

## RV 10.170

r̥ṣi: vibhrāt saurya; devatā: sūrya; chanda: jagatī, 4 vistāra pañkti

विभ्राद् बृहत् पिबतु सोम्यं मध्व् आयुर् दधद् यज्ञपताव् अविहुतम् ।  
 वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥ १०-१७०-०१  
 विभ्राद् बृहत् सुभृतं वाजसातमं धर्मन् दिवो धरुणे सत्यम् अर्पितम् ।  
 अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर् जज्ञे असुरहा सपत्नहा ॥ १०-१७०-०२  
 इदं श्रेष्ठं ज्योतिषां ज्योतिर् उत्तमं विश्वजिद् धनजिद् उच्यते बृहत् ।  
 विश्वभ्राद् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम् ॥ १०-१७०-०३  
 विभ्राजजू ज्योतिषा स्वर अगच्छो रोचनं दिवः ।  
 येनेमा विश्वा भुवनान्य् आभृता विश्वकर्मणा विश्वदेव्यावता ॥ १०-१७०-०४

### Analysis of RV 10.170 to Surya

विभ्राद् बृहत् पिबतु सोम्यं मध्व् आयुर् दधद् यज्ञपताव् अविहुतम् ।  
 वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥ १०-१७०-०१

vibhrād bṛhāt pibatu somiyām mādhu  
 āyur dādhad yajñāpatāv āvihrutam  
 vātajūto yó abhirákṣati tmānā  
 prajāḥ pupoṣa purudhā ví rājati 10.170.01

1

MAY the Bright God drink glorious Soma–mingled meath, giving the sacrifice's lord uninjured life; He who, wind–urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.<sup>1</sup>

#### Interpretation:

"The shining wide, *vibhrāj*, the Vast, bṛhad, should drink the Honey of Soma, *pibatu somyam madhu*, establishing the Life-Force in the Lord of the Sacrifice, *āyur dadhad yajñāpatāv avihrutam*, which is unbroken and unbent.

He who is swift like the Wind, *vātajūto yaḥ*, protects [all] by his own Self, *abhirakṣati tmanā*, making the offspring born in time and projected to the future grow, *prajāḥ pupoṣa*, ruling all in detail of their manifestation, *purudā vi rājati*.

<sup>1</sup> Griffith's translations.

Vocabulary:

vibhrāj, 2 mfn. (nom. ṭ) *shining, splendid, luminous* RV.; m. (with saurya) N. of the author of RV. x, 170 Anukr.

avita-, ppp from av, *to protect, to nourish*.

vāta-jūta, mfn. *wind-driven, swift as wind* RV. AV.

purudhā, ind, *variously, frequently* RV. AV.; -pratīka (-dha-) mfn. *appearing variously* RV.

avihruta, mfn. *unbent, unbroken* RV. v, 66, 2 and x, 170, 1; AV. vi, 26, 1.

विभ्राद् बृहत् सुभृतं वाजसातमं धर्मन् दिवो धरुणे सत्यम् अर्पितम् ।  
अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर् जज्ञे असुरहा सपत्नहा ॥ १०-१७०-०२

vibhrād bṛhāt súbhṛtaṃ vājasātamaṃ  
dhárman divó dharúṇe satyám árpitam  
amitrahá vṛtrahā dasyuhántamaṃ  
jyótir jajñe asurahā sapatnahā 10.170.02

2

Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,  
He rose, a light, that kills Vrtras and enemies, best slayer of the Dasyus, Asuras, and foes.

Interpretation:

"The truth is rendered, *satyam arpitam*, in the upholding of Heaven, *dharman divo dharuṇe*, shining all over, *vibhrāt*, the Vastness well maintained, *bṛhat subhṛtam*, bestowing upon us the most of luminous strength, *vājasātamaṃ*.  
Destroying all unfriendly spirits, Vrtras and Dasyus, *amitrahá vṛtrahā, dasyuhantamaṃ*, the light was born, *jyotir jajñe*, striking Asuras and all enemies, *asurahā sapatnahā*!

Vocabulary:

subhṛta, mfn. *well borne or maintained, well cherished or protected* RV.

vājasā-tama, mfn. Superl. from vāja-san, *most bestowing or winning, realizing the strength*;

इदं श्रेष्ठं ज्योतिषां ज्योतिर् उत्तमं विश्वजिद् धनजिद् उच्यते बृहत् ।  
विश्वभ्राद् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम् ॥ १०-१७०-०३

idám śréṣṭham jyótiṣāṃ jyótir uttamám  
viśvajíd dhanajíd ucyate bṛhāt  
viśvabhṛād bhrājó máhi sūriyo drśá

urú paprathe sáha ójo ácyutam 10.170.03

3

This light, the best of lights, supreme, all–conquering, winner of riches, is exalted with high laud. All–lighting, radiant, mighty as the Sun to see, he spreadeth wide unfailing victory and strength.

