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USHAS SUKTA of Rishi Vishvaamitra

One among the many suktas addressed to Ushas, the Divinity of Dawn, is the one envisioned by Vishvaamitra rishi. This is sukta 61 in the third mandala of the Rgveda. The very phenomenon of daybreak becomes the central focus from which the seeker can draw nourishment. Here we find a perfect companion to the Ratri suktam of Kushika Rishi.

The coming of Dawn each day informs us of the perennial source of Wisdom and Grace, available in the form of Light. From the Heavens above, Ushas, the beautiful Lady spreads Light from the ends of her garment. She does this for all of us below on Earth, thus connecting us to the regions above. It is up to each one of us to synchronize with this cosmic energy when we wake up. The energy and wisdom can be internalized to sublimate our lower nature smoothly and surely. Benefit accrues to oneself and to others. Each day Ushas reminds us that indeed we are born to delight in Immortality. This the very same path we are on.

This sukta reveals what thought processes one can engage in, so as to direct energy and wisdom right from the moment one wakes up, towards a life of Beauty and Substance. The lesson course is based on excerpts taken from pravachans given in 2001 at the East West Cultural Center in Culver City. The suktas are given in Devanaagari and transliterated English. Following that are word to word English approximations, which may not all be grammatical translations necessarily. The commentary *dōgdhrī* that follows helps in applying the meaning of this sukta to our life.

There are two sections to this course and one quiz at the end.

SHUBHAM



विश्वामित्रस्य -उषस्सूक्तम् uṣassūktam of viśvāmitra
उषो वाजेन वाजिनीवति प्रचेताः स्तोमं जुषुस्व गृणोतु मघोनि ।
uṣō vājēna vājīnīvati pracētāḥ stōmaṃ juṣusva grṇōtu maghōni .
पुराणी देवि युवति पुरंधिरनुव्रतं चरसि विश्ववारे ॥१॥
purāṇī dēvi yuvati purandhiranuvrataṃ carasi viśvavārē ..1..

उषो Usha वाजेन वाजिनीवति who generates with energy प्रचेताः one who kindles/ onewho impels the awareness स्तोमं जुषुस्व rejoice in this praise गृणोतु मघोनि one who sprinkles/ distributes riches/light पुराणी देवि ancient divinity युवति पुरंधि one who is the young supporter of the habitation/ home. अनुव्रतं चरसी peforms her observance again विश्ववारे for all times, everywhere.

Commentary- दोग्ध्री

☞ *The phenomenon of dawn is ancient but not old. There have been many a dawn before this one. Yet each morning when dawn arrives it is indeed a new day. The usherer of the daytime is young, for she heralds a new, not an old day for us. She is the first illuminator, devata or devi, that greets us as we wake up to our faculties of perception. Her manner of ushering the new day is energetic. The quiet and the dark of the night is stirred up when light approaches. The mind becomes alert, thus kindled to act.*

☞ *A grihasti or lady of the home observes a parva or vrata i.e. an observance undertaken for benefit. She does it more often for the welfare of her family. The rigour of an observance is harsh on the tender frame of the woman, yet she does it for the welfare of all. Her observance keeps the family structure strong thus making up for the many shortcomings of others in the family. There are those that observe vratas for the village, the city and the land. This ensures an opportunity for goodness for all. The Divinity of Dawn, Ushas, observes her undertaking to light her family, our world, again and again. This ensures the possibility of goodness coming to us each day.*

☞ *When the rays of light softly awakens one to the world, the precious mind begins to stir. The senses begin to receive. The fire of cognition and awareness has been lit. The day that lies ahead awaits one with many opportunities to gather wealth both material and otherwise. These riches are in plenty for all. Ushas provides the starter energy we need. Her womb can deliver more for she is Vajineevati- capable of producing like a mare. By linking ourself to this Cosmic Full -Womb of Energy we can avail of the energy and wealth each day.*

uṣō Usha vājēna vājīnīvati who generates with energy pracētāḥ one who kindles/ onewho impels the awareness stōmaṃ juṣusva rejoice in this praise grṇōtu maghōni one who sprinkles/ distributes riches/light purāṇī dēvi ancient divinity yuvati purandhi one who is the young supporter of the habitation/ home. anuvrataṃ carasī peforms her observance again viśvavārē for all times, everywhere.

