

RV 6.71

r̥ṣi: bharadvāja bārhaspatya; devatā: savitā; chanda: jagatī, 4-6 triṣṭup

उदु ष्य देवः सविता हिरण्यया बाहू अयंस्त सवनाय सुक्रतुः ।
 घृतेन पाणी अभि प्रुष्णुते मखो युवा सुदक्षो रजसो विधर्मणि ॥ १ ॥
 देवस्य वयं सवितुः सवीमनि श्रेष्ठे स्याम वसुनश्च दावने ।
 यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चासि भूमनः ॥ २ ॥
 अदब्धेभिः सवितः पायुभिष्ट्रुवं शिवेभिरद्य परि पाहि नो गयम् ।
 हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥ ३ ॥
 उदु ष्य देवः सविता दमूना हिरण्यपाणिः प्रतिदोषम् अस्थात् ।
 अयोहनुर् यजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् ॥ ४ ॥
 उदू अयाँ उपवक्तेव बाहू हिरण्यया सविता सुप्रतीका ।
 दिवो रोहांस्यरुहत् पृथिव्या अरीरमत् पतयत् कच्चिद् अम्बम् ॥ ५ ॥
 वामम् अद्य सवितर् वामम् उ श्वो दिवेदिवे वामम् अस्मभ्यं सावीः ।
 वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥ ६ ॥

Analysis of RV 6.71

उदु ष्य देवः सविता हिरण्यया बाहू अयंस्त सवनाय सुक्रतुः ।
 घृतेन पाणी अभि प्रुष्णुते मखो युवा सुदक्षो रजसो विधर्मणि ॥ १ ॥

úd u ṣyá deváh savitā hiraṇyáyā bāhū ayaṃsta sávanāya sukrātuḥ
 ghrténa pāṇi abhí pruşṇute makhó yúvā sudákṣo rájaso vídharmaṇi 6.071.01

Interpretation:

"Savitar, the God of perfect Will, stretched up his golden arms to create [light and life]. He showers his hands with Ghrīta, (he purifies his power with

knowledge), young, full of power, perfectly discerning the well arranged space.”¹

Vocabulary:

pruṣ, 5. P. A., to sprinkle, shower, wet, moisten RV. VS. TS.

makha, mfn. (prob. connected with 1. mah or maṃh) *jocund, cheerful, sprightly, vigorous, active, restless* (said of the Maruts and other gods) RV. Br. m. *a feast, festival, any occasion of joy or festivity* RV.; *a sacrifice, sacrificial oblation* ShBr. &c. &c. (Naigh. iii , 17)

vidharman, m. *a maintainer , arranger , disposer* RV. AV.; n. *that which encircles or surrounds, receptacle, boundaries, circumference* RV. AV.; *disposition, arrangement, order, rule* RV. AV.

देवस्य वयं सवितुः सवीमनि श्रेष्ठे स्याम वसुनश्च दावने ।
यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चासि भूमनः ॥ २ ॥

devásya vayám savitúḥ sāvīmani śréṣṭhe siyāma vāsunaś ca dāvāne
yó víśvasya dvipádo yás cātuṣpado nivéśane prasavé cāsi bhūmanaḥ 6.071.02

Interpretation:

“May we be settled in the best guiding force of the God Savitar, which brings us the indwelling shining wealth within.

And of the multitude you are the lord, who the whole Universe in its double and quadruple existence manifests in matter and urges to evolve [to the Spirit]!”²

Vocabulary:

bhūman, n. *the earth, world* RV. AV.; *a being* (pl) *the aggregate of all existing things* RV.; m. *abundance, plenty, wealth, opulence, multitude, majority* RV. &c. &c.; (bhūmnā) ind. *generally, usually* Kāv.; ind. *plentifully, abundantly* RV.

sāvīmani, n. (only in loc) *setting in motion, instigation, direction, guidance* RV. VS.

अदब्धेभिः सवितः पायुभिष्ट्वं शिवेभिरद्य परि पाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥ ३ ॥

ádabdhebiḥ savitaḥ pāyúbhiḥ ṭuvám śivébhir adyá pári pāhi no gáyam

¹Griffith’s translation: ‘FULL of effectual wisdom Savitar the God hath stretched out golden arms that he may bring forth life. Young and most skilful, while he holds the region up, the Warrior sprinkles fatness over both his hands.’