Interpretation:

"This supreme light is the best of all lights, *idám śréṣṭham jyótiṣāṃ jyótir uttamám*, the all-conquering, *viśvajíd*, Victor of the riches, *dhanajíd*, is spoken of as the Vast, *ucyate bṛhát*.

The all-illuminating flame, *viśvabhṛāḍ bhrājó*, as the Great Sun to see, *máhi sūriyo dr̥ṣe*, spread vast his power and deathless strength, urú paprathe sáha ójo ácyutam."

Vocabulary:

bhrājas, n. *sparkling , flashing , glittering , lustre , brilliance* RV. VS. Br.

sahas, mfn. *powerful , mighty , victorious* (superl. tama) RV.

ojas, n. (vaj , or uj; cf. ugra) , *bodily strength , vigour , energy , ability , power* RV. AV. TS. AitBr. MBh. &c.; *vitality* (the principle of vital warmth and action throughout the body) Suśr. &c.

विभ्राजजू ज्योतिषा स्वर अगच्छो रोचनं दिवः ।

येनेमा विश्वा भुवनान्य् आभृता विश्वकर्मणा विश्वदेव्यावता ॥ १०-१७०-०४

vibhrājañ jyótiṣā sūvar

ágacho rocanám diváh

yénemā viśvā bhúvanāni ābhṛtā

viśvákarmaṇā viśvádeviyāvatā 10.170.04

4

Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm. By thee were brought together all existing things, possessor of all Godhead, All–effecting God.

Interpretation:

"Svar flaming vast with light, *vibhrājañ jyótiṣā sūvar*, you have reached the luminous realm of Heaven, *ágacho rocanám diváh*, by whom all these worlds were brought into being, *yénemā viśvā bhúvanāni ābhṛtā*, who is the Maker of Universe, *viśvákarmaṇā*, and the Lord of all Universal Godheads, *viśvádeviyāvatā*."

It is a direct definition of Svar, the world between the lower hemisphere and the Supermind. It is on the level of the Overmind, which is central to the world of Svar, that the Universe is shaped and all the Universal Gods dwell, *viśvákarmaṇā viśvádeviyāvatā*.

Vocabulary:

vibhrājate (ep. also P.), to shine forth, be bright or radiant RV. &c. &c.; to shine through (acc.) RV. AV.

viśvadevyā-vaṭ, mfn., relating or dear to all gods RV. VS. &c.

## RV 10.158

ṛṣi: cakṣu saurya; devatā: sūrya; chanda: gāyatrī

सूर्यो॑ नो दि॒वस् पा॑तु वा॒तो अ॒न्तरि॑क्षात् । अ॒ग्निर् नः॑ पा॒थिवि॑भ्यः ॥ १०-१५८-०१  
जोषा॑ स॒वित॑र् यस्य॒ ते हरः॑ श॒तं स॒वाअ॑र्हति । पा॒हि नो॑ दि॒द्युतः॑ प॒तन्त्याः॑ ॥ १०-१५८-०२  
चक्षु॑र् नो दे॒वः स॒विता॑ चक्षु॑र् न उ॒त प॑र्वतः । चक्षु॑र् धा॒ता द॑धातु नः ॥ १०-१५८-०३  
चक्षु॑र् नो धे॒हि चक्षु॑षे चक्षु॑र् वि॒ख्यै त॑नू॒भ्यः । सं चेदं॑ वि च पश्ये॒म ॥ १०-१५८-०४  
सुसं॑दृशं॒ त्वा व॑यम् प्र॒ति प॑श्ये॒म सूर्य॑ । वि पश्ये॒म नृ॑चक्ष॒सः ॥ १०-१५८-०५

**Analysis of RV 10.158. to Surya**

सूर्यो॑ नो दि॒वस् पा॑तु वा॒तो अ॒न्तरि॑क्षात् । अ॒ग्निर् नः॑ पा॒थिवि॑भ्यः ॥ १०-१५८-०१

sūriyo no divás pātu vāto antárikṣāt  
agnír naḥ pāṛthivebhiyaḥ 10.158.01

1

MAY Surya guard us out of heaven, and Vata from the firmament,  
And Agni from terrestrial spots.

**Interpretation:**

"Surya should fill and keep us against or free from the Heaven, *sūriyo no divás pātu*, Vata against the Antariksha, *vāto antárikṣāt*, Agni against the earthly movements, *agnír naḥ pāṛthivebhiyaḥ*."

The idea that Sūrya is to fill us in and thus protect against the universal movements in Heaven, whereas Vāta, the Divine Life Energy should fill us and thus keep us protected against the Life regions, and the Divine Power dwelling in the material universe, Agni, should keep us protected against the influences coming from the physical universe, is the idea of a completed sacrifice, where Agni, Vāta (or Vāyu) and Sūrya are totally united, support thus the being from within against all possible un-divine or anti-divine movements in Nature.

