

## RV 1.124

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

उषा उच्छन्ती॑ समिधाने॑ अग्ना उद्यन् सूर्यं॑ उर्विया॑ ज्योतिर् अश्रेत् ।  
 देवो॑ नो अत्र॑ सविता॒ न्व् अर्थम्॑ प्रासावीद् द्विपत् प्र चतुष्पद् इत्यै ॥ १-१२४-०१  
 अमिनती॑ दैव्यानि॑ व्रतानि॑ प्रमिनती॑ मनुष्या॑ युगानि॑ ।  
 ईयुषीणाम्॑ उपमा॑ शश्वतीनाम्॑ आयतीनाम्॑ प्रथमोषा॑ व्य् अद्यौत् ॥ १-१२४-०२  
 एषा॑ दिवो॑ दुहिता॑ प्रत्य् अदर्शि॑ ज्योतिर् वसाना॑ समना॑ पुरस्तात् ।  
 ऋतस्य॑ पन्थाम् अन्व् एति॑ साधु॑ प्रजानतीव॑ न दिशो॑ मिनाति ॥ १-१२४-०३  
 उपो॑ अदर्शि॑ शुन्ध्युवो॑ न वक्षो॑ नोधा॑ इवाविर् अकृत॑ प्रियाणि॑ ।  
 अद्मसन् न॑ ससतो॑ बोधयन्ती॑ शश्वत्तमागात् पुनर् एयुषीणाम् ॥ १-१२४-०४  
 पूर्वे॑ अर्धे॑ रजसो॑ अस्यस्य॑ गवां॑ जनित्र्य् अकृत॑ प्र केतुम् ।  
 व्य् उ॑ प्रथते॑ वितरं॑ वरीय॑ ओभा॑ पृणन्ती॑ पित्रोर् उपस्था॑ ॥ १-१२४-०५  
 एवेद् एषा॑ पुरुतमा॑ दृशे॑ कं नाजामिं॑ न परि॑ वृणक्ति॑ जामिम् ।  
 अरेपसा॑ तन्वा॑ शाशदाना॑ नार्भाद् ईषते॑ न महो॑ विभाती ॥ १-१२४-०६  
 अभ्रातेव॑ पुंस॑ एति॑ प्रतीची॑ गर्तारुगू॑ इव॑ सनये॑ धनानाम् ।  
 जायेव॑ पत्य॑ उशती॑ सुवासा॑ उषा॑ हस्त्रेव॑ नि रिणीते॑ अप्सः ॥ १-१२४-०७  
 स्वसा॑ स्वस्त्रे॑ ज्यायस्यै॑ योनिम्॑ औरैगू॑ अपैत्य् अस्याः॑ प्रतिचक्ष्येव॑ ।  
 व्युच्छन्ती॑ रश्मिभिः॑ सूर्यस्याञ्ज्यु॑ अङ्गे॑ समनगा॑ इव॑ त्राः ॥ १-१२४-०८  
 आसाम्॑ पूर्वासाम्॑ अहसु॑ स्वसृणाम्॑ अपरा॑ पूर्वाम्॑ अभ्य् एति॑ पश्चात् ।  
 ताः॑ प्रत्नवन् नव्यसीर् नूनम्॑ अस्मे॑ रेवद् उच्छन्तु॑ सुदिना॑ उषासः ॥ १-१२४-०९  
 प्र बोधयोषः॑ पृणतो॑ मघोन्त्य् अबुध्यमानाः॑ पणयः॑ ससन्तु॑ ।

रेवद् उच्छ मघवद्भ्यो मघोनि रेवत् स्तोत्रे सूनूते जारयन्ती ॥ १-१२४-१०  
 अवेयम् अश्वैद् युवतिः पुरस्ताद् युङ्क्ते गवाम् अरुणानाम् अनीकम् ।  
 वि नूनम् उच्छाद् असति प्र केतुर् गृहं-गृहम् उप तिष्ठाते अग्निः ॥ १-१२४-११  
 उत् ते वयश् चिद् वसतेर् अपप्तन् नरश् च ये पितुभाजो व्युष्टौ ।  
 अमा सते वहसि भूरि वामम् उषो देवि दाशुषे मर्त्याय ॥ १-१२४-१२  
 अस्तोद्वं स्तोम्या ब्रह्मणा मे ऽवीवृधध्वम् उशतीर् उषासः ।  
 युष्माकं देवीर् अवसा सनेम सहस्रिणं च शतिनं च वाजम् ॥ १-१२४-१३

#### Analysis of RV 1.124

उषा उच्छन्ती समिधाने अग्ना उद्यन् सूर्य उर्विया ज्योतिर् अश्रेत् ।  
 देवो नो अत्र सविता न्व् अर्थम् प्रासावीद् द्विपत् प्र चतुष्पद् इत्यै ॥ १-१२४-०१

uṣā uchántī samidhāné agnā  
 udyán sūrya urviyā jyótir ásret  
 devó no átra savitā nú ártham  
 prāsāvīd dvipát prá cátuṣpad ityaí 1.124.01

#### Interpretation:

"The Dawn is shining when the Fire is kindled (uṣā uchántī samidhāné agnā), [and] the rising Sun has fixed the light in the vastness (udyán sūrya urviyā jyótir ásret).

