

RV 1.123

r̥ṣiḥ: kakṣivān dairghatamasa (auśija); devatā: uṣā; chanda: triṣṭup

पृथू रथो दक्षिणाया अयोज्य ऐनं देवासो अमृतासो अस्थुः ।
 कृष्णाद् उद् अस्थाद् अर्या विहायाश् चिकित्सन्ती मानुषाय क्षयाय ॥ १-१२३-०१
 पूर्वा विश्वस्माद् भुवनाद् अबोधि जयन्ती वाजम् बृहती सनुत्री ।
 उच्चा व्य् अख्यद् युवतिः पुनर्भूर ओषा अगन् प्रथमा पूर्वहृतौ ॥ १-१२३-०२
 यद् अद्य भागं विभजासि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।
 देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥ १-१२३-०३
 गृहं-गृहम् अहना यात्य् अच्छा दिवे-दिवे अधि नामा दधाना ।
 सिषासन्ती द्योतना शश्वद् आगाद् अग्रं-अग्रम् इद् भजते वसूनाम् ॥ १-१२३-०४
 भगस्य स्वसा वरुणस्य जामिर् उषः सूनृते प्रथमा जरस्व ।
 पश्चा स दद्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥ १-१२३-०५
 उद् ईरतां सूनृता उत् पुरंधीर् उद् अग्नयः शुशुचानासो अस्थुः ।
 स्पार्हा वसूनि तमसापगूळ्हाविष् कृण्वन्त्य् उषसो विभातीः ॥ १-१२३-०६
 अपान्यद् एत्य् अभ्य् अन्यद् एति विषुरूपे अहनी सं चरेते ।
 परिक्षितोस् तमो अन्या गुहाकर् अद्यौद् उषाः शोशुचता रथेन ॥ १-१२३-०७
 सदृशीर् अद्य सदृशीर् इद् उ श्वो दीर्घं सचन्ते वरुणस्य धाम ।
 अनवद्यास् त्रिंशतं योजनान्य् एकैका क्रतुम् परि यन्ति सद्यः ॥ १-१२३-०८
 जानत्य् अहः प्रथमस्य नाम शुक्रा कृष्णाद् अजनिष्ट श्वितीची ।
 ऋतस्य योषा न मिनाति धामाहर्-अहर् निष्कृतम् आचरन्ती ॥ १-१२३-०९
 कन्येव तन्वा शाशदानाः एषि देवि देवम् इयक्षमाणम् ।
 संस्मयमाना युवतिः पुरस्ताद् आविर् वक्षांसि कृणुषे विभाती ॥ १-१२३-१०
 सुसंकाशा मातृमृष्टेव योषाविस् तन्वं कृणुषे दृशे कम् ।
 भद्रा त्वम् उषो वितरं व्य् उच्छ न तत् ते अन्या उषसो नशन्त ॥ १-१२३-११

अ॒श्व॒वती॑र् गो॒मती॑र् वि॒श्व॒वारा॑ यत॒माना॑ रश्मि॒भिः सूर्य॑स्य ।
 परा॑ च यन्ति पुनर् आ च यन्ति भद्रा॑ नाम वह॒माना॑ उषासः ॥ १-१२३-१२
 ऋ॒तस्य॑ रश्मिम् अनुयच्छ॒माना॑ भद्रं-भद्रं क्र॒तुम् अस्मा॑सु धेहि ।
 उषो॑ नो अद्य सु॒हवा॑ व्य॒ उच्छा॑स्मासु रा॒यो म॒घव॑त्सु च स्युः ॥ १-१२३-१३

Analysis of RV 1.123

पृ॒थू रथो॑ दक्षि॒णाया॑ अ॒योज्य॑ ऐ॒नं दे॒वासो॑ अ॒मृता॑सो अस्थुः ।
 कृ॒ष्णाद् उ॒द् अ॒स्थाद् अ॒र्या वि॒हायाश् चि॒कित्स॑न्ती मा॒नुषाय॑ क्षयाय ॥ १-१२३-०१

pr̥thū rátho dáksināyā ayoji aīnaṃ devāso amṛtāso asthuḥ
 kṛṣṇād úd asthād ariyā vihāyāś cikitsantī mānuṣāya kṣāyāya 1.123.01