जोषा॑ स॒वित॑र् यस्य॒ ते हरः॑ श॒तं स॒वाँ अ॑र्हति ।  
पा॒हि नो॑ दि॒द्युतः॑ प॒तन्त्याः॑ ॥ १०-१५८-०२

jóṣā savitar yásya te háraḥ śatám savām̃ árhati  
pāhí no didyútaḥ pátantyāḥ 10.158.02

2

Thou Savitar whose flame deserves hundred libations, be thou pleased:  
From failing lightning keep us safe.

Interpretation:

"Happy is the one, O Savitar, *joṣā savitar*, who has the flame of yours, *yasya te haras*, which deserves hundred oblations, *śatam savān arhati!*  
Protect us from the falling lightning, *pāhi no didyutaḥ patantyāḥ!*"

Vocabulary:

joṣa, m. ( juṣ ) *satisfaction, approval, pleasure* RV. i , 120 , 1 ; joṣamā, or anuj-, 'according to one's pleasure , to one's satisfaction' RV.; (am) ind. (g. svar-ādi) according to one's wish or liking RV.

sava m. (fr. 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. TB.; N. of partic. *initiatory rites, inauguration, consecration* Br.; *any sacrifice* MBh.

haras, n. *a grasp, grip* AV.; *a draught, drink, beverage* RV. AV.; *flame, fire* (accord. to some also 'anger', 'fury') ib.

didyut, mfn. *shining, glittering* RV. vii , 6 , 7 ; f. *an arrow, missile, thunderbolt of Indra* RV.; *flame* ib. vi , 66 , 10

चक्षुर् नो देवः सविता चक्षुर् न उत पर्वतः ।

चक्षुर् धाता दधातु नः ॥ १०-१५८-०३

cákṣur no deváḥ savitā  
cákṣur na utá párvataḥ  
cákṣur dhātā dadhātu naḥ 10.158.03

3

May Savitar the God, and may Parvata also give us sight;  
May the Creator give us sight.

Interpretation:

"The Sight for us, God Savitar, *cakṣur no devaḥ savitā*, the Sight for us the higher region, *cakṣur na uta parvataḥ*, the Sight for us the Holder should establish (uphold), *cakṣur dhātā dadhātu naḥ!*"

Vocabulary:

parvata, mfn. (fr. parvan cf. Pāṇ. 5-2 , 122 Vārtt. 10 Pat.) knotty, rugged (said of mountains) RV. AV.; (according to ĀpŚr. Sch. = parutka, parva-vat) m. a mountain, mountain-range, height, hill, rock (often personified ; ifc. f. ā) RV. &c. &c. the number 7 (from the 7 principal mountain-ranges) Sāryas. a fragment of rock , a stone (adrayaḥ-parvatāḥ , the stones for pressing Soma) RV.

चक्षु॑र् नो॒ धेहि॑ चक्षु॑षे चक्षु॑र् वि॒ख्यै॑ तनू॒यः॑ ।

सं॒ चेदं॑ वि॒ च पश्ये॑म ॥ १०-१५८-०४

cákṣur no dhehi cākṣuṣe cākṣur vikhyaí tanūbhiyaḥ  
sám cedám ví ca paśyema 10.158.04

4

Give sight unto our eye, give thou our bodies sight that they may see:  
May we survey, discern this world.

Interpretation:

"Establish/hold our sight/eye for [the divine] Sight to see, *cákṣur no dhehi cākṣuṣe*,  
create for us the bodies to perceive this Vision, *cákṣur vikhyaí tanūbhiyaḥ*!  
May we see This [manifestation] in its totality and in detail, *sám cedám ví ca paśyema.*"

Vocabulary:

vikhyā, P. -khyāti (Ved. inf. vikhye Pāṇ. 3-4 , 11 ; vi-khyai RV. x , 158 , 4) , *to look about , look at , view , see , behold* RV. ŚBr.; *to shine , shine upon , lighten , illumine* RV. AV.

सुसं॑दृशं॑ त्वा वयम्॑ प्रति॑ पश्ये॑म सूर्य॑ ।

वि॒ पश्ये॑म नृ॒चक्ष॑सः ॥ १०-१५८-०५

susaṁdṛśaṁ tuvā vyaṁ prati paśyema sūriya  
ví paśyema nṛcākṣasaḥ 10.158.05

5

Thus, Surya, may we look on thee, on thee most lovely to behold,  
See clearly with the eyes of men.

Interpretation:

"May we see you directly, O Surya, *tvā vyaṁ prati paśyema sūriya*, who is perfect in his  
vision, *susaṁdṛśaṁ*; may we see all of you in detail with the sight of our souls, *vi*  
*paśyema nṛcākṣasaḥ.*"

Vocabulary:

nṛcākṣas mfn. *beholding or watching* men (said of gods) RV. AV. VS. TS.; *looking after men i.e.*  
*leading or guiding them* (as a Rishi) RV. iii. 53 , 9

