

RV 8.47

r̥ṣi: trita āptya; devatā: ādityagaṇa, 14-18 ādityagaṇa and uṣā;
chandaḥ: mahāpaṅkti

महि॑ वो मह॑ताम्॒ अवो॑ वरुण॑ मि॒त्र दा॑शुषे॑ ।

यम् आ॑दि॒त्या अ॒भि द्रु॑हो रक्ष॑था ने॒म् अघं॑ नशद् अ॒नेह॑सो व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०१

वि॒दा दे॒वा अघा॑नाम् आ॒दि॒त्यासो॑ अ॒पाकृ॑तिम् ।

पक्षा॑ वयो॒ यथो॑परि॒ व्य् अ॒स्मे शर्म॑ यच्छ॒ताने॑हसो व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०२

व्य् अ॒स्मे अ॒धि शर्म॑ तत् पक्षा॑ वयो॒ न यन्त॑न ।

वि॒श्वानि॑ वि॒श्ववे॑दसो वरू॒थ्या म॑नामहे ऽने॒हसो॑ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०३

यस्मा॑ अ॒रास॑त क्षयं॑ जी॒वातुं॑ च प्र॒चेत॑सः ।

म॒नोर् वि॒श्वस्य॑ घेद् इ॒म आ॑दि॒त्या रा॒य ई॑शते ऽने॒हसो॑ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०४

परि॑ णो वृ॒णज॑न् अघा॑ दुर्गा॒णि रथ्यो॑ यथा ।

स्या॑मेद् इन्द्र॑स्य शर्म॑ण्यादि॒त्यानाम्॑ उ॒ताव॑स्य् अ॒नेह॑सो व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०५

परि॑हृ॒तेद् अ॒ना ज॒नो यु॒ष्माद॑त्तस्य वा॒यति॑ ।

दे॒वा अ॒दभ्र॑म् आ॒श वो॒ यम् आ॑दि॒त्या अ॒हेत॑नाने॒हसो॑ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०६

न तं॑ ति॒गमं॑ च॒न त्य॑जो न द्रा॒सद् अ॒भि तं॑ गुरु॑ ।

यस्मा॑ उ शर्म॑ सप्रथ॒ आ॒दि॒त्यासो॑ अ॒राध्व॑म् अ॒नेह॑सो व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०७

यु॒ष्मे दे॒वा अ॒पि ष्म॑सि यु॒ध्यन्त॑ इव॒ वर्म॑सु ।

यू॒यम् म॒हो न॑ ए॒नसो॑ यू॒यम् अ॒र्भाद् उ॒रुष्य॑ताने॒हसो॑ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०८

अ॒दि॒तिर् न॑ उ॒रुष्य॑त्व् अ॒दि॒तिः शर्म॑ यच्छ॒तु ।

मा॒ता मि॒त्रस्य॑ रे॒वतो॑ ऽर्य॑म्णो वरु॒णस्य॑ चा॒नेह॑सो व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०९

यद् दे॒वाः शर्म॑ शरणं॒ यद् भ॑द्रं॒ यद् अ॒नातु॑रम् ।

त्रि॒धातु॑ यद् वरू॒थ्यं तद् अ॒स्मासु॑ वि॒ यन्त॑नाने॒हसो॑ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१०

आदि॒त्या॒ अव॑ हि॒ ख्यता॑धि॒ कूला॑द् इव॒ स्पशः॑ ।

सु॒ती॒र्थम् अ॒र्वतो॑ यथा॒नु नो॑ नेषथा॒ सुग॑म् अ॒नेह॑सो॒ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-११

नेह॑ भद्रं॒ रक्ष॑स्विने॒ नाव॑यै॒ नोप॑या॒ उत॑ ।

गवे॑ च॒ भद्रं॑ धे॒नवे॑ वी॒राय॑ च॒ श्रव॑स्यते॒ ऽनेह॑सो॒ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१२

यद् आ॒विर् यद् अ॒पीच्यं॑ दे॒वासो॑ अ॒स्ति दु॒ष्कृत॑म् ।

त्रि॒ते तद् विश्व॑म् आ॒स्य आ॒रे अ॒स्मद् द॒धात॑नाने॒हसो॑ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१३

यच् च॑ गो॒षु दु॒ष्वप॑न्यं॒ यच् चा॒स्मे दु॒हित॑र् दि॒वः ।

त्रि॒ताय॑ तद् वि॒भाव॑यूर् आ॒स्याय॑ प॒रा व॒हाने॑हसो॒ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१४