Interpretation:

"Vast is the Chariot of Dakshina (pr̥thū rátho dáksināyā), which is yoked to movement (ayoji)! That (chariot-movement) all the Immortal Gods have ascended (aīnaṃ devāso amṛtāso asthuḥ). Noble and Vast, She's risen from the Darkness (kṛṣṇād úd asthād ariyā vihāyāś), bringing the light (or lit. wanting to shine/illumine) for human dwelling (cikitsantī mānuṣāya kṣāyāya)."

Vocabulary:

vihāyas, (vi-) mfn. (for 2., from which perhaps it is scarcely separable see vi-hā) vigorous, active, mighty RV. AV. TAr.; (accord. to Sch. = mahat).

Griffith's translation:

1. THE Daksina's broad chariot hath been harnessed: this car the Gods Immortal have ascended.
 Fain to bring light to homes of men the noble and active Goddess hath emerged from darkness.

पूर्वा॑ विश्व॒स्माद् भु॒वना॑द् अबोधि॑ जयन्ती वाजम् बृ॒हती॑ सनु॒त्री ।
 उ॒च्चा व्य॑ अख्यद् यु॒वतिः॑ पु॒नर्भूर् ओषा॑ अगन् प्रथ॒मा पूर्॒वहू॑तौ ॥ १-१२३-०२

pūrvā vísvasmād bhúvanād abodhi jáyantī vājam br̥hatī sánutrī
 uccā ví akhyad yuvatīḥ punarbhūr óṣā agan prathamā pūrváhūtau 1.123.02

Interpretation:

"Awoke first she before the whole world (pūrvā vísvasmād bhúvanād abodhi), conquering plenitude (jáyantī vājam), vast and all-achieving (br̥hatī sánutrī)!"

High has she stood again, far-seeing, the young maiden (*uccā ví akhyad yuvatīḥ punarbhūr*)! Dawn has come first to the first invocations (*óṣā agan prathamā pūrváhūtau*)."

Vocabulary:

sanutr, mfn. (only in f. sanutrī) *gaining , procuring* RV.

Griffith's translation:

2 She before all the living world hath wakened, the Lofty One who wins and gathers treasure.
Revived and ever young on high she glances. Dawn hath come first unto our morning worship.

यद् अद्य भागं विभजासि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।
देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥ १-१२३-०३

yád adyá bhāgám vibhájāsi nṛbhya úṣo devi martiyatrā sujāte
devó no átra savitā dāmūnā ánāgaso vocati sūriyāya 1.123.03

Interpretation:

"Today, O Dawn, O Goddess, among the mortals, (*úṣo devi martiyatrā*) when you shall bestow upon the souls of men the portion of delight (*yád adyá bhāgám vibhájāsi nṛbhya*), O Perfectly-born (*sujāte*), [then] our God Savitar, who grows here in the House of Man (*devó no átra savitā dāmūnā*), shall thus declare [us] sinless for the Sun [to come] (*ánāgaso vocati sūriyāya*)."

Griffith's translation:

3 If, Dawn, thou Goddess nobly born, thou dealest fortune this day to all the race of mortals,
May Savitar the God, Friend of the homestead, declare before the Sun that we are sinless.

गृहं-गृहम् अहना यात्य् अच्छा दिवे-दिवे अधि नामा दधाना ।
सिषासन्ती द्योतना शश्वद् आगाद् अग्रं-अग्रम् इद् भजते वसूनाम् ॥ १-१२३-०४

gr̥hám-gr̥ham ahanā yāti áchā divé-dive ádhi nāmā dádhanā
síṣāsantī dyotanā śásvad āgād ágram-agram íd bhajate vásūnām 1.123.04

Interpretation:

"To every house she goes directly (*gr̥hám-gr̥ham ahanā yāti áchā*), and every day holding her different Names (*divé-dive ádhi nāmā dádhanā*), She of the Day (*ahanā*)!
Desiring to conquer/to gain [all], shining bright and ever She approaches (*síṣāsantī dyotanā śásvad āgād*)! At every front (or top) she bestows/apportions of the Riches (*ágram-agram íd bhajate vásūnām*)!"