## RV 10.149

r̥ṣi: arcana hairaṇyastūpa; devatā: savitā: chanda: triṣṭup

सविता यन्त्रैः पृथिवीम् अरम्णाद् अस्कम्भने सविता द्याम् अदृहत् ।  
 अश्वम् इवाधुक्षद् धुनिम् अन्तरिक्षम् अतूर्ते बद्धं सविता समुद्रम् ॥ १०-१४९-०१  
 यत्रा समुद्र स्कभितो व्य् औनद् अपां नपात् सविता तस्य वेद ।  
 अतो भूर् अत आ उत्थितं रजो ऽतो द्यावापृथिवी अप्रथेताम् ॥ १०-१४९-०२  
 पश्चेदम् अन्यद् अभवद् यजत्रम् अमर्त्यस्य भुवनस्य भूना ।  
 सुपर्णो अङ्ग सवितुर् गरुत्मान् पूर्वो जातः स उ अस्यानु धर्म ॥ १०-१४९-०३  
 गाव इव ग्रामं यूयुधिर् इवाश्वान् वाश्रेव वत्सं सुमना दुहाना ।  
 पतिर् इव जायाम् अभि नो न्यू एतु धर्ता दिवः सविता विश्ववारः ॥ १०-१४९-०४  
 हिरण्यस्तूपः सवितर् यथा त्वाङ्गिरसो जुह्वे वाजे अस्मिन् ।  
 एवा त्वार्चन् अवसे वन्दमानः सोमस्येवांशुम् प्रति जागराहम् ॥ १०-१४९-०५<sup>2</sup>

## Analysis of RV 10.149 to Savitar

सविता यन्त्रैः पृथिवीम् अरम्णाद् अस्कम्भने सविता द्याम् अदृहत् ।  
 अश्वम् इवाधुक्षद् धुनिम् अन्तरिक्षम् अतूर्ते बद्धं सविता समुद्रम् ॥ १०-१४९-०१

savitā yantraīḥ pṛthivīm aramṇād  
 askambhané savitā dyām adr̥ḥhat  
 áśvam 'vādhukṣad dhúnim antárikṣam  
 atūrte baddhám savitā samudrám 10.149.01

1

SAVITAR fixed the earth with bands to bind it, and made heaven steadfast where no prop supported. Savitar milked, as 'twere a restless courser, air, sea bound fast to what no foot had trodden.

Interpretation:

"The Lord Savitar by his restraining forces, *savitā yantraīḥ*, has fixed the Earth, *pṛthivīm aramṇād*, and Heaven made here steady without a pillar, *askambhané savitā dyām adṛṃhat*.

As if from [his] Swiftmess he milked the roaring Antariksha, Space between Heaven and Earth, *áśvam 'vādhukṣad dhúnim antárikṣam*, and in the Abyss he tied and fixed the Ocean, *atūrte baddhām savitā samudrám*."

Vocabulary:

yantra, n. *any instrument for holding or restraining or fastening , a prop , support , barrier* RV. &c. &c.; *a fetter , band , tie , thong , rein , trace* Mn. MBh.; *restraint , force* (-eṇa ind. forcibly , violently) MW.

ram 1.A. (Dhātup. xx , 23) ramate (Ved. also P. ramati or ramṇāti pf. rarāma MBh. ; reme Br. &c.) *to stop , stay , make fast , calm , set at rest* (P. ; esp. pres. ramṇāti) RV. VS. (P.A.) *to delight , make happy , enjoy carnally* MBh. Hariv. Śukas.; (A.) *to stand still , rest , abide , like to stay with* (loc. or dat.) RV. &c. &c.

askambhana, n. *no pillar or support* ['having no pillar or support', the ether] RV. x , 149 , 1.

dhuni, mfn. *roaring , sounding , boisterous* (the Maruts , rivers , the Soma &c.) RV. VS. TAr.; m. N. of a demon slain by Indra RV.

atūrta, [RV. viii , 99 , 7] [RV.] mfn. *not outrun , not outdone , not obstructed , unhurt*; (a-tūrtam) n. *illimited space* RV. x , 149 , 1.

यत्रा॑ समुद्र॑ स्क॒भितो॑ व्य॒ औनद्॑ अपा॑ नपात् सविता तस्य वेद ।

अतो॑ भूर् अत॑ आ उ॒त्थितं॑ रजो॑ ऽतो॑ द्यावापृथि॒वी अप्रथेता॑म् ॥ १०-१४९-०२

yātrā samudrā skabhitó ví aúnad  
ápāṃ napāt savitā tāsya veda  
áto bhūr áta ā útthitam rájo  
áto dyāvāpṛthivī aprathetām 10.149.02

2

Well knoweth Savitar, O Child of Waters, where ocean, firmly fixt, o'erflowed its limit. Thence sprang the world, from that uprose the region: thence heaven spread out and the wide earth expanded.

Interpretation:

"Where the Ocean fixed springs out, *yātrā samudrā skabhitó ví aúnad*, O Son of Waters, *ápāṃ napāt*, Savitar knows that, *savitā tāsya veda!*

From this came the Becoming, *áto bhūr*, from this arose the Space, *áta ā útthitam rájo*, from this the Earth and Heaven spread [their wings], *áto dyāvāpṛthivī aprathetām!*"

Vocabulary:

ud 2 or und cl. 7. P. unatti (RV. v , 85 , 4): cl. 6. P. undati (Dhātup. xxix , 20); *to flow or issue out , spring* (as water); *to wet , bathe* RV. AV. ŚBr.