नि॒ष्कं वा॑ घा॒ कृण॑वते॒ स्रजं॑ वा॒ दुहि॑तर् दि॒वः ।

त्रि॒ते दु॒ष्वप॑न्यं॒ सर्व॑म् आ॒स्ये परि॑ द॒द्मस्य॑ अ॒नेह॑सो॒ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१५

तद॒न्नाय॑ तद॒पसे॑ तम् भा॒गम् उ॒पसे॑दु॒षे ।

त्रि॒ताय॑ च॒ द्वि॒ताय॑ चोषो॒ दु॒ष्वप॑न्यं॒ व॒हाने॑हसो॒ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१६

यथा॑ क॒लां यथा॑ श॒फं यथ॑ ऋ॒णं सं॒नया॑मसि ।

ए॒वा दु॒ष्वप॑न्यं॒ सर्व॑म् आ॒स्ये सं॒ नया॑मस्य॒ अने॑हसो॒ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१७

अ॒जैष्मा॑द्या॒सना॑म॒ चाभू॑माना॒गसो॑ व॒यम् ।

उषो॑ य॒स्माद् दु॒ष्वप॑न्याद् अ॒भैष्मा॑प॒ तद् उ॒च्छत्व् अ॒नेह॑सो॒ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१८

Analysis of RV. 8.47

महि॑ वो मह॑ताम्॒ अवो॑ वरुण॑ मित्र॑ दाशु॑षे ।

यम् आ॑दित्या॒ अभि॑ द्रु॒हो रक्ष॑था॒ नेम् अघं॑ नशद् अ॒नेह॑सो॒ व ऊ॒त्तयः॑ सू॒तयो॑ व ऊ॒त्तयः॑ ॥ ८-०४७-०१

máhi vo mahatām ávo váruṇa mítra dāsúṣe /
yám ādityā abhí druho ráksathā ném aghám naśad
anehásō va ūtáyah suūtáyo va ūtáyah 8.047.01

1. GREAT help ye give the worshipper, Varuna, Mitra, Mighty Ones! No sorrow ever reaches him
whom ye, Adityas, keep from harm. Yours are incomparable aids, and good the succour they afford.

Interpretation:

“Great is your increase, who are great, O Varuna, O Mitra, for the giver. Whom you, O Adityas, protect from the inner traitor, him sin cannot reach! For unattainable are these increasing and supporting powers of yours, themselves perfectly growing here!”

The protecting powers which support the growth of the soul here cannot be harmed, for they are not attainable, *anehasah*, as the Rishi says. None could reach them, but still they can guard and support anyone. And that is the main meaning of the powers of Aditi, her sons Adityas that they represent something of the Transcendental here, and therefore are unattainable but themselves can influence everything here.

Vocabulary:

naś, 1. P. A. to reach, attain, meet with, find RV. [Cf. aś and nakṣ]
sūti, 3 f. pressing out the Soma-juice, or the place where it is pressed out VP.; (pra-) f. instigation, order, permission TS. TBr. Ka1t2h.
su-ūti, well supporting.

विदा॑ दे॒वा अघा॑नाम् आ॒दित्या॑सो॒ अपा॑कृतिम् ।

पक्षा॑ वयो॒ यथो॑परि॒ व्यु॒ अस्मे॑ शर्म॑ यच्छ॒ताने॑हसो॒ व ऊ॒त्तयः॑ सू॒तयो॑ व ऊ॒त्तयः॑ ॥ ८-०४७-०२

vidā devā aghānām ādityāso apākṛtim/
pakṣā váyo yáthopári ví asmé śárma yachata
anehásō va ūtáyah suūtáyo va ūtáyah 8.047.02

2 O Gods, Adityas, well ye know the way to keep all woes afar.
As the birds spread their sheltering wings, spread your protection over us.

Interpretation:

“You know, O Adityas, how to keep away these sinful influences. Like the birds covering with their wings give us your wide protection from above! For these increasing and supporting powers of yours are impossible to reach, perfect by your own growth within!”

There is no way that the mortal powers can reach to the supreme powers of these Godheads growing from within. There is a confirmation in Savitri to this view:

The sceptic Ray disrupted all that seems
And smote at the very roots of thought and sense.
In a universe of Nescience they have grown,
Aspiring towards a superconscient Sun,
Playing in shine and rain from heavenlier skies
They never can win however high their reach
Or overpass however keen their probe.