Our God Savitar has sent forward (devó no átra savitā prāsāvīd) the two-footed and the four-footed [creatures] to move and to be active (dvipát prá cátuṣpad ityaí), in accordance with [their] purpose ([a]nú ártham)!"

Dvipad can be also translated as 'of two poises or statuses/ stations or planes' and catuṣpad as 'of four poises or planes'. So the interpretation of dvipad can be given as that of the soul involved in manifestation and its transcendent counterpart which is uninvolved, unborn: jīvātmā and antarātmā, the unborn Self and the Psychic being.

The catuṣpad is 'of the four planes', relates to our planetary or environmental existence of Nature. The existence of our instruments on all the planes of consciousness and being: matter, vital, mind, and beyond. Man can be viewed from both of these perspectives, as a soul involved with the support from the transcendental Self, or as the creature who exists simultaneously on four planes of consciousness: physical, vital, mental and supramental. The first represents him as the Soul, Individual, the second is about his Universal Nature.

So, Savitar sends forth both soul and nature of all the creatures in accordance with their purpose or towards their goal.

If we translate artham as the goal, 'what is to be found/realised', then we can have another interpretation:

And our God Savitar has sent forward towards the self-realisation (or self-fulfillment) every creature in its double character of the self (transcendent and involved) and the quadruple status of its nature (all the planes of consciousness and being in manifestation).

Vocabulary:

śri, 1. P. A. (Dhātup. xxi , 31) śrayati, -te ([Ved. forms belonging either to the pf. or aor. type are also aśísret, -śrema, -śrayuḥ, etc.) ; P. *to cause to lean or rest on, lay on or in, fix on, fasten to, direct or turn towards, (esp.) spread or diffuse (light or radiance or beauty) over (loc.)* RV. TS. Br. (A. or Pass. , rarely P.) *to lean on, rest on, recline against (acc.), cling to (loc.), be supported or fixed or depend on, abide in or on (acc. loc. or adv.)* ib. ChUp. MBh.

Griffith's translation:

1. THE Dawn refulgent when the fire is kindled, and the Sun rising, far diffuse their brightness.

Savitar, God, hath sent us forth to labour, each quadruped, each biped, to be active.

अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।

ईयुषीणाम् उपमा शश्वतीनाम् आयतीनाम् प्रथमोषा व्य् अद्यौत् ॥ १-१२४-०२

áminatī daíviyāni vratāni  
 praminatī manuṣiyā yugāni  
 īyúṣīṇām upamā śásvatīnām  
 āyatīnām prathamóṣā ví adyaut 1.124.02

Interpretation:

“Diminishing not here the divine establishments [in manifestation] (áminatī daíviyāni vratāni), diminishing/determining only the ages/yokes of mental beings (praminatī manuṣiyā yugāni), Of those many infinite dawns who have already gone, She is approaching last (īyúṣīṇām upamā śásvatīnām), and she is the first of those that are to come, defusing widely light [in the world] (āyatīnām prathamóṣā ví adyaut).”

There can be also other readings:

“She does not measure out/create/formulate/determine here the divine laws, [for they are already formulated/determined by Her in the Supramental plane]! But she does measure out/create/formulate/determine here the ages of men or mental beings”.

We can translate manuṣyā yugāni also as ‘human life-times’, or if we follow literally the meaning of it as the ‘yokes’, of the soul to the nature (dvipad and catuṣpad), or even of the unborn Self with its involved projection: psychic being (see dvipad).

So she does not create here the universal laws of the divine establishments but determines the link of the Unborn Self with the Involved soul of man.

That is why she represents a power of Time, manifesting the unborn Divine in the mortal beings, individuals. In this regard it is interesting to review the Gebserian notion of Time as the major characteristic and power of the soul. It is only with the soul being involved that the evolutionary concept of Time can be introduced. Otherwise everything can be understood only as typical being or existence, for the subjective perception of time is not activated. In other words, everything what exists by itself and has no consciousness to reflect upon it, or consciousness different from its being, as it were, and what is even more important involved in it, cannot value the change in time.

Vocabulary:

vrata, n. (2. vr) *will, command, law, ordinance, rule* RV.; *obedience, service* ib. AV.; *dominion, realm* RV.; *sphere of action, function, mode or, manner of life* (e.g. śuci-vr-, pure manner of life " Śak.) , *conduct, manner, usage, custom* RV. &c. &c.; *a religious vow or practice, any pious observance, meritorious act of devotion or austerity, solemn vow, rule, holy practice* (as fasting, continence &c).

yuga, n. *a yoke, team* (exceptionally m.) RV. &c. &c.; (ifc. f. ā) , *a pair, couple, brace* MBh. &c.; (also with mānuṣa or manuṣya) *a race of men, generation* (exceptionally m.) RV. &c. &c.; *a period or astronomical cycle of 5 (rarely 6) years, a lustrum* (esp. in the cycle of Jupiter) MBh. Var. Suśr.; *an age of the world, long mundane period of years* (of which there are four, viz. 1. Kṛta or Satya, 2. Treta, 3. Dvāpara, 4. Kali, of which the first three have already elapsed, while the Kali, which began at midnight between the 17th and 18th of Feb. 3102 B.C. [O. S.] , is that in which we live; the duration of each is said to be respectively 1,728,000, 1,296,000, 864,000, and 432,000 years of men, the descending numbers representing a similar physical and moral deterioration of men in each age; the four Yugas comprise an aggregate of 4,320,000 years and constitute a " great Yuga " or Mahā-yuga; cf. IW. 178) AV. &c. &c.