प॒श्चे॒द॒म् अ॒न्यद् अ॒भ॒वद् य॒ज॒त्र॒म् अ॒म॒र्त्य॒स्य॒ भु॒व॒न॒स्य॒ भू॒ना ।  
 सु॒पर्णो॑ अ॒ङ्ग॒ स॒वि॒तुर् ग॒रु॒त्मा॒न् पू॒र्वो जा॒तः स॒ उ॒ अ॒स्या॒नु॒ ध॒र्म॑ ॥ १०-१४९-०३

paścédám anyád abhavad yájatram  
 ámartiyasya bhúvanasya bhūnā  
 suparṇó aṅgá savitúr garútmān  
 pūrvo jātaḥ sá u asyānu dharma 10.149.03

3

Then, with a full crowd of Immortal Beings, this other realm came later, high and holy.  
 First, verily, Savitar's strong-pinioned Eagle was born: and he obeys his law for ever.

Interpretation:

"Then this another[world] was born, that of the Sacrifice, *paścédám anyád abhavad yájatram!* By the abundance of Immortal World, *ámartiyasya bhúvanasya bhūnā!* The Eagle with the perfect wings indeed of Savitar was born first, *suparṇó aṅgá savitúr garútmān pūrvo jātaḥ*, [perfectly] following his Law, *sá u asyānu dharma.*"

Vocabulary:

paśca, mfn. *hinder, later, western*, [only ibc. or ind. = paścā, -cāt Pāṇ. 5-3, 33. Cf. uc-ca, nI-ca] bhuman, m. *abundance, plenty, wealth, opulence, multitude, majority* RV. &c. &c. (ifc. filled with Mcar. ; bhumnā ind. *generally, usually* Ka1v. Rājat. ; bhūnā ind. *plentifully, abundantly* RV.) aṅga, ind. *a particle implying attention, assent or desire, and sometimes impatience, it may be rendered, by well indeed, true, please, rather quick, kimaṅga, how much rather!*

गा॒व॒ इ॒व॒ ग्रा॒मं॑ यू॒यु॒धि॒र् इ॒वा॒श्वान्॑ वा॒श्रे॒व॒ व॒त्सं॑ सु॒म॒ना॒ दु॒हा॒ना॑ ।  
 प॒ति॒र् इ॒व॒ जा॒याम्॑ अ॒भि॒ नो॒ न्य् ए॒तु॒ ध॒र्ता॑ दि॒वः॒ स॒वि॒ता॒ वि॒श्व॒वा॒रः॑ ॥ १०-१४९-०४

gāva 'va grāmaṃ yūyudhir 'va áśvān  
 vāśréva vatsāṃ sumānā dúhānā  
 pátir 'va jāyām abhí no ní etu  
 dhartā divaḥ savitā viśvāvāraḥ 10.149.04

4

As warriors to their steeds, kine to their village, as fond milk giving cows approach their youngling, As man to wife, let Savitar come downward to us, heaven's bearer, Lord of every blessing.

Interpretation:

"As cows [return] to village, *gāva iva grāmaṃ*, warriors to horses, *yūyudhir 'va áśvān*, as if a calf to its mother full of milk and happy, *vāśréva vatsāṃ sumānā dúhānā*, as if the husband to his wife, *pátir 'va jāyām*, to us should he come down, *abhí no ní etu*,

the Holder of Heaven, Lord Savitar, bearing all the blessings, *dhartā divāḥ savitā viśvāvārah.*"

Vocabulary:

vāśra, mfn. *roaring , lowing , howling , thundering , sounding , whistling* &c. RV. Bhp.; f. (scil. dhenu) *a lowing cow , any cow* RV. AV. (also written vāsrā)

हिरण्यस्तूपः सवितरू यथा त्वाङ्गिरसो जुह्वे वाजे अस्मिन् ।

एवा त्वार्चन् अवसे वन्दमानः सोमस्येवांशुम् प्रति जागराहम् ॥ १०-१४९-०५

híraṇyastūpaḥ savitar yáthā tvā  
āṅgirasó juhuvé vāje asmín  
evā tvārcann ávase vādamānaḥ  
sómasyevāṃśúm práti jāgarāhám 10.149.05

5

Like the Angirasa Hiranyastupa, I call thee, Savitar, to this achievement: So worshipping and lauding thee for favour I watch for thee as for the stalk of Soma.

Interpretation:

"O Savitar, as Hiranyastupa Agnirasa did, in this conquest, I call you, *híraṇyastūpaḥ savitar yáthā tvā āṅgirasó juhuvé vāje asmín.*

Thus aspiring towards You in adoration, *evā tvārcann ávase vādamānaḥ*, as if awaking to the taste of Soma, *sómasyevāṃśúm práti jāgarāhám.*"

Vocabulary:

jāgr, 2. -garti (cf. Pāṇ. 6-1 , 192) to be awake or watchful RV. AV. &c.; to watch over , be attentive to or intent on , care for , provide , superintend (with loc. or loc. with adhi) RV. AV. &c.; (with acc. Caurap.) (said of fire) to go on burning AV.