A doubt corroded even the means to think,
Distrust was thrown upon Mind's instruments;
All that it takes for reality's shining coin,
Proved fact, fixed inference, deduction clear,
Firm theory, assured significance,
Appeared as frauds upon Time's credit bank
Or assets valueless in Truth's treasury.¹

व्यू अस्मे अधि शर्म तत् पक्षा वयो न यन्तन ।

विश्वानि विश्ववेदसो वरूथ्या मनामहे ऽनेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-०३

ví asmé ádhi śárma tát pakṣā váyo ná yantana/
víśvāni víśvavedaso varūthíyā manāmahe
aneháso va ūtayaḥ suūtáyo va ūtayaḥ 8.047.03

3 As the birds spread their sheltering wings let your protection cover us.
We mean all shelter and defence, ye who have all things for your own.

Interpretation:

¹ Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 283

“Spread over us your peaceful protection, like the birds spread their wings over their youngsters. O Knowers of All, we concentrate our mind on all your inner spaces! For these increasing spaces of yours are impossible to reach, for they are perfected by your own growth from within!”

Vocabulary:

varūthyā mfn. *affording shelter or protection, safe, secure* RV.

यस्मा॑ अ॒रा॒स॒त॒ क्ष॒यं॑ जी॒वा॒तुं॑ च॒ प्र॒चे॒त॒सः॑ ।

म॒नो॒र् वि॒श्व॒स्य॑ घे॒द् इ॒म आ॒दि॒त्या॑ रा॒य ई॒श॒ते॑ ऽने॒ह॒सो॑ व॒ ऊ॒त॒यः॑ सू॒त॒यो॑ व॒ ऊ॒त॒यः॑ ॥ ८-०४७-०४

yásmā árāsata kṣáyam̐ jīvātum̐ ca pracetasaḥ/
mānor víśvasya ghéd imā ādityā rāyá íśate
aneháso va ūtayaḥ suūtáyo va ūtayaḥ 8.047.04

4 To whomsoever they, Most Wise, have given a home and means of life,
O'er the whole riches of this man they, the Adityas, have control.

Interpretation:

“To whom the most conscious ones gave their place and means to live, ... Ah indeed, these Adityas possess the inner wealth of all men! And these growing spaces of yours are unreachable, perfected by your own growth within!”
The transcendental powers built up their home here and influence all the development and growth of consciousness here.

Vocabulary:

jīvātu, f. *life* RV. AV. &c.

परि॑ णो वृ॒ण॒ज॒न्न॑ अ॒घा॑ दु॒र्गा॑णि॒ रथ्यो॑ यथा ।

स्या॑मे॒द् इ॒न्द्र॒स्य॑ श॒र्म॒ण्या॑दि॒त्या॒ना॒म् उ॒ता॒व॒स्यु॑ अ॒ने॒ह॒सो॑ व॒ ऊ॒त॒यः॑ सू॒त॒यो॑ व॒ ऊ॒त॒यः॑ ॥ ८-०४७-०५

pári ṇo vṛṇajann aghā durgāṇi rathíyo yathā/
syāméḍ índrasya śármaṇi ādityānām utāvasi
aneháso va ūtayaḥ suūtáyo va ūtayaḥ 8.047.05

5 As drivers of the car avoid ill roads, let sorrows pass us by.
May we be under Indra's guard, in the Adityas' favouring grace.

Interpretation:

“All bad and dangerous should drop from us, [we should be] moving skillfully as the heroes in the chariots avoiding all dangerous places.

May we be under care and protection of Indra and in the nourishing growth of the Adityas! For these growing spaces of yours are unconquerable, perfected by your own growth within!"

Vocabulary:

vṛñajan, 1. 7. P. *to bend , turn RV.; to twist off , pull up , pluck , gather* (esp. sacrificial grass) RV. TBr.; *to wring off or break a person's (acc.) neck RV.; to avert , remove RV.; (A.) to keep anything from* (abl. or gen.), *divert , withhold , exclude , abalienate* RV. TS. Br. Mn. BhP.

agha, mfn. *bad , dangerous* RV.

rathya, mfn. *belonging or relating to a carriage or chariot , accustomed to it &c.* RV. ShBr.; *a chariot-race or match* RV.; *a carriage , vehicle (?)* ib.

rathī, mfn. (nom. sg. m. and f. rathīs ; acc. sg. rathyam, pl. rathyas) *going or fighting in a chariot* (as subst. = *a carriage-driver , charioteer , car-fighter , champion , hero , leader , lord*) RV. AitBr.

