

## RV 4.53

ṛṣi: vāmadeva gautama; devatā: savitā: chanda: jagatī

तद् देवस्य सवितुर् वार्यम् महद् वृणीमहे असुरस्य प्रचेतसः ।  
 छर्दिर् येन दाशुषे यच्छति त्मना तन् नो महौ उद् अयान् देवो अक्तुभिः ॥ ४-०५३-०१  
 दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः ।  
 विचक्षणः प्रथयन्न आपृणन्न उर्व् अजीजनत् सविता सुम्नम् उक्थ्यम् ॥ ४-०५३-०२  
 आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।  
 प्र बाहू अस्त्राक् सविता सवीमनि निवेशयन् प्रसुवन्न अक्तुभिर् जगत् ॥ ४-०५३-०३  
 अदाभ्यो भुवनानि प्रचाकशद् व्रतानि देवः सविताभि रक्षते ।  
 प्रास्त्राग् बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥ ४-०५३-०४  
 त्रिर् अन्तरिक्षं सविता महित्वना त्री रजांसि परिभुस् त्रीणि रोचना ।  
 तिस्रो दिवः पृथिवीस् तिस्र इन्वति त्रिभिर् व्रतैर् अभि नो रक्षति त्मना ॥ ४-०५३-०५  
 बृहत्सुम्नः प्रसवीता निवेशनो जगत स्थातुर् उभयस्य यो वशी ।  
 स नो देवः सविता शर्म यच्छत्व् अस्मे क्षयाय त्रिवरूथम् अँहसः ॥ ४-०५३-०६  
 आगन् देव ऋतुभिर् वर्धतु क्षयं दधातु नः सविता सुप्रजाम् इषम् ।  
 स नः क्षपाभिर् अहभिश् च जिन्वतु प्रजावन्तं रयिम् अस्मे सम् इन्वतु ॥ ४-०५३-०७

### Analysis of RV 4.53

तद् देवस्य॑ सवितुर् वार्य॑म् महद् वृणी॑महे असुर॑स्य प्रचे॑तसः ।

छर्दि॑र् येन॑ दा॒शु॒षे यच्छ॑ति॒ त्मना॑ तन् नो॒ महाँ॑ उद् अ॒यान् दे॒वो अ॒क्तु॑भिः ॥ ४-०५३-०१

tád devásya savitúr vāriyam mahád  
vr̥ṇīmáhe ásurasya prácetasah  
chardír yéna dāśúṣe yáchatī tmánā  
tán no mahām' úd ayān devó aktúbhiḥ 4.053.01

#### Interpretation:

"That greatness of the God Savitar we choose, of the Powerful One, whose consciousness is turned ever forward; That by which he gives protection to the giver of the Sacrifice, by which the great God himself is rising in the Night."

#### Vocabulary:

chardis n., a fence, secure place or residence RV.

aktu, m. tinge, ray, light RV.; dark tinge, darkness, night RV., (-os, -ubhis) ind. at night RV.

दिवो॑ धर्ता॑ भुवन॑स्य प्रजा॑पतिः पिशाङ्गं॑ द्रापिं॑ प्रति॑ मुञ्चते॑ कविः॑ ।

विच॑क्षणः प्रथ॑यन् आ॒पृण॑न् उर्व॑ अजी॑जनत् सवि॒ता सु॒म्नम् उ॒क्थ्य॑म् ॥ ४-०५३-०२

divó dhartā bhúvanasya prajāpatih  
piśāṅgaṃ drāpim práti muñcate kavīḥ  
vicakṣaṇáh pratháyann āpr̥ṇánn urú  
ájījanat savitā sumnám ukthíyam 4.053.02

#### Interpretation:

"He upholds the Heaven, the Creator of the World. He puts on his golden garment, the Poet-Seer!

Seeing widely and in detail, spreading far, filling the vastness by himself, Savitar has generated the perfect Thought which deserves expression by the Word."

#### Vocabulary:

drāpi, m. mantle, garment RV. AV.

piśaṅga, mf(ī)n. reddish, reddish-brown or -yellow, tawny RV. &c. &c.;

आ॒प्रा रजा॑सि दि॒व्यानि॑ पा॒र्था॒वा श्लो॑कं दे॒वः कृ॑णुते स्वा॒य ध॑र्मणे ।

प्र॒ बा॒हू अ॒स्राक् स॒विता॑ स॒वीम॑नि नि॒वेश॑यन् प्र॒सुव॑न्न अ॒क्तु॑भिर् जगत् ॥ ४-०५३-०३

āprā rājāmsi diviyāni pāṛthivā  
ślókaṃ devāḥ kṛṇute svāya dhārmaṇe  
prā bāhū asrāk savitā sāvīmani  
niveśāyan prasuvānn aktúbhir jágat 4.053.03

Interpretation:

"He filled the spaces of heaven and earth by Himself, the God who creates the Word to sustain Himself!

Savitar has stretched his arms to all who move here to guide them, introducing and leading them in the night here!"

Vocabulary:

āprā, P. to fulfil to accomplish any one's desire (kāmam).

savīman, n. (only in Loc,) setting in motion, instigation, direction, guidance RV. VS.

prasrj, P., (aor. P. -asrāk A. -asṛkṣata) , to let loose , dismiss , send off to (acc.) RV. &c. &c.; to stretch out (the arms) RV.