Tune into the divine at Daybreak.



उषो देव्यमर्त्या विभाहि चन्द्ररथा सुनृता ईरयन्ती ।

uṣō dēvyamartyā vibhāhi candrarathā īrayantī.

आ त्वा वहन्तु सुयमासो अश्वा हिरण्यवर्णा पृथुपाजसो ये ॥२॥

ā tvā vahantu suyamāsō aśvā hiraṇyavarṇāṃ pṛthupājasō yē ..2..

उषो Usha अमर्त्या देवी the indestructible divinity विभाहि shine (on us) चन्द्ररथा one who is a beautiful chariot सुनृता who is a beautiful mover/dancer ईरयन्ती who sets into motion अश्वा the horses सुयमसो that are well controlled हिरण्यवर्णा that are golden/ valuable आ वहन्तु that carry (the chariot) त्वा Her ये they उपाजस पृथु spreading below/extensively

Commentary- दोग्धी

☯ *Ushas is the first urge to move into the day. Her coming cannot be stopped and so she is indestructible. The impulse to act is triggered by dawn. The waking man is thus energized.*

☯ *The day rolls in like a beautiful chariot drawn by the rays that are like golden horses. The horses charge in a very orderly and sure manner. The whole phenomenon is smooth like the movements of a beautiful divine dancer. For man his sensory systems allowed to work in a controlled manner ensures a smoother day. His body-mind equipment, a beautiful chariot fit for the pursuit of truth (sunṛtā) rides on them.*

☯ *The regions below are covered with a golden light as dawn proceeds. The impulse towards divine actions that illumine should be allowed to flood our lower nature. By doing so we are allowing our nature to be sublimated towards the higher.*

uṣō Usha amartyā dēvī the indestructible divinity vibhāhi shine (on us) candrarathā one who is a beautiful chariot sunṛtā who is a beautiful mover/dancer īrayantī who sets into motion aśvā the horses suyamasō that are well controlled hiraṇyavarṇāṃ that are golden/ valuable ā vahantu that carry (the chariot) tvā Her yē they upājasa pṛthu spreading below/extensively

Flood the lower nature with the Light of Wisdom.



उषो प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्य अमृतस्य केतुः ।
uṣō pratīcī bhuvanāni viśvōrdhvā tiṣṭasya amṛtasya kētuḥ .
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्तस्व ॥३॥
samānamarthaṃ caraṇīyamānā cakramiva navyasyā vavṛtasva ..3..

उषो Usha प्रतीची one who directs below भुवनानि (to) regions of habitation विश्वोर्ध्वा (from) region above the world तिष्ठस्य of standing अमृतस्य of immortality केतुः flag/symbol समानमर्थं treating all alike चरणीयमाना fit to be traversed चक्रम् इव like a wheel नव्यसि fresh/ new one आ ववृत्तस्व moves/ shines on course

Commentary- दोग्धी

☯ *Any thought of possible immortality brings delight of the utmost kind. To access Amritam is to Delight in Immortality. The coming of the day is the sure sign of it. Ushas is the flag that heralds this assurance of immortality coming to us. We are given a fresh start into immortality each day, with dawn. This is the course travelled by Ushas. She is there for us.*

☯ *The access to immortality is not denied to anyone or anything. All are included in it. There is no discrimination. On this course, the wheel of light rolls on everything equally, shining everywhere. A new path is formed each day.*

☯ *Immortality seems something very high and unattainable yet it comes down on us. The light is directed to us who are below, letting us know as to the availability of immortality.*

uṣō Usha pratīcī one who directs below bhuvanāni (to) regions of habitation viśvōrdhvā (from) region above the world tiṣṭasya of standing amṛtasya of immortality kētuḥ flag/symbol samānamarthaṃ treating all alike caraṇīyamānā fit to be traversed cakram iva like a wheel navyasi fresh/ new one ā vavṛtasva moves/ shines on course

Remember we are born to enjoy the Delight of Immortality.



अवस्यूमेव चिन्वती मघोन्मुषा याति स्वसरस्य पत्नी ।

avasyūmēva cinvatī maghōnyuṣā yāti svasarasya patnī .