परिहृतेद् अना जनो युष्मादत्तस्य वायति ।

देवा अदभ्रम् आश वो यम् आदित्या अहेतनानेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-०६

parihvṛtéḍ anā jāno yuṣmāḍattasya vāyati/
dévā āḍabhram āśa vo yām āḍityā áhetana
aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ 8.047.06

6 For verily men sink and faint through loss of wealth which ye have given.
Much hath he gained from you, O Gods, whom ye, Adityas, have approached.

Interpretation:

"Man who has lost that what was given by you is indeed becoming lost himself.
O Gods, much he gets from you, whom you, O Adityas, compel to grow! For these growing spaces of yours are unconquerable, perfected by your own growth within!"

The one who waists the divine support of the Adityas may loose also himself.
But the one who is approached and sustained by the Adityas, gains a lot from them.

Vocabulary:

parihvṛta ppp from pari-hvṛ mfn. *afflicted , endangered* RV. (cf. Pa1n2. 7-2 , 32.) [51,3]
hvṛ, 1. P, *to deviate or diverge from the right line , be crooked or curved , bend , go crookedly or wrongly or deviously , stumble , fall , down* VS. &c.

anā, ind. (fr. pronom. base -a) , *hereby , thus , indeed* RV.

anas, -as n. (-an Uṇ.) , *a cart* RV. &c.

yuṣmāḍatta, mfn. *given by you* RV.

vai, 1 (orig. identical with 2. vā) cl. 1. P., vāyati), *to become languid or weary or exhausted* RV. (śoṣaṇe Dhātup.) *to be deprived of* (gen.) RV
 adabhra, mfn. not scanty , plentiful RV. viii , 47 , 6 strong.
 āśa, Ved. Perf. from aśnute, "have gotten".

hi,1 5. P. (hinoti Ved. also hinute; aor. ahema, heta, etc.) *to send forth, set in motion, impel, urge on, hasten on* (A1. also intrans.) RV. AV. ShBr.; *to stimulate or incite to* (dat.) RV.; *to assist or help to* (dat.) ib. *to discharge, hurl, cast, shoot* RV.; *to convey, bring, procure* ib. ShBr.

न तं तिग्मं चन त्यजो न द्रासद् अभि तं गुरु ।

यस्मा॑ उ॒ शर्म॑ सप्रथ॒ आदि॑त्यासो॒ अरा॑ध्वम् अने॒हसो॑ व ऊ॒त्तयः॑ सू॒तयो॑ व ऊ॒त्तयः॑ ॥ ८-०४७-०७

ná tám̐ tigmám̐ caná tyájo ná drāsad abhí tám̐ guru/
 yásmā u śárma saprátha ādityāso árādhvam
 aneháso va ūtáyah̐ suūtáyo va ūtáyah̐ 8.047.07

7 On him shall no fierce anger fall, no sore distress shall visit him,
 To whom, Adityas, ye have lent your shelter that extendeth far.

Vocabulary:

tigma, mfn. *sharp, pointed* (a weapon, flame, ray of light) RV. AV. &c.; *pungent, acrid, hot, scorching* RV. &c.; *violent, intense, fiery, passionate, hasty* ib.
 tyajas, n. *abandonment, difficulty, danger* RV.; *alienation, aversion, envy* (= krodha Naigh. ii, 13) RV.; -jas m. "offshoot", *a descendant*, x, 10, 3.
 saprathas, mfn. *extensive, wide* RV. VS.; *effective or sounding or shining far and wide* ib.

युष्मे देवा अपि ष्मसि युध्यन्त इव वर्मसु ।

यूयम् महो॑ न ए॒नसो॑ यूयम् अर्भाद् उरु॒ष्यताने॑हसो॒ व ऊ॒त्तयः॑ सू॒तयो॑ व ऊ॒त्तयः॑ ॥ ८-०४७-०८

yuṣmé devā ápi ṣmasi yúdhyaṅta iva vármasu/
 yūyám mahó na énaso yūyám árbhād uruṣyata
 aneháso va ūtáyah̐ suūtáyo va ūtáyah̐ 8.047.08

8 Resting in you, O Gods, we are like men who fight in coats of mail.
 Ye guard us from each great offence, ye guard us from each lighter fault.

Vocabulary:

varman, n. (vr̥) "envelope", *defensive armour, a coat of mail* RV. &c.; *a bulwark, shelter, defence, protection* ib. (often at the end of the names of Kshatriyas)
 arbha, mf(ā) n. *little, small, unimportant* RV.

