.*

When the Lord speaks to Savitri after her defeat of Death, and tempts her to withdraw her demands for the transformation of earthly life, He calls her the World Mother and the Dawn:

"O too compassionate and eager Dawn,  
Leave to the circling aeons' tardy pace  
And to the working of the unconscious Will,  
Leave to its imperfect light the earthly race:  
All shall be done by the long act of Time. ...  
Be one with the infinity of my power:  
For thou art the World-Mother and the Bride."<sup>1</sup>

But Savitri answers the radiant God:

"In vain thou temptst with solitary bliss  
Two spirits saved out of a suffering world;  
My soul and his indissolubly linked  
In the one task for which our lives were born,  
To raise the world to God in deathless Light,  
To bring God down to the world on earth we came,  
To change the earthly life to life divine."<sup>2</sup>

These are the three main actions of the Divine Mother which have their correspondences with the Dawn in the Veda:

- (1) "to raise the world to God",
- (2) "to bring God down to the world", and
- (3) "to change the earthly life to life divine".

These three tasks are differently rendered here, using a symbolism appropriate to that time. Kutsa Angnirasa in his hymn to Usha depicts similarly the three actions of the Dawn:

*uṣo yad agniṃ samidhe cakārtha vi yad āvaś cakṣasā sūryasya  
yan mānuṣān yakūyamāṇān ajīgas tad deveṣu cakṛṣe bhadram apnaḥ*

"O Dawn, by kindling the Fire and opening wide (the world above) by the Eye of the Sun, and by awakening men, who are eager to grow in their consciousness (and who want to participate in the Sacrifice for the Divine), by that you have created the supreme good in the gods!"<sup>3</sup>

From the point of view of the Vedic vision, this is basically all that the Divine Mother should have done: (1) to kindle the Fire in the lower hemisphere which is aspiring and rising to the greater realisation of

<sup>1</sup> *Savitri*, p.690. The Lord calls Savitri Dawn, in an attempt to flatter her into withdrawing her demands.

<sup>2</sup> *Savitri*, p. 692

<sup>3</sup> RV 1.113.9

Consciousness, (2) to create a wide vision of the Sun from above, for the Supreme to descend, and (3) to awaken those who want to participate and to progress in this creation - who want to become the carriers of the Divine Consciousness in the material body by participating in the Sacrifice, which means being involved in seeking the growth of the Light within the Darkness.

There is another significant passage, attributed to Vasishtha, which uses the symbolic image of the Sacrifice to depict the action of the Dawn: *ajjjanan sūryam yajñam agnim apācīnam tamo agād ajuṣtam* "You (Dawns) have created the Sun, the Sacrifice, the Fire, (and) away the unwanted darkness went."<sup>4</sup> These three, Surya, Yajna (=Vayu Pavamana) and Agni are very important for the understanding of the whole Vedic vision.

कियात् आ यत् समया भवाति या व्यूषुर् याश् च नूनं व्युच्छान् ।  
अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषम् अन्याभिर एति ॥ १-११३-१०

kīyāti ā yāt samáyā bhávāti  
yā viūṣúr yāś ca nūnām viuchān  
ānu pūrvāḥ kṛpate vāvaśānā  
pradīdhyānā jóṣam anyābhir eti 1.113.10

Interpretation:

"How long ago when they were together (kīyāti ā yāt samáyā bhávāti), those who have shone, and who today are shining (yā viūṣúr yāś ca nūnām viuchān)?

She longs for ancient Dawns (ānu pūrvāḥ kṛpate vāvaśānā) and goes together happily shining with the others (pradīdhyānā jóṣam anyābhir eti)."

Vocabulary:

kiyat, mfn. (fr. 1. ki Pāṇ. 5-2 , 40 ; vi , 3 , 90) , how *great? how large? how far? how much? of what extent? of what qualities?* RV. AV. &c. (**Ved. loc. kiyāti with following ā** , how long ago? since what time? **RV. i , 113 , 10 ;** samayā, ind. *through , into the middle of or midst of anything* (acc. or instr.) RV. *entirely , thoroughly* ib.; *in the neighbourhood* of (acc. or instr. or gen.); vāvaśāna, p. " *willing , eager*" RV.

Griffith's translation:

How long a time, and they shall be together, –Dawns that have shone and Dawns to shine hereafter? She yearns for former Dawns with eager longing, and goes forth gladly shining with the others.