² Griffith’s translation: ‘May we enjoy the noblest vivifying force of Savitar the God, that he may give us wealth: For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.’

híraṇyajihvaḥ suvitāya návyase rákṣā mākir no aghásam̐sa īsata 6.071.03

Interpretation:

"With you unconquerable and merciful powers of guidance you, O Savitar, protect our realization today!
O God of the golden tongue, for our perfect journey and for a new discovery you protect us, may none of ill-will lead us astray." ³

Vocabulary:

gaya, m. (from ji, cf. śamgaya) "what has been conquered or acquired", a house, household, family, goods and chattels, contents of a house, property, wealth RV. AV. mākis, ind. (only in prohibitive sentences with Subj.) may not or let not (= Lat. ne) RV.; may no one (= ne-quis) ib.

उ॒दु ष्य॑ दे॒वः स॒वि॒ता द॒मू॒ना हिर॑ण्यपाणिः प्रति॒दोष॑म् अ॒स्थात् ।
अ॒यो॒ह॒नु॒र् य॒ज॒तो म॒न्द्र॒जिह्वा॑ आ दा॒शु॒षे सु॒वति॑ भूरि॒ वाम॑म् ॥ ४ ॥

úd u śyá deváh savitā dāmūnā híraṇyapāṇiḥ pratidoṣám asthāt
áyohanur yajató mandrájihva ā dāśúṣe suvati bhūri vāmám 6.071.04

Interpretation:

"Savitar the God stood up to meet the Night, the Lord of the House, with his golden hands, with his iron jaws and sweet tongue, the one of the Sacrifice, he creates for the giver the vast delight."⁴

उ॒दू अ॒याँ उप॑वक्तेव॒ बाहू॑ हिर॑ण्यया॒ सवि॒ता सु॒प्रती॑का ।
दि॒वो रो॒हांस्य॑रुहत् पृथि॒व्या अ॒रीर॑मत् प॒तय॑त् कच्चिद् अ॒भ्वम् ॥ ५ ॥

úd ū ayām̐ upavaktéva bāhū híraṇyáyā savitā suprátīkā
divó rōhāṃsi aruhat pṛthivyā árīramat patáyat kác cid ábhvam 6.071.05

Interpretation:

"Up he has risen as a friend to guide us safe, extending his golden hands, Savitar, supremely beautiful!

³ Griffith's translation: 'Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true. God of the golden tongue, keep us for newest bliss: let not the evil-wisher have us in his power.'

⁴ Griffith's translation: 'This Savitar the God, the golden-handed, Friend of the home, hath risen to meet the twilight. With cheeks of brass, with pleasant tongue, the Holy, he sends the worshipper rich gifts in plenty.'

He grew to the heights of Heaven and Earth, preventing the Terrible Powers of the Dark Abyss [from entering], making them flee away."⁵

Vocabulary:

upavaktr̥, m. "speaking away", *warning off, averting* RV.

rohas, n. *height, elevation* RV.

abhva, mfn. (cf. a-bhuva) *monstrous, immense, terrible* RV.; n. *immense power, monstrosity, horror* RV.; *a monster* RV., AV.

वामम् अद्य सवितर् वामम् उ श्वो दिवेदिवे वामम् अस्मभ्यं सावीः ।

वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥ ६ ॥

vāmám adyá savitar vāmám u śvó divé-dive vāmám asmábhya sāvīḥ
vāmásya hí kṣáyasya deva bhūrer ayā dhiyā vāmabhājaḥ siyāma 6.071.06

Interpretation:

"Delight you make for us today, O Savitar, delight - tomorrow, you make (distill, press out) for us delight day after day!

May we become, O God, with the help of this meditative thought the enjoyers of delight, of the crowded multitudinous indwelling of delight!"⁶

⁵Griffith's translation: 'Like a Director, Savitar hath extended his golden arms, exceeding fair to look on. He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.'

⁶ Griffith's translation: "Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes. May we through this our song be happy gainers, God, of a fair and spacious habitation."