## RV 10. 139

ṛṣi: viśvāvasu devagandharva; devatā: savitā, 4-6 viśvāvasu devagandharva (ātmastuti); chanda: triṣṭup

सूर्यरश्मिर् हरिकेशः पुरस्तात् सविता ज्योतिर् उद् अयाँ अजस्रम् ।  
 तस्य पूषा प्रसवे याति विद्वान् सम्पश्यन् विश्वा भुवनानि गोपाः ॥ १०-१३९-०१  
 नृचक्षा एष दिवो मध्य आस्त आपप्रिवान् रोदसी अन्तरिक्षम् ।  
 स विश्वाचीर् अभि चष्टे घृताचीर् अन्तरा पूर्वम् अपरं च केतुम् ॥ १०-१३९-०२  
 रायो बुध्नः संगमनो वसूनां विश्वा रूपाभि चष्टे शचीभिः ।  
 देव इव सविता सत्यधर्मेन्द्रो न तस्थौ समरे धनानाम् ॥ १०-१३९-०३  
 विश्वावसुं सोम गन्धर्वम् आपो ददृशुषीस् तद् ऋतेना व्य आयन् ।  
 तद् अन्ववैद् इन्द्रो रारहाण आसाम् परि सूर्यस्य परिधीँ अपश्यत् ॥ १०-१३९-०४  
 विश्वावसुर् अभि तन् नो गृणातु दिव्यो गन्धर्वो रजसो विमानः ।  
 यद् वा घा सत्यम् उत यन् न विद्म धियो हिन्वानो धिय इन् नो अव्याः ॥ १०-१३९-०५  
 सस्त्रिम् अविन्दच् चरणे नदीनाम् अपावृणोद् दुरो अश्मव्रजानाम् ।  
 प्रासां गन्धर्वो अमृतानि वोचद् इन्द्रो दक्षम् परि जानाद् अहीनाम् ॥ १०-१३९-०६<sup>३</sup>

Analysis of RV 10. 139 to Savitar

सूर्यरश्मिर् हरिकेशः पुरस्तात् सविता ज्योतिर् उद् अयाँ अजस्रम् ।  
 तस्य पूषा प्रसवे याति विद्वान् सम्पश्यन् विश्वा भुवनानि गोपाः ॥ १०-१३९-०१

sūryaraśmir hārikeśaḥ purástāt  
 savitā jyótir úd ayāṁ ájasram  
 tāsya pūṣā prasavé yāti vidvān  
 sampáśyan víśvā bhúvanāni gopāḥ 10.139.01

1

SAVITAR, golden-haired, hath lifted eastward, bright With the sunbeams, his eternal lustre; He in whose energy wise Pusan marches, surveying all existence like a herdsman.

Interpretation:

"With the Ray of Sūrya and the hair of Hari (or Gold), *sūryaraśmir hārikeśaḥ*, forward goes the Lord Savitar, *purástāt savitā*, up is rising the Light eternal, *jyótir úd ayān ájasram*.

It is in his advance that the Lord Pūṣan moves knowing, *tásya pūṣā prasavé yāti vidvān*, seeing all the becomings, [as] the Herdsman, *sampásyan víśvā bhúvanāni gopāḥ*."

Here the relation of Savitar and Pushan are depicted. Savitar himself becomes a movement in manifestation, known as Pushan, growing within with his power of light, knowing all and seeing all.

Vocabulary:

*sūryaraśmi*, m. a sunbeam Mn. v , 133; mfn. *having the rays of the sun* RV. VS.

*hārikeśa*, mfn. *fair-headed* RV. VS. MBh.; m. N. of one of the 7 principal rays of the sun VP.; of Savitṛ RV.; of Shiva MBh.

*ajasram*, mfn. ( *jas* ) , *not to be obstructed , perpetual* RV. &c.; (am [gaṇa svar-ādi, &c.] or eṇa [RV. vi , 16 , 45] ) , ind. *perpetually , for ever , ever*.

नृचक्षा एष दिवो मध्य आस्त आपप्रिवान् रोदसी अन्तरिक्षम् ।

स विश्वाचीर् अभि चष्टे घृताचीर् अन्तरा पूर्वम् अपरं च केतुम् ॥ १०-१३९-०२

nṛcākṣā eṣā divó mādhyā āsta

āpaprivān ródasī antárikṣam

sá víśvācīr abhí caṣṭe ghr̥tācīr

antarā pūrvam āparam ca ketúm 10.139.02a

2

Beholding men he sits amid the heaven filling the two world–halves and air's wide region. He looks upon the rich far–spreading pastures between the eastern and the western limit.