<sup>4</sup> RV 7.78.3

ई॒यु॒ष्॒टे॒ ये॒ पूर्व॑तराम् अपश्यन् व्युच्छन्तीम् उषसम् मर्त्यासः ।  
 अस्माभिर् ऊ॒ नु॒ प्रति॑चक्ष्याभूद् ओ॒ ते॒ यन्ति॑ ये अपरीषु पश्यान् ॥ १-११३-११

īyúṣ té ye pūrvatarām ápaśyan  
 viuchántim uśasam mártiyāsaḥ  
 asmābhir ū nú praticákṣiyābhūd  
 ó té yanti yé aparīṣu páśyān 1.113.11

Interpretation:

"Gone are those mortals, who before have seen her (īyúṣ té ye pūrvatarām ápaśyan... mártiyāsaḥ), the shining Dawn (viuchántim uśasam)!

It is by us today she is to be seen (asmābhir ū nú praticákṣiyābhūd), and then by those who will come and see them in the future (ó té yanti yé aparīṣu páśyān)."

Vocabulary:

praticakṣya, mfn. *visible*, *conspicuous* RV.

Griffith's translation:

Gone are the men who in the days before us looked on the rising of the earlier Morning. We, we the living, now behold her brightness and they come nigh who shall hereafter see her.

याव॑यद्वेषा ऋ॒तपा॑ ऋ॒तेजाः॑ सु॒म्ना॑वरी॒ सूनृ॑ता ई॒रय॑न्ती ।  
 सु॒मङ्ग॑लीर् बि॒भ्रती॑ दे॒ववी॑तिम् इ॒हाद्यो॑षः श्रेष्ठ॒तमा॑ व्यु॒ उच्छ॑ ॥ १-११३-१२

yāvayaddveṣā ṛtapā ṛtejāḥ  
 sumnāvārī sūnṛtā iráyantī  
 sumaṅgalīr bíbhratī devávitim  
 ihādyōṣaḥ śréṣṭhatamā ví ucha 1.113.12

Interpretation:

"The chaser of enemies, the protector of the Dynamic Truth, born in the Truth (yāvayaddveṣā ṛtapā ṛtejāḥ), Mistress of perfect Thought, who makes all perfect truths rise (sumnāvārī sūnṛtā iráyantī)!

Perfect in happiness, carrying out the expansion of the Divine (sumaṅgalīr bíbhratī devávitim), here today, O Dawn, the richest, widely shine onto us (ihādyōṣaḥ śréṣṭhatamā ví ucha)."

Vocabulary:

yāvayaddveṣas, mfn. (cf. prec.) *driving away enemies* ib.

Griffith's translation:

Foe–chaser, born of Law, the Law's protectress, joy–giver waker of all pleasant voices, Auspicious, bringing food for Gods' enjoyment, shine on us here, most bright, O Dawn, this morning.

श॒श्वत्॑ पु॒रोषा॑ व्यू॒ उवा॑स दे॒व्यु॒ अथो॑ अ॒द्येदं॑ व्यू॒ आवो॑ म॒घोनी॑ ।  
अथो॑ व्यू॒ उच्छा॑द् उत्तरा॑नु॒ द्यून् अ॒जरा॑मृता च॒रति॑ स्व॒धाभिः॑ ॥ १-११३-१३

śásvat puróṣā ví uvāsa devī  
átho adyédam ví āvo maghónī  
átho ví uchād úttarānu dyūn  
ajárāmṛtā carati svadhābhiḥ 1.113.13

Interpretation:

“In the Eternal and from the Beginning of Creation the Dawn has shone, the luminous Goddess (śásvat puróṣā ví uvāsa devī)! And even now today the Great Mistress increased that Light (átho adyédam ví āvo maghónī)! Thus she will shine onto the next days coming (átho ví uchād úttarānu dyūn), Immortal and Young moving by her own powers (ajárāmṛtā carati svadhābhiḥ).”

Vocabulary:

av, I .P. *avati*, to drive , impel , animate (as a car or horse) RV. Ved.; to promote, favour , (chiefly Ved.); to satisfy , refresh (said of the gods) to be pleased with , like , accept favourably (as sacrifices , prayers or hymns) RV.; (chiefly said of kings or princes) to guard , defend , protect , govern BhP. Ragh. ix , 1; &c.

Griffith's translation:

From days eternal hath Dawn shone, the Goddess, and shows this light to–day, endowed with riches. So will she shine on days to come immortal she moves on in her own strength, undecaying.

व्यु अञ्जिभिर् दिव आतास्व अद्यौद् अप कृष्णां निर्णिजं देव्यु आवः ।  
 प्रबोधयन्त्यु अरुणेभिर् अश्वैर् ओषा याति सुयुजा रथेन ॥ १-११३-१४

ví añjībhīr divá ātāsu adyaud  
 āpa kṛṣṇāṃ nirñijaṃ devī āvaḥ  
 prabodhāyantī aruṇēbhīr āśvair  
 ā uṣā yāti suyujā rāthēna 1.113.14

Interpretation:

"And with the brilliant and thick illuminations the Goddess has painted the corners of Heaven (ví añjībhīr divá ātāsu adyaud), throwing the dark cloak off (āpa kṛṣṇāṃ nirñijaṃ devī āvaḥ). Awakening all the Dawn [is now] (prabodhāyantī) arriving in a chariot (ā uṣā yāti suyujā rāthēna) perfectly yoked by the gold-red horses-swiftnesses (aruṇēbhīr āśvair)."