Vocabulary:

ahan, the base of the weak and some other cases of ahar, q.v. e.g. instr.
ahnā [once ahanā RV. i , 123 , 4]

Griffith's translation:

4 Showing her wonted form each day that passeth, spreading the light
she visiteth each dwelling.
Eager for conquest, with bright sheen she cometh. Her portion is the
best of goodly treasures.

भगस्य स्वसा वरुणस्य जामिर् उषः सूनृते प्रथमा जरस्व ।
पश्चा स दग्ध्या यो अघस्य घाता जयेम तं दक्षिणया रथेन ॥ १-१२३-०५

bhágasya svásā varuṇasya jāmír uṣaḥ sūnr̥te prathamā jarasva
paścā sā daghyā yó aghásya dhātā jāyema tam dáksīṇayā ráthena 1.123.05

Interpretation:

"Sister of Bhaga, sister of Varuna (bhágasya svásā varuṇasya jāmír), O Usha,
O Happy Truth sung you be first (uṣaḥ sūnr̥te prathamā jarasva)!
And he should fall short, who is holding to evil (paścā sā daghyā yó aghásya
dhātā)! May we conquer him with the Chariot-Dakshina (jāyema tam
dáksīṇayā ráthena)!"

Vocabulary:

dagh, cl. 5. (Pot. -ghnuyāt; Prec. 3. sg. -ghyās; aor. Subj , 1 pl. -ghma) with pascā, or
-cāt , to fall short of (cf. a-pascā-daghvan) RV. i , 123 , 5;

Griffith's translation:

5 Sister of Varuna, sister of Bhaga, first among all sing forth, O joyous
Morning.
Weak be the strength of him who worketh evil - may we subdue him
with our car the guerdon.

उद् ईरतां सूनृता उत् पुरंधीर् उद् अग्नयः शुशुचानासो अस्थुः ।
स्पार्हा वसूनि तमसापगूळ्हाविष् कृण्वन्त्य उषसो विभातीः ॥ १-१२३-०६

úd iratām sūnr̥tā út púraṃdhīr úd agnáyah śusúcānāso asthuḥ
spārhā vāsūni támasāpagūḷhā āviṣ kṛṇvanti uṣāso vibhātīḥ 1.123.06

Interpretation:

"Up should they rise (úd iratām), the happy truths [of ours]! Up who
fulfill (hold onto) the Many (or the Fullness) (sūnr̥tā út púraṃdhīr)! Up
have arisen flames of Agni burning and shining (úd agnáyah
śusúcānāso asthuḥ)!
Excellent the Dawns reveal the treasures, hidden by Darkness,
(spārhā vāsūni támasāpagūḷhā āviṣ kṛṇvanti uṣāso) shining wide and
thorough with precision (vibhātīḥ)."

Vocabulary:

spārha, mfn. *desirable , enviable , excellent* RV. BhP.

Griffith's translation:

6 Let our glad hymns and holy thoughts rise upward, for the flames brightly burning have ascended.

The far-refulgent Mornings make apparent the lovely treasures which the darkness covered.

अपान्यद् ए॒त्य् अ॒भ्य् अ॒न्यद् ए॒ति वि॒षु॒रूपे॑ अ॒हनी॑ सं च॒रेते॑ ।
परि॒क्षि॒तोस् त॒मो अ॒न्या गु॒हाकर् अ॒द्यौद् उ॒षाः शो॒शु॒चता॑ रथे॒न ॥ १-१२३-०७

ápānyád eti abhí anyád eti víṣurūpe áhanī sám carete
parikṣítos támo anyā gúhākar ádyaud uṣāḥ sóśucatā ráthena 1.123.07

Interpretation:

"One goes away, another comes (ápānyád eti abhí anyád eti), thus these two halves [of the Day and Night] follow each other (áhanī sám carete), opposite in form (víṣurūpe).