अदा॑भ्यो भु॒वनानि॑ प्र॒चाक॑शद् व्र॒तानि॑ दे॒वः स॒विता॑भि रक्षते ।

प्रा॒स्राग् बा॒हू भु॒वन॑स्य प्र॒जाभ्यो॑ धृ॒तव्र॑तो म॒हो अ॒ज्म॑स्य राजति ॥ ४-०५३-०४

ādābhiyo bhúvanāni pracākaśad  
vratāni devāḥ savitābhī rakṣate  
prāsrāg bāhū bhúvanasya prajābhiyo  
dhr̥tāvratō mahó ajmasya rājati 4.053.04

Interpretation:

"Invincible illumines all the worlds; the God Savitar protects his laws of existence from all sides!

He stretched his hands to help all creatures in the world of becoming, [and] holding firm to his [supreme] laws, shining in his great march forward."

Vocabulary:

ajma, m. (aj) , career , march RV.

adābhya, mfn. free from deceit, trusty not to be trifled with RV.

dab/dambh, 1., to hurt , injure , destroy RV. AV. TS. ShBr.

त्रि॒र॒ अ॒न्त॒रि॒क्षं॑ स॒वि॒ता म॒हि॒त्व॒ना त्री॑ र॒जांसि॑ परि॒भुस् त्री॑णि॒ रो॒चना ।  
ति॒स्रो दि॒वः पृ॒थि॒वीस् ति॒स्र इ॒न्वति॑ त्रि॒भिर् ब्र॒तैर् अभि॑ नो र॒क्षति॑ त्म॒ना ॥ ४-०५३-०५

trír antárikṣam savitā mahitvanā  
trí rājāṃsi paribhūs trīṇi rocanā  
tistró dívaḥ pṛthivís tistrá invati  
tribhír vrataír abhí no rakṣati tmánā 4.053.05

Intepretation:

"Savitar is thrice surrounding Antariksham with his might and its three spaces, and the three luminous realms, rocanā, setting three heavens in motion and three earths, protecting us [as if surrounding] by himself with his three [supreme] laws."

Vamadeva depicts Savitar as the all including, transcendental and at the same time an involved Godhead, which is the power of Ritam, a direct characteristic of the Supramental Dynamic Truth of things in their right positioning and relations. For He includes also the three luminous realms of trīṇi rocanā and all that is below it, making the three heavens and the three earths grow, revealing all the wonders of the Divine Manifestation on the scale of time and space.

बृ॒हत्सु॒म्नः प्र॒सवी॑ता नि॒वेश॑नो जग॒त स्था॑तुर् उ॒भय॑स्य यो वशी ।  
स नो॑ दे॒वः स॒वि॒ता शर्म॑ यच्छ॒त्त्वं अ॒स्मे क्षया॑य त्रि॒वरू॑थम् अँह॒सः ॥ ४-०५३-०६

brhátsumnaḥ prasavītā nivésano  
jágata sthātúr ubháyasya yó vaśí  
sá no deváḥ savitā śárma yachatu  
asmé kṣáyāya trivárūtham áṃhasaḥ 4.053.06

Interpretation:

"The Father is He, who creates, whose Perfect Thought is in the Vast, who introduces and settles all [in this manifestation]; the Lord of both that moves and moves not! May the God Savitar grant us protection from the Narrowness with his triple coverings to dwell in us!"

Vocabulary:

prasavitr, m. (for 1. see pra 1. sū) a begetter, father;  
nivešana, mf(i)n. entering (ifc.) Hariv.; (fr. Caus.) bringing to rest, providing with a resting-place RV. TS. AV.; hiding or dwelling-place of any kind, nest, lair, camp, house, home RV. &c. &c.

आ॒गन् दे॒व ऋ॒तुभिर् व॒र्धतु॑ क्ष॒यं द॒धातु॑ नः॒ सवि॑ता सु॒प्रजा॑म् इ॒षम् ।

स नः॑ क्ष॒पाभिर् अ॒हभिश् च॑ जि॒न्वतु॑ प्र॒जाव॑न्तं र॒यिम् अ॒स्मे स॒म् इ॒न्वतु॑ ॥ ४-०५३-०७

ãgan devá r̥túbhir vârdhatu kṣáyam  
 dádhātu naḥ savitā suprajām ísam  
 sá naḥ kṣapābhir áhabhiś ca jinvatu  
 prajāvantam rayim asmé sám invatu 4.053.07

Interpretation:

"Arriving, with his powers which are arranging all the sacrificial seasons, he should grow in our home. Savitar should establish in us our true impulsion of perfect creation, *suprajām ísam!* He should urge us nights and days, activating within us the wealth which is bearing this perfect creation!"

Vocabulary:

kṣapā, f. *night* RV. iv , 53 , 7 (instr. pl. -pābhis) AitBr. i, 13 MBh. &c.  
 jinv, 1.P.; *to move one's self; be active or lively* (Naigh.ii , 14) RV. AV.; *to urge on , cause to move quickly , impel , incite* RV. AV.; *to refresh , animate* RV. VS. AV. AitBr. *to promote , help , favour* RV. AV. *to help any one (acc.) to anything (dat.)* RV.; *to receive favourably* (prayers or acts of devotion) RV. i , 157.