स्वर्जनन्ती सुभगा सुदंसा आन्तादिवः पप्रथ आ पृथिव्या ॥४॥

svarjanantī subhagā sudamsā āntādivaḥ papratha ā pṛthivyā ..4..

उषा Usha मघोनि riches स्यूम एव like the manner of water/happiness चिन्वती spreads in a sweeping manner स्वसरस्य पत्नी maintainer of her own movement अव याति charts her own course सुभगा one who is fortunate to have her husband alive सुदंसा one who is prone to doing good deeds स्वर्जनन्ती one who gives birth to the realm of light आन्तात् from the hem of her garment पप्रथ increasingly spreads दिवः the day आ पृथिव्या over the earth

Commentary- दोग्ध्री

☞ *Water maintains its own movement. A run off, a river or the ocean all chart their own course, for that is the nature of water. The movement is accompanied by a habit of spreading its contents. Joy too spreads the same way. Ushas distributes her wealth of light and energy for all on earth. No longer is it dark. She is the mistress of her own course and no one can stop her. It is for us to avail of her riches.*

☞ *Like a married woman whose husband is alive, her garment end holds blessings not only for herself but also for others. In India special value is placed on the aanchal/palloo/attum, of the married woman's garment. There are many observances when she will give and receive holding this end. Ushas' unfolding of this end part, slowly releasing light, creates Svarloka, the realm of Light, above. From there the blessings fall on the dark earth where man and other creatures reside. We must be ready to receive these blessings by maintaining the proper etiquette of a righteous behaviour.*

uṣā Usha maghōni riches syūma ēva like the manner of water/happiness cinvatī spreads in a sweeping manner svasarasya patnī maintainer of her own movement ava yāti charts her own course subhagā one who is fortunate to have her husband alive sudamsā one who is prone to doing good deeds svarjanantī one who gives birth to the realm of light āntāt from the hem of her garment papratha increasingly spreads divaḥ the day ā pṛthivyā over the earth

Perennial are the Blessings from the Realm of Truth.



अच्छा वो देवीमुषसं विभार्ती प्र वो भरध्वं नमसा सुवृक्तिम् ।
acchā vō dēvīmuṣasaṃ vibhātīṃ pra vō bharadhvaṃ namaśā suvr̥ktim .
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत् प्र रोचना रुरुचे रण्वसंदृक् ॥५॥
ūrdhvaṃ madhudhā divi pājō aśrēt pra rōcanā rurucē raṇvasandr̥k ..5..

अच्छा वो a vedic exclamation that is an affirmation of the truth देवीम् उषसं the divinity of Ushas
विभार्ती shines प्र भरध्वं fulfilling नमसा nourishment/light flashes सुवृक्तिम् spread well ऊर्ध्वं मधुधा
bearing delight (elixir) from above दिवि पाजो the strengthening light अश्रेत् resortable रोचना
beautiful woman/sky प्ररुरुचे radiates/ rendered tasty रण्व संदृक् rejoice/relish, behold

Commentary-दोग्धी

☞ *If we take the two meanings for namasaa, food and light flashes, then we can summon a battle scene. Here the beautiful warrior woman has made her radiating presence felt. She has with her the elixir of delight i.e. daytime. This provides nourishment for all.*

☞ *The coming of the day is a time of rejoicing. Drinking of this light energy we should strengthen ourself and handle the battle of life in an invigorated manner.*

☞ *An early morning affirmation is thus made upon waking up from sleep.*

acchā vō a vedic exclamation that is an affirmation of the truth **dēvīm uṣasaṃ** the divinity of Ushas **vibhātīṃ** shines **pra bharadhvaṃ** fulfilling **namaśā** nourishment/light flashes **suvr̥ktim** spread well **ūrdhvaṃ madhudhā** bearing delight (elixir) from above **divi pājō** the strengthening light **aśrēt** resortable **rōcanā** beautiful woman/sky **prarurucē** radiates/ rendered tasty **raṇva sandr̥k** rejoice/relish, behold

Set forth into life with Strength born of Conviction.