Of both these dwellings (of Heaven and Earth or Day and Night) another one has made this Darkness in the Cave (parikṣítos támo anyā gúhākar), [and] the other Dawn illumined it with Her constantly burning and moving chariot (ádyaud uṣāḥ sóśucatā ráthena)."

Vocabulary:

parikṣit, mfn. *dwelling or spreading around , surrounding , extending (as Agni , heaven and earth &c.)* RV. AV. AitBr.

Griffith's translation:

7 The one departeth and the other cometh: unlike in hue day's, halves march on successive.

One hides the gloom of the surrounding Parents. Dawn on her shining chariot is resplendent.

सदृ॒शीर् अद्य॑ सदृ॒शीर् इ॒द् उ श्वो॑ दी॒र्घं स॒चन्ते॑ वरु॒णस्य॑ धाम ।
अ॒न॒व॒द्यास् त्रिंश॑तं यो॒ज॒नान्य् एकै॑का क्र॒तुम् परि॑ यन्ति सद्यः ॥ १-१२३-०८

sadr̥śīr adyá sadr̥śīr íd u śvó dīrgham sacante varuṇasya dhāma
anavadyās triṁśataṁ yójanāni ékaikā krátum pári yanti sadyáh
1.123.08

Interpretation:

"The same are these Dawns today and same tomorrow (sadr̥śīr adyá sadr̥śīr íd u śvó), for they have accompanied the vast abode of Varuna (dīrgham sacante varuṇasya dhāma).

Perfect are they and move in thirty paces (anavadyās triṁśataṁ yójanāni), and one by one at once they go around the Creative Power (ékaikā krátum pári yanti sadyáh)!"

Griffith's translation:

8 The same in form to-day, the same tomorrow, they still keep
Varuna's eternal statute.

Blameless, in turn they traverse thirty regions, and dart across the
spirit in a moment.

जान॑त्य् अ॒हः॑ प्रथ॒मस्य॑ नाम॒ शुक्रा॑ कृ॒ष्णाद् अ॒जनि॑ष्ट श्वि॒तीची॑ ।
ऋ॒तस्य॑ योषा॒ न मि॑नाति॒ धामा॑हर्-अ॒हर् निष्कृ॑तम् आच॒रन्ती॑ ॥ १-१२३-०९

jānātī áhnaḥ prathamásya nāma śukrā kṛṣṇād ajaniṣṭa śvitīcī
ṛtásya yóṣā ná mināti dhāma áhar-ahar niṣkr̥tām ācārantī 1.123.09

Interpretation:

"She who knows Name of the First Day (jānātī áhnaḥ prathamásya nāma) is born Bright from the Darkness, white in color (śukrā kṛṣṇād ajaniṣṭa śvitīcī)!"

The Maiden does not diminish establishments of the Dynamic Truth [here] (ṛtásya yóṣā ná mināti dhāma), day after day coming closer to the Goal/Solution/Fulfillment (áhar-ahar niṣkr̥tām ācārantī)!"

Vocabulary:

śvityac, mf(-tīcī)n. *whitish* RV.

niṣkr̥ta, mfn. *done away, removed, expelled, atoned, expiated* (cf. a-niṣkr̥ta) *made ready, prepared*; n. *atonement, expiation* BhP. *a fixed place, place of rendezvous* RV.

Griffith's translation:

9 She who hath knowledge of the first day's nature is born refulgent
white from out the darkness.

The Maiden breaketh not the law of Order, day by day coming to the
place appointed.