Griffith's translation:

2 Not interrupting heavenly ordinances, although she minisheth human generations. The last of endless morns that have departed, the first of those that come, Dawn brightly shineth.

एषा दिवो दुहिता प्रत्य् अदर्शि ज्योतिर् वसाना समना पुरस्तात् ।  
 ऋतस्य पन्थाम् अन्व एति साधु प्रजानतीव न दिशो मिनाति ॥ १-१२४-०३

eṣā divó duhitā prāty adarśi  
 jyōtir vāsānā samanā purástāt  
 ṛtāsya pānthām ānu eti sādhub  
 prajānatīva ná díśo mināti 1.124.03

Interpretation:

"This Daughter of Heaven has revealed herself (eṣā divó duhitā prāty adarśi) all of a sudden in front (or from the East) wearing luminous garments (jyōtir vāsānā samanā purástāt)!

She follows perfectly the Path of the Dynamic Truth (ṛtāsya pānthām ānu eti sādhub) as if knowing the space in front She does not diminish its quarters (prajānatīva ná díśo mināti)."

Again *na mināti* can be translated as 'does not measure out/create/formulate/determine its quarters', for she already knows them objectively, as it were, *prajānatīva*, in her subjective perception.

It is important here to understand the concept of prajñāna, as the final operation of consciousness among the four other inherent faculties of

consciousness: samjñāna, ājñāna, vijñāna and prajñāna. It is an apprehensive knowing, or going out to the image of things in order to know it in analytic and synthetic way, to know it as such, objectively, as it were. It is still a subjective knowing but through the mental apprehension of analytic and synthetic cognition. Therefore it is said that she is not (re)creating space per se, for she already perceives it objectively within herself, as it were, which she is now ready to enter in to play with by Her dynamic Truth, or to manifest the Divine in Time.

Vocabulary:

samana, n. (prob. connected with 2. sam, or 2. sama) *meeting* (cf. a-samana) , *assembly* , *concourse* , *festival* RV. AV. *intercourse* , *commerce* , *pursuit* RV. i , 48 , 6 *amorous union* , *embrace* RV. vi , 75 , 4 &c.; *conflict* , *strife* ib. vi , 73 , 3 samanā, ind. *in one point* , *together* RV.; *at a time* , *all at once* ib. *likewise* , *uniformly* ib.

mī, cl. 9. P. A. (Dhātup. xxxi , 4) mīnāti, mīnīte (Ved. also mināti and minoti) *to lessen* , *diminish* , *destroy* (A. and Pass. to perish , disappear , die) RV. AV. Br. Up. BhP.; *to lose one's way* , *go astray* RV.; *to transgress* , *violate* , *frustrate* , *change* , *alter* RV. AV.

Griffith's translation:

3 There in the eastern region she, Heaven's Daughter, arrayed in garments all of light, appeareth. Truly she followeth the path of Order, nor faileth, knowing well, the heavenly quarters.

उपो॑ अदर्शि॑ शुन्ध्युवो॑ न वक्षो॑ नोधा॑ इवाविर् अकृत॑ प्रियाणि॑ ।

अद्मसन् न ससतो॑ बोधयन्ती॑ शश्वत्तमागात् पुनर् एयुषिणाम् ॥ १-१२४-०४

úpo adarśi śundhyúvo ná vákṣo nodhā ivāvír akr̥ta priyāṇi  
admasán ná sasató bodháyantī śásvattamāgāt púnar eyúṣiṇām 1.124.04

Interpretation:

"She became visible and closer than ever and of her radiant bosom (úpo adarśi śundhyúvo ná vákṣo) she reveals the things of delight, like Nodhas ('the singer of a new song'??) (nodhā ivāvír akr̥ta priyāṇi). She comes awakening others who are sleeping as if a companion at the feast of enjoyment (admasán ná sasató bodháyantī). She is most constant of all that return (śásvattamāgāt púnar eyúṣiṇām)."

Sāyaṇa:

*nodhā iva priyāny āvirakṛta navanam stotram dhārayatīti nodhāḥ, etannāmā maharṣiḥ, devatāstutivyājena nānāvidhair mantraiḥ priyāni svamanīṣitāny āviṣkṛtavān tathāṣāpi svakīyāni sarvalokapriyāni tejāmsy āvirakarot/*

"Like Nodhas discovered the beloved/desired/wanted [things] by holding onto the affirmation within himself, praising/lauding [the Gods]. Maharishi is named by this name, who by the device of the Divine Affirmation opened his inner [being] of wisdom and delight by uttering different mantras. Similarly She also revealed her own luminous things wanted by all the worlds/creatures."

Vocabulary:

śundhyu, mfn. *pure , bright , radiant , beautiful*

nodhas, m. (according to Uṇ. iv , 225 fr. 4. nu?) N. of a Rishi also called Gautama (RV. Anukr.) or Kākṣivata (Tāṇḍ2Br.) RV. i , 61; **1. 124 , 4** (cf. Nir. iv , 16).

admasad, m. *seated (with others) at a meal , companion at table* RV.

sas, 2. P. (Dhātup. xxiv , 70) *sasti* , *to sleep* RV. &c.; *to be inactive or idle* RV.