अदि॑तिर् न उरु॑ष्यत्व् अदि॑तिः शर्म॑ यच्छतु ।

मा॒ता मि॒त्रस्य॑ रे॒वतो॑ ऽर्य॒म्णो वरु॑णस्य चाने॒हसो॑ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-०९

áditir na uruṣyatu áditiḥ śárma yachatu/
mātā mitrásya reváto aryamṇó varuṇasya ca
aneháso va ūtayaḥ suūtáyo va ūtayaḥ 8.047.09

9 May Aditi defend us, may Aditi guard and shelter us,
Mother of wealthy Mitra and of Aryaman and Varuna.

Vocabulary:

uruṣya, Nom. (fr. uru BRD. ; perhaps an irr. fut. or Desid. of vṛ P. uruṣyati; Pāṇ 2. 6-3, 133) to protect , secure , defend from (abl.) RV. AV.

यद् दे॒वाः शर्म॑ शरणं॑ यद् भद्रं॑ यद् अना॑तुरम् ।

त्रि॒धातु॑ यद् वरु॑थ्यं तद् अ॒स्मासु॑ वि यन्त॑नाने॒हसो॑ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-१०

yád devāḥ śárma śaraṇam yád bhadram yád anāturam/
tridhātu yád varūthiyam tād asmāsu ví yantana
aneháso va ūtayaḥ suūtáyo va ūtayaḥ 8.047.10

10 The shelter, Gods, that is secure, auspicious, free from malady,
A sure protection, triply strong, even that do ye extend to us.

Vocabulary:

ātura, mf(ā)n. suffering, sick (in body or mind) RV. AV.

tridhātu, mfn. consisting of 3 parts , triple , threefold (used like Lat. triplex to denote excessive) RV. ShBr.

आदि॑त्या अव॑ हि ख्यता॑धि कूला॑द् इव॑ स्पशः॑ ।

सु॒तीर्थ॑म् अ॒वतो॑ यथानु॑ नो॒ नेष॑था सु॒गम् अ॒नेह॑सो॒ व ऊ॒तयः॑ सू॒तयो॑ व ऊ॒तयः॑ ॥ ८-०४७-११

āditīyā áva hí khyáta ádhi kūlād iva spásah/
sutīrtham árvato yathā ánu no neṣathā sugam
aneháso va ūtayaḥ suūtáyo va ūtayaḥ 8.047.11

11 Look down on us, Adityas, as a guide exploring from the bank.
Lead us to pleasant ways as men lead horses to an easy ford.

Vocabulary:

kūla, n. a declivity, slope RV. viii, 47, 11

spaśa, a fight, war, battle L.; a kind of gladiator who fights with a savage animal for a reward W.; 2 m. one who looks or beholds, a watcher, spy, messenger (esp. applied to the messengers of Varuṇa) RV. AV. VS. [Cf. Lat. spex in auspex]

sutīrtha, mfn. conveying well across or to a goal VS.

arvat, mfn. running, hasting RV. v, 54, 14, AV.; (ān) m. a courser, horse RV. VS. AV. Bhp.; the driver of a horse RV.; N. of a part of the sacrificial action RV. ii, 33, i and viii, 71, 12, (arvati) f. a mare RV. AV.

neṣāthā, Subj. from nī, (neṣati, neṣat)

नेह भद्रं रक्षस्विने नावयै नोपया उत ।

गवे च भद्रं धेनवे वीराय च श्रवस्यते ऽनेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-१२

néhá bhadráṃ rakṣasvīne nāvayai nópayā utá/
gáve ca bhadráṃ dhenáve vīrāya ca śravasyaté
aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ 8.047.12

12 Ill be it for the demons' friend to find us or come near to us.

But for the milch-cow be it well, and for the man who strives for fame.

Vocabulary:

avayā, (Ved. Inf. ava-yai) to go away (opposed to upa-yai, "to come up") RV. viii, 47, 12

upayā P. yāti (inf. -yai, opposed to (ava-yai) to come up RV. viii, 47, 12; to come near, go near or towards, approach (for protection), visit, frequent RV. AV. MBh. Bhp.

यद् आविर् यद् अपीच्यं देवासो अस्ति दुष्कृतम् ।

त्रिते तद् विश्वम् आस्य आरे अस्मद् दधातनानेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-१३

yád āvir yád apīciyaṃ dévāso ásti duṣkr̥tám/
trité tád víśvam āptiyá āré asmád dadhātana
aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ 8.047.13

13 Each evil deed made manifest, and that which is concealed, O Gods,
The whole thereof remove from us to Trita Aptya far away.