क॒न्येव॑ तन्वा॒ शाश॑दानां॒ एषि॑ दे॒वि दे॒वम् इ॒यक्ष॑माणम् ।
सं॒स्मय॑माना॒ युव॑तिः॒ पुर॒स्ताद् आ॒विर् व॑क्षांसि॒ कृणु॑षे वि॒भाती॑ ॥ १-१२३-१०

kaníyeva tanúvā śāśadānām̐ éṣi devi devám íyakṣamāṇam
saṁsmáyamānā yuvatīḥ purástād āvīr vākṣāṁsi kṛṇuṣe vibhātī 1.123.10

Interpretation:

"Like a young maiden conscious of her beauty you go (kaníyeva tanúvā śāśadānām̐ éṣi), O Goddess, to the God who seeks you (devi devám íyakṣamāṇam). Smiling, young (saṁsmáyamānā yuvatīḥ) and shining you reveal before [him] your bosom (purástād āvīr vākṣāṁsi kṛṇuṣe vibhātī)."

Vocabulary:

śad, (only occurring in the forms śāśaduḥ, śāśadmahe, śāśadre, and śāśadāna), *to distinguish one's self, be eminent or superior, prevail, triumph* RV. AV.

iyakṣ, (anom. Desid. of yaj) P. iyakṣati (Subj. 3. pl. iyakṣān RV. x , 50 , 3 ; p. iyakṣat) A1. (p. iyakṣamāṇa RV. i , 123 , 10; VS. xvii , 69) *to go towards , approach to request , endeavour to gain, to long for , seek* RV. VS.

Griffith's translation:

10 In pride of beauty like a maid thou goest, O Goddess, to the God who longs to win thee,
And smiling youthful, as thou shinest brightly, before him thou discoverest thy bosom.

सुसंकाशा मातृमृष्टेव योषाविस् तन्वं कृणुषे दृशे कम् ।
भद्रा त्वम् उषो वितरं व्य उच्छ न तत् ते अन्या उषसो नशन्त ॥ १-१२३-११

susamkāśā mātṛmṛṣṭeva yóṣā āvis tanúvaṃ kṛṇuṣe drśé kám
bhadṛā tvám uṣo vitarāṃ ví ucha ná tát te anyā uṣáso naśanta
1.123.11

Interpretation:

"Perfect are you in appearance [like] a young Lady, as if adorned by the Mother (susamkāśā mātṛmṛṣṭeva yóṣā), you reveal your Self [for all] to see (āvis tanúvaṃ kṛṇuṣe drśé kám)!
Blissful are you, O Dawn (bhadṛā tvám uṣo)! Shine wider and clearer (vitarāṃ ví ucha)! What you achieved today no other Dawns have done it (ná tát te anyā uṣáso naśanta)!"

Vocabulary:

susamkāśa, mfn. *of beautiful appearance , handsome* RV.
mātṛmṛṣṭa, mfn. *adorned by a mother* RV.

Griffith's translation:

11 Fair as a bride embellished by her mother thou showest forth thy form that all may see it.
Blessed art thou O Dawn. Shine yet more widely. No other Dawns have reached what thou attainest.

अश्ववतीर् गोमतीर् विश्ववारा यतमाना रश्मिभिः सूर्यस्य ।
परा च यन्ति पुनर् आ च यन्ति भद्रा नाम वहमाना उषासः ॥ १-१२३-१२

áśvāvatīr gómātīr viśvāvārā yátamānā raśmībhiḥ sūriyasya
pārā ca yānti púnar ā ca yanti bhadṛā nāma váhamānā uṣāsaḥ 1.123.12

Interpretation:

"The Dawns are full of Power and of Knowledge (áśvāvatīr gómātīr), and of all treasures (viśvāvārā), they spread by (or yoked with) the rays of the Sun (yátamānā raśmībhiḥ sūriyasya); they go beyond and then again they come [down] (pārā ca yānti púnar ā ca yanti), the blissful Dawns carry the [secret] Name (bhadṛā nāma váhamānā uṣāsaḥ)!"

Griffith's translation:

12 Rich in kine, horses, and all goodly treasures, in constant operation
with the sunbeams,
The Dawns depart and come again again assuming their wonted
forms that promise happy fortune.