Vocabulary:

añji, mfn. *applying an ointment or pigment RV.; ointment, brilliancy RV.*  
 ātā, 'the frame' i.e. *a quarter of the sky RV.* (nom. pl. ā-tās; loc. pl. ā-tāsu).

Griffith's translation:

In the sky's borders hath she shone in splendour: the Goddess hath thrown off the veil of darkness. Awakening the world with purple horses, on her well-harnessed chariot Dawn approaches.

आवहन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।  
 ईयुषीणाम् उपमा शश्वतीनां विभातीनाम् प्रथमोषा व्यु अश्वैत् ॥ १-११३-१५

āvāhantī pōṣiyā vāriyāṇi  
 citrāṃ ketūṃ kṛṇute cékitānā  
 īyūṣīṇām upamā śásvatīnām  
 vibhātīnām prathamōṣā ví aśvait 1.113.15

Interpretation:

"Bringing the most desired riches which are to be increased (āvāhantī pōṣiyā vāriyāṇi)! She, who is conscious, thus creates a Vision full of the light of the Highest Consciousness (citrāṃ ketūṃ kṛṇute cékitānā)! Of all eternal mornings that have gone she is the representative (īyūṣīṇām upamā śásvatīnām)! And of all that are to shine she is the bright leader (vibhātīnām prathamōṣā ví aśvait)."

Vocabulary:

śvit, 1. (Dhātup. xviii, 2) śvetate (occurring only in pr. p. śvetamāna, and in aor. aśvait, p. śvitāna [q.v.] RV.), *to be bright or white.*

Griffith's translation:

Bringing all life–sustaining blessings with her, showing herself she sends forth brilliant lustre. Last of the countless mornings that have vanished, first of bright morns to come hath Dawn arisen.

उद् ईर्ध्वं जीवो असुर् न आगाद् अप प्रागात् तम आ ज्योतिर् एति ।  
 आरैक् पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥ १-११३-१६

úd īrdhvaṃ jīvo ásur na āgād  
 ápa prāgāt táma ā jyótir eti  
 āraik pánthāṃ yātave sūriyāya  
 áganma yātra pratiránta āyuh 1.113.16

Interpretation:

"Rise [o creatures]! Our Life and Force of Being [now] has come (úd īrdhvaṃ jīvo ásur na āgād)! Away goes darkness, for Light is coming closer (ápa prāgāt táma ā jyótir eti)!

She opened path for Sun to go (āraik pánthāṃ yātave sūriyāya)! And we could thus cross over the Life region (áganma yātra pratiránta āyuh)."

Vocabulary:

īr, 2. A. īrte (3. pl. irate AV. RV.), RV. i, 134, 2, to go, move, rise, arise from RV.; to agitate, elevate, raise (one's voice) RV.; Caus. P. irayati, to agitate, throw, cast to excite RV. AV. MBh. R. &c.; to bring to life to raise one's voice, utter, pronounce, proclaim, cite RV. ChUp. Ragh. &c.; to elevate RV. VS. TS. ŚBr.: A. to raise one's self AV. VS.

Griffith's translation:

Arise! the breath, the life, again hath reached us: darkness hath passed away and light approacheth. She for the Sun hath left a path to travel we have arrived where men prolong existence.

स्यूमना वाच उद् इयति वह्नि स्तवानो रेभ उषसो विभातीः ।  
 अद्या तद् उच्छ गृणते मघोन्यु अस्मे आयुर् नि दिदीहि प्रजावत् ॥ १-११३-१७

syūmanā vācā úd iyarti vāhni  
 stāvāno rebhá uṣáso vibhātīḥ  
 adyā tād ucha grṇatē maghoni  
 asmé āyur ní didīhi prajāvat 1.113.17

Interpretation:

"The Fire has raised up the Word by stripes (syūmanā vācā úd iyarti vāhni)! The Singer has affirmed the shining dawns within him (stāvāno rebhá uṣáso vibhātīḥ)!

Today you shine onto the invoker, O Great Mistress (adyā tād ucha grṇatē maghoni), in us illumine in depth that force of life which brings out all the creatures here (asmé āyur ní didīhi prajāvat)!"

Vocabulary:

syūman, n. a band, thong, bridle RV.; a suture (of the skull) AitBr.  
 rebha, mfn. creaking, crackling, murmuring, resounding RV.; m. a praiser, panegyrist, celebrator ib. AV.; a prattler, chatterer VS.; N. of a Rishi (who was cast into a well by the Asuras and lay there for ten nights and nine days until rescued by the Asvins; he is the supposed author of RV. viii, 97, having the patr. kās̥yapa) RV.