Vocabulary:

apīcya, mfn. (fr. api-añc), secret, hidden RV.

trite āptye, Loc. Sg.

यच् च गोषु दुष्वप्न्यं यच् चास्मे दुहितर् दिवः ।

त्रिताय तद् विभावर्य् आस्याय परा वहानेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-१४

yác ca góṣu duṣvápniyaṃ yác cāsmé duhitar divaḥ/
tritāya tát vibhāvari āptiyāya pārā vaha
aneháso va ūtāyaḥ suūtáyo va ūtāyaḥ 8.047.14

14 Daughter of Heaven, the dream that bodes evil to us or to our kine,
Remove, O Lady of the Light, to Trita Aptya far away.

Vocabulary:

duṣvapnya, n. bad sleep or dreams RV. AV.

निष्कं वा घा कृणवते स्रजं वा दुहितर् दिवः ।

त्रिते दुष्वप्न्यं सर्वम् आस्ये परि दद्मस्य् अनेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-१५

niṣkaṃ vā ghā kṛṇávate srájaṃ vā duhitar divaḥ/
trité duṣvápniyaṃ sárvaṃ āptiyé pári dadmasi
aneháso va ūtāyaḥ suūtáyo va ūtāyaḥ 8.047.15

15 Even if, O Child of Heaven, it make a garland or a chain of gold,
The whole bad dream, whate'er it be, to Trita Aptya we consign.

Vocabulary:

niṣkaṃ srajaṃ, Acc. golden chain.

तदन्नाय तदपसे तम् भागम् उपसेदुषे ।

त्रिताय च द्विताय चोषो दुष्वप्न्यं वहानेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-१६

tádannāya tádapase tám bhāgám upasedúṣe/
tritāya ca dvitāya ca úṣo duṣvápniyaṃ vaha
aneháso va ūtāyaḥ suūtáyo va ūtāyaḥ 8.047.16

16 To him whose food and work is this, who comes to take his share therein,
To Trita, and to Dvita, Dawn! bear thou the evil dream away.

Vocabulary:

upa-sedivas, Perf. Part., from upa-sad. *to sit upon* (acc.) RV.; *to sit near to, approach* (esp. respectfully), *revere, worship* RV. AV. TS.; *to approach asking, request, crave for* RV. i, 89, 2

यथा कलां यथा शफं यथ ऋणं संनयामसि ।

एवा दुष्वपन्यं सर्वम् आप्तये सं नयामस्य अनेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-१७

yáthā kalāṃ yáthā śaphám yátha ṛṇám saṃnáyāmasi/
evā duṣvāpniyaṃ sárvam āptiyé sám nayāmasi
aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ 8.047.17

17 As we collect the utmost debt, even the eighth and sixteenth part,
So unto Aptya we transfer together all the evil dream.

Vocabulary:

kalā, f. (etym. doubtful) *a small part of anything, any single part or portion of a whole, esp. a sixteenth part* RV. viii, 47, 17 TS. S3Br. Mn. &c.

śapha, m. *a hoof* (esp. the hoof of a horse) RV. &c. &c. *an eighth* (because of the *divided hoofs of the cow*; cf. pāda, a fourth) RV. TS.

ṛṇa, n. *anything wanted or missed anything due, obligation, duty, debt* (a Brahman owes three debts or obligations, (1) Brahmacharya or "study of the Vedas", to the Rishis; 2. sacrifice and worship, to the gods; 3. procreation of a son, to the Manes TS. vi, 3, 10, 5 Mn. vi, 35, &c.; in later times also, 4. benevolence to mankind and 5. hospitality to guests are added MBh. &c.) RV. AV.&c. Mn. MBh. &c.

अजैष्माद्यासनाम चाभूमानागसो वयम् ।

उषो यस्माद् दुष्वपन्याद् अभैष्माप तद् उच्छत्व् अनेहसो व ऊतयः सूतयो व ऊतयः ॥ ८-०४७-१८

ájaiṣmādyāsanāma ca ábhūmānāgaso vayám/
úṣo yásmād duṣvāpniyād ábhaiṣmāpa tād uchatu
aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ 8.047.18

18 Now have we conquered and obtained, and from our trespasses are free.
Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are
incomparable aids, and good the succour they afford.

Vocabulary:

ájaiṣma, asanāma, abhūma, abhaiṣma, Aor.
anāgas, sinless.