Griffith's translation:

4 Near is she seen, as 'twere the Bright One's bosom: she showeth sweet things like a new song singer.

She cometh like a fly awaking sleepers, of all returning dames most true and constant.

पूर्वे अर्धे रजसो अह्यस्य गवां जनित्र्य् अकृत प्र केतुम् ।

व्यु उ प्रथते वितरं वरीय ओभा पृणन्ती पित्रोर् उपस्था ॥ १-१२४-०५

pūrve árdhe rájaso aptiyásya  
gávāṃ jánitṛī akr̥ta prá ketúm

ví u prathate vitarám vārīya

óbhā pṛṇántī pitarór upástthā 1.124.05

Interpretation:

"And in the first half of the Space of Waters (pūrve árdhe rájaso aptiyásya), the Mother of the Herds of Light has created Vision, which thus She has projected forward (gávāṃ jánitṛī akr̥ta prá ketúm). Wider indeed she spreads into the vastness (ví u prathate vitarám vārīya), and both the Parents she fills from the within (from their laps) (óbhā pṛṇántī pitarór upástthā)."

Vocabulary:

aptya, mfn. *watery* RV. i , 124 , 5.

vārīyas, mfn. (compar. of uru q.v.) *wider , broader* ('than' abl.) (as) ind. *farther , farther off or away* RV.; n. *wider space* ('than' abl.) ib. *free space, freedom, comfort, ease, rest* ib.

Griffith's translation:

5 There in the east half of the watery region the Mother of the Cows hath shown her ensign.

Wider and wider still she spreadeth onward, and filleth full the laps of both her Parents.

एवेद् एषा पुरुतमा दृशे कं नाजामिं न परि वृणक्ति जामिम् ।

अरेपसा तन्वा शाशदाना नार्भाद् ईषते न महो विभाती ॥ १-१२४-०६

evéd eṣā purutāmā drśé kám nājāmiṃ ná pári vṛṇakti jāmím  
arepāsā tanúvā śāśadānā nārbhād īṣate ná mahó vibhātī 1.124.06

Interpretation:

"Thus she is most fulfilling to be seen by all, (evéd eṣā purutāmā drśé kám) for she excludes neither a kin nor a stranger (nājāmiṃ ná pári vṛṇakti jāmím).

Perfect is she in her embodiment (body, lit. 'extension') and proud of her beauty (arepāsā tanúvā śāśadānā); She shines pervading all, and does not turn away from the great and the small (nārbhād īṣate ná mahó vibhātī)."

Vocabulary:

vṛj, 1. 7. P. (Dhātup. xxxiv , 7 ; xxix , 24) varjati, vṛṇakti) , to bend , turn RV. iv , 7 , 10; to twist off , pull up , pluck , gather (esp. sacrificial grass) RV. TBr.; to wring off or break a person's (acc.) neck RV. vi , 18 , 8 (A1.); to keep anything from (abl. or gen.) , divert , withhold , exclude , abalienate RV. TS. Br. Mn. BhP. arbha, mfn. little , small , unimportant RV.

īṣ, 1. A. (with prep. also P.) īṣate, -ti (p. īṣamāṇa RV. AV. ; īṣe, īṣitum) to go to fly away , escape RV. AitBr.; to attack , hurt TS.; to glean , collect a few grains to look Dhātup.

Griffith's translation:

6 She, verily, exceeding vast to look on debarreth from her light nor kin nor stranger.

Proud of her spotless form she, brightly shining, turneth not from the high nor from the humble.



अभ्रा॒तेव॑ पुं॒स ए॒ति प्र॒तीची॑ ग॒र्तारू॒ग् इव॑ स॒नये॑ ध॒नाना॑म् ।  
जा॒येव॑ प॒त्य उ॒शती॑ सु॒वासा॑ उ॒षा ह॒स्त्रेव॑ नि रि॒णीते॑ अ॒प्सः ॥ १-१२४-०७

abhrātéva puṃsá eti pratīcī  
gartārúg iva sanáye dhánānām  
jāyéva pátya uśatī suvāsā  
uṣā hasréva ní riṇīte ápsaḥ 1.124.07

Interpretation:

"She goes to man directly as if she had no brother (abhrātéva puṃsá eti pratīcī). She climbs the seat of a chariot to win the riches (or the Throne to bestow upon us the riches) (gartārúg iva sanáye dhánānām). As if a wife desiring her husband dressed in perfect garments (jāyéva pátya uśatī suvāsā) Usha [approaches him] as if playfully and smilingly and reveals her innermost beauty (uṣā hasréva ní riṇīte ápsaḥ)."

Vocabulary:

gartāruh, mfn. (nom. -ruk , the final vowel of garta- being lengthened before r) ascending the seat of a war-chariot , i , 124 , 7.  
sani, mf. gain , acquisition , gift , reward RV. AV. TS. Br.; mfn. gaining , procuring , bestowing.  
hasra, mfn. laughing , smiling RV.  
nirī, P. A. -riṇāti, -ṇīte, to dissolve , scatter , tear , rend , destroy RV. AV.; to unveil , discover (A.) RV. i , 124 , 7; v , 80 , 6; to rush forth , escape (A.);  
apsas, n. `the hidden part of the body, the secret charms (of a wife)' RV. AV. SV. [ `breast or cheek', BR.; `forehead, face' NBD.]; hidden fault, sin MaitrS. Kaṭh.