Interpretation:

"With his eyes fixed upon the soul man, *nṛcākṣā eṣā*, he sits within the Heaven, *divó mādhyā āsta*, having filled with his presence Heaven and Earth and Space between, *āpaprivān ródasī antárikṣam*.

He oversees all movements in the Universe, *sá víśvācīr abhí caṣṭe*, which are of mental clarity, *ghr̥tācīr*, within the first and the last perception of the World, *antarā pūrvam āparam ca ketúm*."

It is a very psychological description of the Lord Savitar, of what is actually happening within his own perception. His inner gaze is fixed upon the heroic souls of men, involved in manifestation, but his presence occupies the whole world, both mental and physical existence and the vital regions. Thus He can see all the movements in the Universe, which rise from mental clarity, for these are subtly related to and generated by the soul,

on which he fixed his gaze. Thus he can follow the perception of all the creatures from their first to their last movement.

Vocabulary:

nṛcakṣas, mfn. *beholding or watching men* (said of gods) RV. AV. VS. TS.; *looking after men i.e. leading or guiding them* (as a Rishi) RV. iii. 53 , 9; m. 'waiting for men', a Rākṣasa Pāṇ 2-4 , 54 Vārtt. 10 Pat.

viśvāci, f. (fr. viśva + añc) *universal* RV.

ghṛtāci, f. (fr. añc Pāṇ. 6-3 , 95 Vārtt. 2 Pat.) *abounding in ghee , filled with ghee , sprinkling ghee , shining with ghee* RV. AV.

ketu, m. (fr. 4. cit) , *bright appearance , clearness , brightness* (often pl. , 'rays of light') RV. VS. AV.; *lamp , flame , torch ib.; day-time* ŚāṅkhBr. (Naigh. iii , 9); *apparition , form , shape* RV.; *sign , mark , ensign , flag , banner* RV. AV. MBh. &c.; *a chief , leader , eminent person* RV. R. iv , 28 , 18 Ragh. ii , 33 BhP.; *intellect , judgment , discernment (?)* RV. v , 66 , 4 , AV. x , 2 , 12; *any unusual or striking phenomenon , comet , meteor , falling star* AdbhBr. Mn. i , 38 VarBrS. BhP. &c.; *the dragon's tail or descending node* (considered in astron. as the 9th planet , and in mythol. as the body of the demon Sainhikeya [son of Sinhikā] which was severed from the head or Rahu by Vishnu at the churning of the ocean , but was rendered immortal by having tasted the Amrita) Hariv. 4259 R. VP.; aruṇāḥ ketavaḥ , 'red apparitions', a class of spirits (a kind of sacrificial fire is called after them āruṇaketuka q.v.) AV.TAr. MBh. xii , 26 , 7.

रा॒यो बु॒ध्नः॑ सं॒गम॑नो वसू॒नां विश्वा॑ रू॒पाभि॑ च॒ष्टे श॒चीभिः॑ ।

दे॒व इ॒व स॒विता॑ स॒त्यध॑र्मेन्द्रो न तस्थौ॑ स॒मरे॑ ध॒नाना॑म् ॥ १०-१३९-०३

rāyó budhnáḥ saṃgámano vásūnāṃ

viśvā rūpā abhí caṣṭe śácībhiḥ

devá iva savitā satyádharma

índro ná tasthau samaré dhánānām 10.139.03

3

He, root of wealth, the gatherer–up of treasures, looks with his might on every form and figure. Savitar, like a God, whose Law is constant, stands in the battle for the spoil like Indra.

Interpretation:

"He is the foundation of [all] the Riches, *rāyó budhnáḥ*, the coming back together of all the luminous dwellers within the substance, [who were scattered in the night], *saṃgámano vásūnāṃ*. He oversees all forms by his powers, *viśvā rūpā abhí caṣṭe śácībhiḥ*.

He is like the God, devá iva, holding [onto] the Truth, *satyádharma*, He Savitar, like Indra, stands firm in the battle for the Riches, *índro ná tasthau samaré dhánānām*."

Vocabulary:

śaci, f. *the rendering of powerful or mighty help , assistance , aid* (esp. said of the deeds of Indra and the Ásvins , instr. śacyā and śacībhis, often = 'mightily or , helpfully') RV.; *kindness , favour , grace* ib. AV. AitBr. [1048, 2] ; *skill , dexterity* RV. VS.; *speech , power of speech , eloquence*

Naigh.; N. of the wife of Indra (derived fr. śacī-pati q.v.) MBh. &c. of the authoress of RV. x , 159 (having the patr. Paulomi) Anukr.  
budhna, m.n. (probably not connected with budh; but cf. Uṇ. iii , 5) *bottom , ground , base , depth , lowest part of anything* (as the root of a tree &c.) RV. AV. SBr. (budhna) ŚrS. ChUp.