Griffith's translation:

Singing the praises of refulgent Mornings with his hymn's web the priest, the poet rises. Shine then to-day, rich Maid, on him who lauds thee, shine down on us the gift of life and offspring.

या गोमतीर् उषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।  
 वायोर् इव सूनृतानाम् उदर्के ता अश्वदा अश्ववत् सोमसुत्वा ॥ १-११३-१८

yā gomatīr uṣasaḥ sāravīrā  
 viuchānti dāśuṣe mārtyāya  
 vāyór iva sūnṛtānām udarké  
 tā aśvadā aśnavat somasútvā 1.113.18

Interpretation:

"Those who are full of Knowledge and of Light the Dawns of all the Treasures here (yā gomatīr uṣasaḥ sāravīrā) should shine onto the mortal who surrenders (viuchānti dāśuṣe mārtyāya)!

As if by the rising of Life-Force of the Happy Truths (vāyór iva sūnṛtānām udarké) these power-giving dawns the Soma-presser should enjoy/realise (tā aśvadā aśnavat somasútvā)!"

Vocabulary:

udarka, m. *arising (as a sound), resounding* RV. i , 113 , 18; *the future result of actions, consequence, futurity, future time* MBh. R. Mn. &c.; *a remote consequence, reward happy future* MBh.; *conclusion, end* ŚBr. TS. AitBr. *repetition, refrain* Pāṇ. Kaṭh. *elevation of a building, a tower, look-out place* MBh.  
somasutvan, mfn. *pressing Soma* RV.

Griffith's translation:

Dawns giving sons all heroes, kine and horses, shining upon the man who brings oblations,— These let the Soma—presser gain when ending his glad songs louder than the voice of Vayu.

माता देवानाम् अदितेर् अनीकं यज्ञस्य केतुर् बृहती वि भाहि ।  
प्रशस्तिकृद् ब्रह्मणे नो व्य उच्छा नो जने जनय विश्ववारे ॥ १-११३-१९

mātā devānām āditer ānikam  
yajñāsya ketúr br̥hātī ví bhāhi  
praśastikṛd brāhmaṇe no ví ucha  
ā no jáne janaya viśvavāre 1.113.19

Interpretation:

“The Mother of the Gods, the Face of Aditi (Infinite Consciousness) (mātā devānām āditer ānikam). Shine wide, for you are the Vision of Sacrifice and the Vastness (yajñāsya ketúr br̥hātī ví bhāhi). And in uplifting of our heart illumine us, creating the expression of Higher Consciousness within, (praśastikṛd brāhmaṇe no ví ucha) and generate It in our birth here, O All-Bountiful (ā no jáne janaya viśvavāre)!”

The last stanza can be translated differently: ‘in the brahman, as the outpouring of our heart, shine widely, O Dawn All-Bountiful, creating Word, praśastikṛd, and manifest it in our earthly birth.’

There is a mysterious connection between the Dawn and the Heart of man, which is realised/fulfilled by the expression of the Word, praśasti, as an action of the Higher Consciousness in manifestation.

Griffith's translation:

Mother of Gods, Aditi's forui [sic] of glory, ensign of sacrifice, shine forth exalted. Rise up, bestowing praise on our devotion all—bounteous, make us chief among the people.



यच् चित्रम् अ॒प्न उ॒षसो॑ व॒हन्ती॑जा॒नाय॑ श॒शमा॑नाय॒ भद्रम् ।  
तन् नो॑ मि॒त्रो वरु॑णो मा॒मह॑न्ताम् अ॒दि॒तिः सि॒न्धुः पृथि॑वी उ॒त द्यौः ॥ १-११३-२०

yác citráṃ ápna uṣásō vāhanti  
ijānāya śásamānāya bhadráṃ  
tán no mitró varuṇo māmahantām  
áditiḥ síndhuḥ pṛthivī utá dyaúḥ 1.113.20

Interpretation:

“Whatever Active Force, Conscious and Blissfull, the Dawns bring [here] (yác citráṃ ápna uṣásō vāhanti... bhadráṃ) for the one who is active in offering (ijānāya śásamānāya), That Mitra and Varuna should increase in us (tán no mitró varuṇo māmahantām), and Aditi and Ocean, Earth and Heaven (áditiḥ síndhuḥ pṛthivī utá dyaúḥ)!”

Vocabulary:

śásamāna, mfn. (fr. 1. śam) *exerting one's self, zealous, toiling, working, active* (esp. in worship) RV. VS. AV. [1060,3]

Griffith's translation:

Whatever splendid wealth the Dawns bring with them to bless the man who offers praise and worship, Even that may Mitra, Varuna vouchsafe us, and Aditi and Sindhu, Earth and Heaven.