Griffith's translation:

7 She seeketh men, as she who hath no brother, mounting her car, as 'twere to gather riches.  
Dawn, like a loving matron for her husband, smiling and well attired, unmasks her beauty.

स्वसा स्वस्रे ज्यायस्यै योनिम् आरैग् अपैत्य् अस्याः प्रतिचक्ष्येव ।  
व्युच्छन्ती रश्मिभिः सूर्यस्याञ्ज्य् अङ्गे समनगा इव त्राः ॥ १-१२४-०८

svāsā svāsre jyāyasyai yónim āraig  
ápaiti asyāḥ praticákṣiyeva  
viuchántī raśmíbhīḥ sūriyasya  
añjī añkte samanagā iva vrāḥ 1.124.08

Interpretation:

“The sister thus vacated for the elder sister the Place [of growth and birth of their common Child] (svāsā svāsre jyāyasyai yónim āraig). She goes away having looked at her (ápaiti asyāḥ praticákṣiyeva). She shines vast with the rays of the Sun (viuchántī raśmíbhīḥ sūriyasya), she anoints (decorates) herself with brilliancy, as if she goes to the collective gathering (añjī añkte samanagā iva vrāḥ).”

As if a magic building were undone,  
Night opened and vanished like a gulf of dream.  
Into being's gap scooped out as empty Space  
In which she had filled the place of absent God,  
There poured a wide intimate and blissful Dawn;  
Healed were all things that Time's torn heart had made  
And sorrow could live no more in Nature's breast:  
Division ceased to be, for God was there.  
The soul lit the conscious body with its ray,  
Matter and spirit mingled and were one.

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Vocabulary:

praticakṣya, mfn. *visible , conspicuous* RV.  
praticakṣ, A. -caṣṭe, *to see , perceive* RV. BhP. *to expect* BhP. *to cause to see , let appear , show* RV.  
añji, mfn. *applying an ointment or pigment* RV.; *ointment , brilliancy* RV.;  
*unctuous , smooth , sleek* (membrum virile) VS.  
vrā, f. (fr. 1. vṛ accord. to some fr. a masc. stem vra) *a heap, host, multitude*  
(mostly vrās , pl.) RV. (Sāy. i , 121 , 2 , `night ' , `dawn') AV.  
samanaga, mfn. *going to an assembly* RV.

Griffith's translation:

8 The Sister quitteth, for the elder Sister, her place, and having looked on her departeth. She decks her beauty, shining forth with sunbeams, like women trooping to the festal meeting.

आसाम् पूर्वासाम् अहसु स्वसृणाम् अपरा पूर्वाम् अभ्य् एति पश्चात् ।  
 ताः प्रत्नवन् नव्यसीर् नूनम् अस्मे रेवद् उच्छन्तु सुदिना उषासः ॥ १-१२४-०९

āsām pūrvāsām áhasu svásṛṇām  
 áparā pūrvām abhí eti paścāt  
 tāḥ pratnaván návyasīr nūnám asmé  
 revád uchantu sudínā uṣāsaḥ 1.124.09

Interpretation:

"Of these first sisters of the days [that passed] (āsām pūrvāsām áhasu svásṛṇām), the next one follows the previous ones in succession (áparā pūrvām abhí eti paścāt).

And, as of old, these new Dawns now should shine, (tāḥ pratnaván návyasīr nūnám uchantu) illumining richly in us the perfect days (asmé revád uchantu sudínā uṣāsaḥ)."

Vocabulary:

pratna, mfn. *former, preceding ancient, old.*; pratnavat, ind.  
 revat, mfn. (prob. contracted fr. rayi-vat) *wealthy, opulent, rich, prosperous*  
 RV. AV.; *abundant, plentiful ib. brilliant, splendid, beautiful (-at ind.)* ib. MBh.;  
 n. *wealth, prosperity* RV.

Griffith's translation:

9 To all these Sisters who ere now have vanished a later one each day in course succeedeth.

So, like the past, with days of happy fortune, may the new Dawns shine forth on us with riches.

प्र बोधयोषः पृणतो मघोन्य् अबुध्यमानाः पणयः ससन्तु ।

रेवद् उच्छ मघवद्भ्यो मघोनि रेवत् स्तोत्रे सूनृते जारयन्ती ॥ १-१२४-१०

prá bodhayoṣaḥ pṛṇató maghoni  
 ábudhyamānāḥ paṇáyāḥ sasantu  
 revád ucha maghávadbhyo maghoni  
 revát stotré sūnr̥ṭe jāráyantī 1.124.10

Interpretation:

"Awake, O Dawn, those who fulfill/realise [themselves or their purpose/mission/role here], O Liberal Giver (prá bodhayoṣaḥ pṛṇató maghoni)! May Paṇis sleep [when you come] unawakened (ábudhyamānāḥ paṇáyāḥ sasantu).