ऋतावरी दिवो अर्कैरबोध्या रेवती रोदसी चित्रमस्थात् ।

ṛtāvarī divō arkairabōdhyā rēvatī rōdasī citramasthāt .

आयातीमग्न उषसं विभार्ती वामेषि द्रविणं भिक्षमाणः ॥६॥

āyātīmagna uṣasaṃ vibhātīṃ vāmēṣi draviṇaṃ bhakṣamāṇaḥ ..6..

ऋतावरी She, the most honored truth/source of all waters दिवो of the day अर्कैः the rays/ the songs of praise अबोधि known by रेवती announces रोदसी in the firmament/ heaven and earth चित्रम् this visible wonder

अस्थात् is established आयातीम् the oncoming one अग्न the one who wishes to achieve/ the energizer उषसं Ushas विभार्ती the shining one वामं beauty एषि will be attained द्रविणं material भिक्षमाणः fit to be requested

Commentary-दोग्धी

☯ *With the approach of the rays a great wonder is established. These rays are like songs of good tidings. They connect the space between Heaven and Earth, between the earthly and the celestial. Her coming is the very announcing of a great truth that we should all know and that is, that all those who wish for energy and all who wish to be achievers must certainly resort to Her. She is the never failing provider. She is the ignition key for the day.*

☯ *Life has Beauty when lived artfully. Life has Substance when the material for living already provided for us by the Divine, is recognized and used. Beauty and Substance together yields Fullness.*

ṛtāvarī She, the most honored truth/ source of all waters divō of the day arkaiḥ the rays/ the songs abōdhi known by rēvatī announces rōdasī in the firmament/ between heaven and earth citram this visible wonder asthāt is established āyātīm the oncoming one agna the one who wishes to achieve/ the energetic one uṣasaṃ Ushas vibhātīm the shining one vāmaṃ beauty eṣi will be attained draviṇaṃ material bhikṣamāṇaḥ fit to be requested

Each day,with the Substance you have, ignite a Beautiful Life.



ऋतस्य बुध्नः उषसामिषण्यन्वृषा मही रोदसी आ विवेश ।

ṛtasya budhnaḥ uṣasāmiṣaṇyanvr̥ṣā mahī rōdasī ā vivēśa .

मही मित्रस्य वरुणस्य माया चन्द्रेव भानुं विदधे पुरुत्र ।।७।।

mahī mitrasya varuṇasya māyā candrēva bhānuṃ vidadhē purutra ..7..

ऋतस्य बुध्नः seekers of truth उषसाम् at this time of dawn इषण्यन् those who are desirous
वृषा the rain मही रोदसी in the great firmament आ विवेश of beholding मही मित्रस्य greatness of
mitra वरुणस्य माया the wonder of varuna चन्द्रेव भानुं the beauty of the day विदधे gives पुरुत्र
the protectress

Commentary-दोग्ध्री

☯ *The wise who are after the truth are told to submit to Ushas, their need for rain, that connects the Heaven and earth. Ushas brings in the day and the warmth that eventually facilitates the magic and greatness of rain. Ushas is also the one that will bring Spiritual Rain, the rain of Grace and Blessings.*

☯ *Varuna and Mitra are both names associated with the sun with special emphasis on how sunlight affects our lives. The former connects to water and the latter to the befriending quality of light.*

☯ *The seeker needs to invoke Ushas to live life on earth in a purposeful and dharmic way. Just as rain is needed for the maintenance of physical life, illumination of divine knowledge, grace and blessings are needed to nourish the life-divine.*

☯ *By requesting Divine Grace for himself, the wise one asks for all of us , as his life is bound to automatically benefit others.*

ṛtasya budhnaḥ seekers of truth uṣasām at this time of dawn iṣaṇyan those who are desirous
vr̥ṣā the rain mahī rōdasī in the great firmament ā vivēśa of beholding mahī mitrasya greatness
of mitra varuṇasya māyā the wonder of varuna candrēva bhānuṃ the beauty of the day vidadhē
gives purutra the protectress

With Grace received, be of Benefit to yourself and Others.



Viswamitra's Ushas suktam -Quiz

Please write a paragraph or two on the Following:- **How does the Divinity of Usha inspire you ?**

Email answer to consultations@ambahouse.org