ऋ॒तस्य॑ र॒श्मि॒म् अ॒नु॒य॒च्छ॒मा॒ना भ॒द्रं-भ॒द्रं क॒रु॒म् अ॒स्मा॒सु धे॒हि ।
उ॒षो नो॑ अ॒द्य सु॒हवा॑ व॒य् उ॒च्छा॒स्मा॒सु रा॒यो म॒घव॑त्सु च स्युः ॥ १-१२३-१३

ṛtasya raśmīm anuyāchamānā bhadrām-bhadraṃ krátum asmāsu dhehi
úṣo no adyá suhāvā ví ucha asmāsu rāyo maghávatsu ca syuḥ 1.123.13

Interpretation:

"Giving a direction for the Ray of the Dynamic Truth (ṛtasya raśmīm anuyāchamānā), establish in us the Sacrificial Will of/for every bliss (bhadrām-bhadraṃ krátum asmāsu dhehi)!
O Dawn, who is so easy to invoke, (úṣo suhāvā) shine widely onto us today (...no adyá ...ví ucha)! May riches be within us, who are of greatness (who is generous/grew by the Sacrificial Offering) (asmāsu rāyo maghávatsu ca syuḥ)!"

Vocabulary:

anuyam, (3. pl. -yacchanti; Imper. -yacchatu; p. fem. -yacchamānā) to direct, guide, give a direction to RV. i , 123 , 13

Griffith's translation:

13 Obedient to the rein of Law Eternal give us each thought that more
and more shall bless us.
Shine thou on us to-day, Dawn, swift to listen. With us be riches and
with chiefs who worship.

Elizarenkova's translation:

1., 123. "К Ушас"

1. Запряжена широкая колесница Дакшины.
На нее взошли бессмертные боги.
Из темного (пространства) восстала благородная огромная (богиня),
Заботящаяся о людском поселении.
2. Раньше (всего света) пробудилась она,
Завоевывающая награду, высокая, победоносная.
Высоко (наверху) взглянула на всё юная женщина, снова рождающаяся.
Ушас появилась первой на утренний призыв.
3. Если сегодня ты станешь раздавать мужам (их) долю
Среди смертных, о Ушас, прекраснорожденная богиня,
То пусть бог Савитар, покровитель дома,
Провозгласит нас безгрешными перед Сурьей!
4. Из дома в дом идет она, несокрушимая (?),
Изо дня в день принимая (разные) имена.
Стремясь захватить (добычу), она приходит постоянно.
Она владеет самым лучшим из (всех).
5. Сестра Бхаги, кровная родня Варуны,
О щедрая Ушас, пробудись первой!
Да останется позади, кто затевает зло!
Да победим мы его Дакшиной-колесницей!
6. Пусть возникнут богатые дары, пусть воз (никнут) обильные (подкрепления)!
Поднялись пылающие огни.
Желанные блага, сокрытые мраком, —
Сверкающие зори делают их видимыми.
7. Одна уходит прочь, другая приходит.
Две несхожие половины суток сходятся вместе.
Другая заставила скрыться мрак двух окружающих (миров).
Засверкала Ушас с блистающей колесницей.
8. Одни и те же сегодня, одни и те же завтра,
Они следуют длительному установлению Варуны.
Безупречные, (каждые) тридцать йоджан
Одна за другой они осуществляют в один день (божественный) замысел.
9. Зная имя первого дня,
Белая, белеющая, родилась из черного.
Юная женщина не нарушает установления космического закона,
Приходя день за днем на место свидания.
10. Ты идешь, словно девица, красуясь (своим) телом,

О богиня, к богу, жаждущему (тебя).
Юная женщина, улыбаясь, ты раскрываешь
Грудь (перед ним), когда зажигаешься с востока.

11. Словно юная женщина прекрасной внешности, украшенная матерью,
Ты показываешь (свое) тело, чтобы (на него) смотрели.
О Ушас, воссвети ты далеко, неся счастье!
Другие зори не сравнятся в этом с тобой.

12. Обладая конями, коровами, всеми желанными дарами,
Равняясь на лучи солнца,
Они уходят и снова приходят,
(Эти) зори, несущие счастливые имена.

13. Послушная узде космического закона,
Дай нам силу духа, приносящую счастье!
О Ушас, воссвети нам сегодня, легко призываемая!
И да будут богатства у (наших) щедрых покровителей!