Shine richly, O Great Dawn, onto the great ones (revád ucha maghávadbhyo maghoni), richly on those who thus affirm you here, O Goddess of the Perfect Truth, awakening [in them your Perfect Truth] (revát stotré sūnr̥ṭe jāráyantī)."

Pṛṇataḥ, lit. 'fillers', implying a direct meaning of the ones who fill by themselves the Inconscient, they fill it with their light of consciousness and being, with their souls they fill the abyss of Darkness. They sacrifice themselves for the recovery of the Fallen Being.

Therefore it is said: 'Awake the Fillers with your filling light, those who sacrificed themselves for the Divine Manifestation here! And the misers of sense, the Panis, who are born in the Inconscient in response to this Sacrifice, should stay unawakened and inactive.'

Vocabulary:

pṛṇ, 6. P. pṛṇati (p. pṛṇat, Ved. Inf. pṛṇadhyai) see pṛ.  
 jāraya, Nom. (aor. Pass.-yāyi) to cherish RV. vi, 12, 4.  
 jīr̥, (= gṛ̥) 1. A. jarate (p. jaramāṇa) to crackle (as fire) RV.; (Naigh. iii, 14) to call out to, address, invoke, praise RV.

Griffith's translation:

10 Rouse up, O Wealthy One, the liberal givers; let niggard traffickers sleep on unawakened: Shine richly, Wealthy One, on those who worship, richly, glad. Dawn while wasting, on the singer.

अवे॒यम् अ॒श्वैद् यु॒वतिः॑ पु॒रस्ताद् यु॒ङ्क्ते॑ ग॒वाम् अ॒रुणा॑नाम् अ॒नीकम् ।  
 वि॒ नू॒नम् उ॒च्छाद् अ॒सति॑ प्र॒ के॒तुर् गृ॒हं-गृ॒हम् उप॑ ति॒ष्ठाते॑ अ॒ग्निः ॥ १-१२४-११

áveyám aśvaíd yuvatíḥ purástād  
 yuñkté gávām aruṇānām ánikam  
 ví nūnám uchād ásati prá ketúr  
 grhām-grham úpa tiṣṭhāte agníḥ 1.124.11

Interpretation:

“Downward she shone [upon us] from the East [or in the front/from before]! Young Maiden (áveyám aśvaíd yuvatíḥ purástād) has arrayed/yoked the front with/to her golden-red rays (yuñkté gávām aruṇānām ánikam). She must shine wide today! The vision must spread forward (ví nūnám uchād ásati prá ketúr). In every house the Fire must be stationed/placed (grhām-grham úpa tiṣṭhāte agníḥ)!”

The Young Lady shone down onto us from before. She [thus again] arranges the front/force/army of her golden rays! For She must shine today pervading vastness! Her Vision must be spread fulfilling all! In house and house there must be placed the Fire!

A Power into mind's inner chamber steal,  
 A charm and sweetness open life's closed doors  
 And beauty conquer the resisting world,  
 The Truth-Light capture Nature by surprise,  
 A stealth of God compel the heart to bliss  
 And earth grow unexpectedly divine.  
**In Matter shall be lit the spirit's glow,  
 In body and body kindled the sacred birth;**  
 Night shall awake to the anthem of the stars,  
 The days become a happy pilgrim march,  
 Our will a force of the Eternal's power,  
 And thought the rays of a spiritual sun.

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Vocabulary:

asati, subj. from as.  
 purastāt, ind. before, forward, in or from the front, in the first place, in the beginning RV. &c. &c.; in or from the east, eastward ib. (as prep.) before (of place or time), in front or in presence or before the eyes of (gen. abl. acc. or comp.) RV. &c.&c.

Griffith's translation:

11 This young Maid from the east hath shone upon us; she harnesseth her team of bright red oxen.  
She will beam forth, the light will hasten hither, and Agni will be present in each dwelling.

उत् ते वयश् चिद् वसतेर् अपप्तन् नरश् च ये पितुभाजो व्युष्टौ ।  
अमा सते वहसि भूरि वामम् उषो देवि दाशुषे मर्त्याय ॥ १-१२४-१२

út te váyaś cid vasatér apaptan  
náraś ca yé pitubhājo víuṣṭau  
amā saté vahasi bhūri vāmám  
úṣo devi dāśúṣe mártiyāya 1.124.12

Interpretation:

"Up flew the birds from their nest [when you broke forth] (út te váyaś cid vasatér apaptan)! The souls of men at the breaking of down share the delight (náraś ca yé pitubhājo víuṣṭau).

You bring a vast enjoyment to the one who is at home (amā saté vahasi bhūri vāmám). O Dawn, O Goddess, to the mortal who sacrifices/gives/offers [himself to you] (úṣo devi dāśúṣe mártiyāya)."

*Vayaś cid vasater apaptan*, can be also interpreted as 'birds flew up from the night as their dwelling place', indicating the souls dwelling in the night, who with the dawn breaking forth are finally released into their natural height and vastness. The word *vasatiḥ*, has several meanings: 'dwelling over night', 'dwelling place', 'house', 'nest', 'night'.

So, the souls are released into the vastness with the Dawn and share the delight of Soma, *pitubhājah*, the essence of Immortality.

And then it is said that the Dawn brings a vast or a great delight to the one who is at home, *amā sate*, lit. 'to the one who IS at home'. It may mean 'the one who is in manifestation, in the dwelling of the night', as it were, he gets even greater delight of the Dawn. Then it is even more specified: to the mortal, *martyāya*, who gives himself, *dāśuṣe*.