वि॒श्व॒ाव॒सुं॑ सोम॑ गन्धर्व॒म् आपो॑ ददृ॒शुषी॑स् तद् ऋ॒तेना॑ व्य् आयन् ।  
तद् अ॒न्व॒वैद् इन्द्रो॑ रारहा॒ण आ॒साम् परि॑ सूर्य॒स्य परि॑धीँ अपश्यत् ॥ १०-१३९-०४

viśvāvasuṃ soma gandharvām āpo  
dadṛśūsīs tād ṛtēnā ví āyan  
tād anvāvaid indro rārahāṇā āsām  
pāri sūryasya paridhīmṛ apaśyat 10.139.04

4

Waters from sacrifice came to the Gandharva Visvvasu, O Soma, when they saw him. Indra, approaching quickly, marked their going, and looked around upon the Sun's enclosures.

Interpretation:

“The Waters having seen the Gandharva, *gandharvām āpo dadṛśūsīs*, the Universal Dweller within the Substance, O Soma, *viśvāvasuṃ soma*, rushed onto him in accordance with the Truth, *tād ṛtēnā ví āyan!*  
That [movement] of them Indra discovered, and approaching quickly, *tād anvāvaid indro rārahāṇā āsām*, he saw the halo round the sun, *pāri sūryasya paridhīmṛ apaśyat.*”

Vocabulary:

viśvāvasu, mfn. *beneficent to all* (said of Vishnu) MBh.; m. N. of a Gandharva (regarded as the author of the hymn RV. x , 139) RV. AV. VS. &c.; of a Marut-vat ib.  
rah, 1. P. (Dhātup. xvii , 82) rahati (pf. rarāha &c. Gr. ; inf. -rahitum see vi-rah) , *to part , separate* MBh.; *to leave , quit , abandon* Dhātup.  
rārahāṇa, mfn. (fr. Intens.) id. R  
paridhi, m. *an enclosure , fence , wall , protection* , (esp.) the 3 fresh sticks (called madhyama, dakṣiṇa, utara) *laid round a sacrificial fire to keep it together* RV. &c. &c.; (fig.) *the ocean surrounding the earth* ib.; *a halo round the sun or moon* Ragh. Var. BhP.; *any circumference or circle* Var. Sūryas..

वि॒श्व॒ाव॒सुर् अ॒भि तन् नो॑ गृणातु दि॒व्यो गन्धर्वो॑ रजसो वि॒मानः॑ ।  
यद् वा घा सत्यम् उत यन् न विद्म धियो हि॒न्वानो॑ धिय इन् नो॑ अव्याः ॥ १०-१३९-०५

viśvāvasur abhī tán no grṇātu  
divyó gandharvó rájaso vimānaḥ  
yád vā ghā satyám utá yán ná vidmá  
dhíyo hinvánó dhíya ín no avyāḥ 10.139.05

5

This song Visvavasu shall sing us, meter of air's mid–realm celestial Gandharva, That we may know aright both truth and falsehood: may he inspire our thoughts and help our praises.

Interpretation:

“The Universal Dweller within the Substance should voice it within us, *visvāvasur abhī tán no gr̥ṇātu*, the Heavenly Gandharva, the measurer of Space, *divyó gandharvó rájaso vimānaḥ!*

May we know thus what is true and what is not, *yád vā ghā satyám utá yán ná vidmá!*  
May he propel our concentration and increase it, *dhíyo hinvánó dhíya ín no avyāḥ!*”

Vocabulary:

*vimāna*, 3 mf(ī)n. *measuring out, traversing* RV. AV. MBh.; m. n. *a car or chariot of the gods, any mythical self-moving aerial car* (sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the air; other descriptions make the Vima1na more like a house or palace, and one kind is said to be 7 stories high; that of Rāvaṇa was called *puṣpaka* q.v.; the *nau-v-* [Ragh. xvi, 68] is thought to resemble a ship) MBh. Kāv. &c.

सस्त्रिम् अविन्दच् चरणे नदीनाम् अपावृणोद् दुरो अश्मव्रजानाम् ।

प्रासां गन्धर्वो अमृतानि वोचद् इन्द्रो दक्षम् परि जानाद् अहीनाम् ॥ १०-१३९-०६

sásnim avindac cáraṇe nadínām  
ápāvṛṇod dúro áśmavrajānām  
prāsām gandharvó amṛtāni vocad  
índro dáksam pári jānād ahīnām 10.139.06

6

In the floods' track he found the bootyseeker: the rocky cow–pen's doors he threw wide open. These, the Gandharva told him, Rowed with Amṛta. Indra knew well the puissance [sic] of the dragons.

Interpretation:

“Thus He discovered the Goal [hidden] in the bedrocks of the rivers, *sásnim avindac cáraṇe nadínām!* He removed the door to the stony cow-pens, *ápāvṛṇod dúro áśmavrajānām !*

And of these [waters or rivers] Gandharva spoke to him the immortal things, *prāsām gandharvó amṛtāni vocad*. Thus Indra came to know about the Knowledge-Power of the pythons, *índro dáksam pári jānād ahīnām.*”

Vocabulary:

*sasni*, mfn. (fr. 1. san) *procuring, bestowing, gaining, winning* RV.