Vocabulary:

pitubhāj, mfn. *enjoying food* ib.

pitu, m. once n. ( pī , pyai) *juice , drink , nourishment , food* RV. AV. TS. VS.

AitBr. (cf. Naigh. ii , 7.)

amā, ind. (Ved. instr. fr. 2. ama q.v.) (chiefly Ved.) *at home, in the house, in the house of*(gen.) , with RV. &c. *together* Pāṇ. 3-1 , 122

vasati, f. *staying* (esp. " overnight ""), *dwelling , abiding , sojourn* ŚBr. &c. &c.; (tisro vasatīr uśitvā, 'having passed three nights' ; vasatiṃ-kṛ or grah, 'to pass

the night , take up one's abode in', with loc.); *a nest* RV.; *a dwelling-place , house , residence , abode or seat of*(gen. or comp.) *ib. &c. &c.; night* MBh.; mfn. (accord. to some) *dwelling , abiding* (with *vasām*) , *fixing one's residence* (?) RV. v , 2 , 6.

Griffith's translation:

12 As the birds fly forth from their resting places, so men with store of food rise at thy dawning. Yea, to the liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.

अस्तोद्द्वं॑ स्तोम्या॑ ब्रह्मणा॑ मे ऽवी॑वृधध्वम् उ॒शती॑र् उ॒षासः॑ ।

युष्माकं॑ दे॒वीर् अ॒वसा॑ स॒नेम॑ स॒हस्रि॑णं च श॒ति॒नं च॑ वा॒जम् ॥ १-१२४-१३

ástoḍhvaṃ stomiyā brāhmaṇā me  
 ávīvr̥dhadhvam uśatīr uṣāsaḥ  
 yuṣmākaṃ devīr ávasā sanema  
 sahasrīṇaṃ ca śatīnaṃ ca vājam 1.124.13

Interpretation:

"You've been affirmed in me by Brahman-Affirmation (*ástoḍhvaṃ stomiyā brāhmaṇā me*), you've been increased, O Dawns, illumining all (*ávīvr̥dhadhvam uśatīr uṣāsaḥ*).

May we thus conquer with [your] growth, O Goddesses, (*yuṣmākaṃ devīr ávasā sanema*) the plenitude that is of thousand and of hundred (*sahasrīṇaṃ ca śatīnaṃ ca vājam*)."

Griffith's translation:

13 Praised through my prayer be ye who should be lauded. Ye have increased our wealth, ye Dawns who love us. Goddesses, may we win by your good favour wealth to be told by hundreds and by thousands.

## Appendix

## 1., 124. " К Ушас"

1. Когда зажигается огонь, воспламеняющаяся Ушас  
(И) восходящий Сурья далеко простерли свет.  
Вот бог Савитар побудил наших  
Двуногих (и) четвероногих отправиться по (своим) делам.
2. Та, что не нарушает божественных обетов,  
Но сокрушает людские поколения, —  
Ушас воссияла (как) последняя из прошедших, непрерывно сменяющихся,  
(Как) первая из приходящих.
3. Эта дочь неба показалась,  
Облекаясь в свет, (всегда) одинаковая, на востоке.  
Она правильно следует дорогой закона;  
Как знающая наперед, она не путает направлений.
4. Ее грудь явилась взорам, как у блудницы (?),  
Как Нодхас она открыла (свои) прелести.  
Как муха, будящая спящих,  
Она возникла первой из всех пришедших, непрерывно сменяющихся.
5. В восточной части недостижимого темного пространства  
Родительница коров подняла (свое) знамя.  
Вот она распространяется — вдаль — вширь —  
Заполняя лоно обоих (своих) родителей.
6. Вот она показывает себя, самая первая из многих.  
Она не избегает ни чужого, ни родного,  
Красуясь незапятнанным телом,  
Она, сверкающая, не сторонится ни малого, ни великого.
7. Как (девица,) не имеющая брата, она идет навстречу мужчинам.  
Она подобна (девице,) взошедшей на подмости, чтобы приобрести богатства.  
Она — как нарядная жена, жаждущая мужа.  
Ушас, как любовница, выставляет (свою) грудь.
8. Сестра уступила место старшей сестре.  
Она уходит от нее, как та, с кем предстоит (еще) встретиться.  
Пламенея лучами Сурьи,



Она умащается мазью, как блудницы, идущие на свидание.

9. Из этих прежних сестер в течение (многих) дней  
Она идет ближайшей вслед за прежней.  
Пусть эти новые утренние зори сейчас, как раньше,  
Воссияют нам богатство и хорошие дни!

10. Пробуди дарителей, о щедрая Ушас!  
Пусть скупцы спят непробудно!  
Воссвети щедрым богатство, о щедрая,  
Богатство — певцу, (ты,) великодушная (и) пробуждающая!

11. Эта юница ниспослала вниз (на землю) сияние на восток.  
Она запрягает череду алых коров.  
Пусть она вспыхнет сейчас! Пусть взвьется (ее) знамя!  
Пусть будет огонь в каждом доме!

12. Как только ты вспыхнула, и птицы взлетели из гнезда,  
И люди, что вкушают пищу, (поднялись).  
Тому, кто находится дома, ты привозишь богатое добро,  
О богиня Ушас, смертному, почитающему (тебя).

13. Вы были воспеты моей молитвой, о достойные воспевания  
Вы были подкреплены (ею), о благосклонные утренние зори.  
С вашей помощью, о богини, мы хотим добиться  
Награды числом в сотню и тысячу!

### **Wilson's translation:**

1.124.01 When the (sacred) fire is kindled, Us.a\_ sheds abundant light, dispersing (the darkness) like the rising sun; may the divine Savita\_ bestow upon us for our use, wealth of both bipeds and quadrupeds. [For our use: ityatai, lit. = for going; i.e. for carrying on our own affairs].

1.124.02 Unimpeding divine rites, although wearing away the ages of mankind, the dawn shines the similitude of the (mornings) that have passed, or that are to be forever, the first of those that are to come. [unimpeding: aminati ahim.santi\_, not injuring, not opposing, not unsuited to; being the fit season for performance].

1.124.03 She, the daughter of heaven, is beheld in the east, gracious and arrayed in light; she travels steadily along the path of the sun, as if cognizant (of his pleasure), and damages not the quarters (of the horizon).

1.124.04 She is beheld nigh at hand, (radiant) as the breast of the illuminator (the sun); and, like Nodhas, has made manifest many pleasing (objects); like a matron she awakens (her) sleeping (children), and of all (females who are) stirring betimes, she, the most unvarying, repeatedly appears. [s'undhyuvo na vaks.as: s'undhyu = sun, the collective solar rays; s'undhyu = a water-bird of white colour; the morning light is compared to its white plumage; s'undhyuvah = pl. waters (Nirukta 4.16); Nodhas, the r.s.i, displays his wishes by his prayers and praises, so the dawn puts forth the light that is accessible to all the world; admasad: adma, food or a dwelling; sad, who abides; the mistress of the house, or one who has to cook the food of her family; she rises with the dawn and wakes up the sleepers of the household].

1.124.05 Born in the eastern quarter of the spacious firmament, she displays a banner of rays of light. Placed on the lap of both parents (heaven and earth), filling them (with radiance), she enjoys vast and wide-spread renown.

1.124.06 Verily she, the wide-expanded Us.a\_, neglects not (to give) the joy of sight to those of her own or of a different nature; visible in her faultless person, and brightly shining, she passes not by the littler or the great. [aja\_mim na parivr.n.akti ja\_mim: ja\_mi = saja\_ti\_ya, of the same species, i.e. of divine beings, the gods; aja\_mi = not of the same species; vija\_ti\_ya, mankind; she passes not by: she lights up all things, from an atom to a mountain].

1.124.07 She goes to the west, as (a woman who has) no brother (repairs) to her male (relatives); and like one ascending the hall (of justice) for the recovery of property, (she mounts in the sky to claim her lustre); and like a wife desirous to please her husband, Us.a\_ puts on becoming attire, and smiling as it were, displays her charms. [abhra\_teva pum.sa eti prati\_ci\_ = as a damsel who has no brother, averted from her own abiding place (garta iti gr.hana\_ma, kr.daro gartah (Nirukta 3.4.3), goes to or relies upon her male relatives, pum.sah, for support; or it may mean that she is in such case to offer the funeral cakes to her progenitors; prati\_ci\_, with face averted, as applicable to Us.a\_, means looking or going to the west; garta\_rug iva sanaye dhana\_na\_m, like one who ascends (a\_ruh, to mount) a house (garta-gr.ha) for the gift or receipt of riches; garta = stool or table on which dice are thrown; there is a practice in the south, in which a childless widow seeks to obtain support from her husband's relatives by repairing to a gambling-house; cf. Muller, Preface, 2nd vol. of the R.gveda, p. xvi].

1.124.08 The sister (night) has prepared a birth-place for her elder sister (day), and having made it known to her, departs. Us.a\_, dispersing the darkness with the rays of the sun, illumines the world, like congregated lightnings.

1.124.09 Of all these sisters who have gone before, a successor daily follows the one that has preceded. So may new dawns, like the old, bringing fortunate days, shine upon us blessed with affluence.

1.124.10 Awaken, wealth-abounding, Us.a\_, those whose delight (in holy offerings); let the (niggard) traders, reluctant wake (for such a purpose), sleep on. Arise, opulent Us.a\_, bearing wealth to the liberal (worshipper); speaker of truth, who are the waster away (of living creatures), arise, bearing wealth to him who praises you.

1.124.11 This youthful Us.a\_, approached from the east; she harnesses her team of purple oxen. Assuredly she will disperse the darkness, a manifest sign (of day) in the firmament; the (sacred) fire is kindled in every dwelling.

1.124.12 At your dawning, (Us.a\_), the various birds rise up from their nests, and men who have to earn their bread (quit their homes). You bring, divine (Us.a\_), much wealth to the liberal mortal who is present in the chamber (of sacrifice). [naras'ca pitubha\_jah-anna\_rthinah, seeking for food].

1.124.13 Praiseworthy Us.a\_s, be glorified by this (my hymn); graciously disposed towards us, augment (our prosperity); and may we obtain, goddesses, through your favour, wealth; a hundred and a thousand fold.